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Mr. HENRY TAFT M. D.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR

THE YEAR 1815:

BEING A

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THE

METHODIST MAGAZINE,

FOR THE YEAR 1815.

BIOGRAPHY.

MEMOIR OF THE REV. JOHN ELLIOT,

The first Preacher of the Gospel to the Indians in America;

Principally compiled from the Rev. COTTON MATHER'S Life of that eminently holy and useful Missionary.

MR. JOHN ELLIOT, deservedly celebrated for eminent piety, and every other requisite for a Gospel minister, was born in England, about the year 1604. At an early period of life, he experienced the renewing and comforting influences of divine grace; and having "remembered his Creator in the days of his youth," he continued, with unabated vigour, to the close of a long life, to devote himself to his service. His first appearance in the world, after his education at the university of Cambridge, was in the capacity of a schoolmaster. It was his opinion, that next to the office of a minister of the Gospel, that of a schoolmaster might be most subservient to the interests of true religion.

About the year 1631, some hundreds of pious people, who were branded with the epithet, *Puritan*, transported themselves, with their whole families, into the desarts of America, that they might peaceably worship God, according to the dictates of their own consciences. Mr. Elliot joined himself with those valiant soldiers of the Lord Jesus, who cheerfully encountered the perils of the Atlantic Ocean, and afterwards the fatigues of the *New-English Wilderness*, that they might there have undisturbed communion with God, and each other. Shortly after his arrival in New England, he joined himself to a church at Boston. Mr. Wilson, the pastor of that church, having returned to England, in order to the final settlement of his affairs, Mr. Elliot supplied his place in his absence. On Mr. Wilson's return, the members of that church expressed a desire to engage Mr. Elliot for his

colleague, and their teacher; but in this they were not gratified, on account of Mr. Elliot's engagement to a select number of Christian friends in England, that if they should arrive in those parts previous to his undertaking the pastoral care of any other people, he would give himself to them, and be for their service, in the ministry. These friends landed in America the following year, and chose their habitation at the town which they called *Roxbury*. A church being collected at that place, Mr. Elliot was ordained pastor of it; which office he filled, in a manner highly creditable to his sacred profession, for almost sixty years.

Mr. Elliot's eminent piety, together with every other qualification for the ministry, rendered him a fit instrument for extraordinary usefulness. In the constant exercise of fervent, faithful prayer, he had uninterrupted communion with the Father of Spirits. He not only made it his daily practice to *enter into his closet, and pray to his Father in secret*, but frequently set apart whole days for prayer and fasting in secret places. Prayer, solemnized with fasting, was so pleasing to him, that he might justly be termed *Johannes Jejunator, John the Faster*. He could say, as an eminent saint did on his death-bed, "I thank God, I have loved fasting and prayer with all my heart!" With astonishing constancy, he kept his heart in a frame for prayer, and was continually provoking all about him to the performance of that sacred duty. When he heard any considerable news, he was wont to say, "Brethren, let us turn all this into prayer." When he visited a family, with which he was intimately acquainted, he usually said, "Come, let us not have a visit without prayer; let us pray down the blessing of heaven on your family, before we go." When in a company of ministers, he was in the habit of saying, "Brethren, the Lord Jesus takes much notice of what is done and said, among his ministers, when they are together; come, let us pray before we part."

His heavenly frame of mind, was as manifest in his words as in his regular, humble, stated, and extraordinary devotional exercises. The Jesuits once, at *Nola*, issued an order, equally profane and severe, *that no man should speak of God at all*; but this excellent person generally made it his rule, wherever he came, to speak nothing but of God. He was, indeed, sufficiently cheerful in conversation, but he had a remarkable gravity mixed with his cheerfulness; and he possessed a singular skill in raising some holy observation out of whatever matter he discoursed upon; nor would he ordinarily dismiss any theme, without some highly edifying observation. Doubtless, he imposed it upon himself as a law, to leave something of God, and heaven, and religion, with all who came near him; so that, in all places, his company was attended with majesty and reverence. He had a

particular art in spiritualizing earthly objects, and raising high thoughts from mean things. As once, going up a hill with some feebleness, he said to the person who accompanied him, "This is very like the way to heaven, it is up hill! The Lord, by his grace, fetch us up!" and, instantly observing a bush near him, he added, "And truly there are briars and thorns in the way too!" As the friend of the famous *Ursin* professed that he never went to him, without coming away either wiser or better; so it was an acknowledgment which many friends of Mr. Elliot made, "We never were with him, but we either received, or might have received profit from his divine conversation."

He was a great student of the Sacred Scriptures; they were to him as his necessary food. He made the Bible his companion and counsellor; and its holy lines delighted him more than the profane ones of *Tully* ever did the famous *Italian* cardinal. A pious woman, whose ungodly husband gave her much uneasiness, asked Mr. Elliot, what method she should adopt, in order to be freed from the intrusion of the wicked company which daily infested her house. "Take, (said he,) the Holy Bible into your hand, when bad company come, and you will soon drive them out of the house." The woman made the experiment, and it answered the purpose. Mr. Elliot might have said, with the utmost sincerity, "Lord, I have loved the habitation of thy house; for he not only gave something more than his presence there twice every Lord's-day, and once a fortnight on the lectures in his own congregation; but he paid weekly visits to the lectures in the neighbouring towns. Often was he seen at Boston, Charlestown, Cambridge, and Dorchester, hearing the word preached, at the recurring opportunities; and it might be truly said of him, that he counted a day in the courts of the Lord, better than a thousand. It is scarcely conceivable, how, in the midst of so many studies and labours as he was at home engaged in, he could possibly repair to so many lectures abroad; and herein he aimed not only at his own edification, but at the countenancing and encouraging of the lectures on which he attended. Under the word, he considered himself, in a special sense, in the presence of the Eternal God; and manifested, by devout attention, that he heard, not for the purpose of discerning faults, but for that of edification. He knew, and acted accordingly, that holiness, gravity, and profound reverence become the house and worship of God for ever. They who had the happiness of accompanying him home, after the hearing of a sermon, were sure of hearing another from him, and that of the most instructive and animating kind.

In short, his conversation was in heaven; and hence, from the fulness of his renewed, loving, and generous heart, he was enabled with gentleness and authority, to inculcate in private, as well

as in public, the precepts and doctrines of the Gospel. Once on a visit, finding a merchant in his counting-house, where he saw none but books of business on his table, but all his books of devotion on the shelf; "Sir, (said he,) here is earth on the table, and heaven on the shelf; pray do not sit so much at the table as altogether to forget the shelf; let not earth by any means thrust heaven out of your mind."

His views of practical godliness, to which he made it the business and study of his life to conform, may be learned from his paraphrase on that passage, *Our conversation is in heaven.* The antiquity of the style in which it is written, does not in any measure lessen the value of the grand truths with which it is replete. "Behold, saith he, the ancient and excellent character of a true Christian; it is that which Peter calls *holiness in all manner of conversation;* you shall not find a Christian out of the way of holy conversation. For, first, a seventh part of our time is spent in heaven, when we are duly zealous for, and zealous on the sabbath of God. Besides, God has written on the head of the sabbath, *Remember;* which looks both backwards and forwards; and thus a good part of the week will be spent in *sabbatizing.* Well! but for the rest of our time! why, we shall have that spent in heaven, ere we have done. For, secondly, we have many days for both fasting and thanksgiving, in our pilgrimage: and here are so many sabbaths more. Moreover, thirdly, we have our lectures every week; and pious people will not miss them if they can help it. Furthermore, fourthly, we have our private meetings, wherein we pray, and sing, and repeat sermons, and confer together about the things of God: and being now come thus far, we are in heaven almost every day. But a little farther: fifthly, we perform family duties every day; we have our morning and evening sacrifices, wherein, having read the Scriptures to our families, we call upon the name of God, and every now and then catechise those that are under our charge. Sixthly, we shall also have our daily devotions in our closets; wherein, unto supplication before the Lord, we shall add some serious meditation upon his word: a David will be at this work no less than thrice a day. Seventhly, we have likewise many scores of ejaculations in a day; and these we have, like Nehemiah, in whatever place we come into. Eighthly, we have our occasional thoughts, and our occasional talks upon spiritual matters; and we have our occasional acts of charity, wherein we do like the inhabitants of heaven every day. Ninthly, in our callings, in our civil callings, we keep up heavenly frames; we buy, and sell, and toil, yea, we eat and drink, with some eye both to the command and the honour of God in all. Behold, I have not now left you an inch of time to be carnal; it is all engrossed for heaven. And yet, lest here should not be enough,

lastly, we have our spiritual warfare. We are always encountering the enemies of souls; which continually raises our hearts unto our Helper and Leader in the heavens. Let no man say it is impossible to live at this rate; for we have known some live thus, and others that have written of such a life, have but spun a web out of their own blessed experiences. *New England* has examples of this life; though, alas! it is to be lamented that the distractions of the world, in too many professors, do becloud the beauty of an heavenly conversation. In fine, our employment lies in heaven. In the morning, if we ask, *Where am I to be to day?* our souls must answer, *In heaven.* In the evening, if we ask, *Where have I been to day?* our souls may answer, *In heaven.* If thou art a believer, thou art no stranger to heaven while thou livest; and when thou diest, heaven will be no strange place to thee; no, thou hast been there a thousand times before."

"In this language, says his biographer, I heard him express himself; and he did what he said."

With a most exemplary zeal, Mr. Elliot remembered the *sabbath-day, to keep it holy.* He statedly began his preparation for it the preceding evening; and when the Lord's-day came, he was eminently *in the Spirit.* Every day was indeed to him a sort of sabbath, so humbly and closely did he walk with God; and hence he not only called the *sabbath a delight, the holy of the Lord, honourable,* but proved it to be so, by drawing *water with joy out of the wells of salvation.* He carefully and conscientiously abstained from every thought, as well as word and action, incompatible with due obedience to the fourth commandment; and what he practised in this, as well as in every other instance of christian obedience, he enforced, both in public and private, with the authority of a divine ambassador.

Through life, he was remarkable for a strict performance of the necessary duties of self-denial, mortification, and taking up the cross. To him, the grandeur of the world was just what it would be to a dying man. He highly prized his morning hours; being persuaded, that early rising is equally favourable to the acquisition of grace and knowledge. And, for more than twenty years before he died, he slept in his study, in order that being there alone, he might enjoy his early mornings, without giving the least disturbance to any of his friends, whose affectionate concern for him, would otherwise have led them to say, *spare thyself.* Neither rich varieties, costly viands, nor delicious sauces ever appeared upon his own table; and when he found them on other men's, he rarely tasted them. One dish, and that a plain one, was his dinner; and with respect to supper, (to use the words of Mr. Mather,) "he had learned of his loved and blessed patron, old Mr. *Cotton,* either wholly to omit it, or to make a small sup or two the utmost of it." His drink was

generally water, and whenever he used any other, it was of such a quality, and he took so small a quantity of it, as proved him to be not only a man of temperance, but of abstemiousness. He delighted in abstinence; and so desirous was he to prevail on others to partake of similar pleasure, that when he thought the countenance of a minister indicated that he had lived too freely, he would say, *Study mortification, brother! Study mortification!* and all his addresses were attended with a becoming majesty.

The lust of the eye he so mortified, that it appeared a matter of indifference to him, whether he was rich or poor. He did not seek great things for himself; but what estate he possessed, arose from the blessing of God upon the industry of some in his family, rather than from any of his own endeavours. His wife, who was well acquainted with his heavenly-mindedness, once asked him, to whom the cattle which stood before his door belonged, and found, that though they were his own, he knew nothing of them.

A few years before his dissolution, being left without an assistant in his ministry, he pressed his congregation to furnish themselves with another pastor: and in his application to them, he said, "It is possible you may think the burden of maintaining two ministers may be two heavy for you; but I will deliver you from that fear; I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix upon any man that God shall make a pastor for you." But his church, in a handsome reply, assured him, that they would count his very presence worth a salary, when he should be so superannuated as to do them no further service.

His liberality to pious uses, both public and private, much exceeded the proportions of his comparatively little estate. He freely bestowed upon the poor many hundreds of pounds; and often did he press his neighbours, with forcible importunity, to join him in acts of beneficence. Never did a man of the world, whose heart was set upon wealth, embrace with more alacrity every opportunity of increasing his riches, than Mr. Elliot embraced every occasion that offered of relieving the miserable. He taught the good people of *Roxbury*, by precept, as well as example, to be charitable; and often did he, in their religious assemblies, use the most powerful arguments, to obtain collections for the relief of such necessitous persons, as had fallen under his observation. He felt all the meaning of that saying of the Lord Jesus, *It is more blessed to give than to receive.* The poor counted him their father; and in their necessities, repaired to him with filial confidence. He did not put off his charity to be put in his last will, but was his own executor. It has been remarked, that liberal men are often long-lived; and surely the great age of Mr. Elliot was agreeable to that remark. When

his age had rendered him unfit for most of the employments which he had long attended to with vigour and delight, he was wont to say, on being asked, how he did? "Alas! I have lost every thing; my understanding leaves me, my memory fails me, my utterance fails me,; but I thank God my charity holds out still, I find that rather grows than fails."

When any of his neighbours were in distress, he was like *a brother born for adversity*, and would visit and comfort them with a most fraternal sympathy: and many whole days of prayer and fasting did he prevail upon his pious neighbours to hold with him, in behalf of those whose calamities he deplored. It afforded him inexpressible pleasure that his wife had attained considerable skill in physic and surgery, by which she was enabled to dispense many safe and good medicines to the poor. In this work of charity, the worthy wife of Mr. Elliot did not labour in vain; for hundreds of sick, weak, and maimed persons had abundant cause to praise God for the benefit they received under her care. The good old gentleman, her husband, greatly encouraged her in that work of charity, and urged her to be serviceable to his greatest enemies. Never, perhaps, had any man fewer than he! A man, from whom he had received the most abusive and irritating language, on account of something which he delivered from the pulpit, having received a dangerous wound shortly after, Mr. Elliot immediately sent his wife to cure him. Some time after his recovery, he went to Mr. Elliot's house, in order to express his gratitude to Mrs. Elliot for the successful method with which she had treated his complaint: and upon this occasion, the apostolic Elliot, who had well learned to overcome evil with good, instead of taking the least notice of the calumnies with which he had been loaded by that man, treated him with such kindness and hospitality, as greatly softened his resentment.

Mr. Elliot was a great enemy to all contention, and used every method which wisdom, grace, and prudence suggested, to extinguish the fires of animosity. When he heard any ministers complain, that certain individuals in their flocks were ungovernable, the strain of his answer was, "Brother, compass them! Brother, learn the meaning of these three little words, *bear, forbear, forgive.*" When there was laid before an assembly of ministers, a bundle of papers which contained matters of difference and contention between some people whom Mr. Elliot wished to unite, by a mutual forgiveness of each other; he hastily threw the papers into the fire before them all, and with a burning zeal for peace, said, "Brethren, wonder not at what I have done; I did it on my kness this morning before I came among you." Such an excess, (if it was one,) flowed from the charitable inclinations of a man who stood in the first rank of *peace-makers*,

of whom the Prince of Peace hath said, *They shall be called the children of God.* In short, wherever he came, he was like another old *John*, with solemn and earnest persuasives to love; and when he could say little else, he would give that charge, *My little children, love one another.*

It will not surprise the pious reader to be informed, that a man of Mr. Elliot's eminent and exemplary holiness, walked continually in the light of God's countenance. By an abiding sense of his acceptance, he was completely delivered from the fear of death. When labouring once under a fever and ague, a visitant asked him, *how he did?* he replied, "Very well, but anon I expect a paroxism." Said the visitant, "Sir, fear not;" to which he answered, "Fear! no, no, I am not afraid, I thank God, I am not afraid to die!"

His resignation to the will of God, when most severely exercised, was remarkable. When he followed two of his excellent sons, (preachers of the Gospel,) to their graves, he manifested such resignation, as caused all the spectators to acknowledge that he was divinely supported. He bore all his trials with admirable patience; and constantly aimed at having his will in complete subjection to that of his heavenly Father. By getting and keeping near to God, and by dwelling under the shadow of the Almighty, he contracted a greater sense of divine things than is usually possessed by the generality of Gospel believers.

The work of the ministry, in which Mr. Elliot was sincerely and heartily engaged for about the space of sixty years, he considered as no less dangerous than important, and attended with so many difficulties, temptations, and humiliations, that nothing short of a call from the Son of God, could have encouraged him to undertake it. He saw that flesh and blood could find it no pleasant matter in itself to take the oversight of a number of souls; that it would be no easy thing to feed them with knowledge and understanding; to bear their manners with patience, and to esteem them highly as a part of the flock which was purchased with the blood of Christ, notwithstanding their infirmities and miscarriages. It was his decided opinion, that they who faithfully discharge their duty, as ministers of the Gospel, shall be exposed to sufferings; and it was under a due sense of these things that he devoted himself to the sacred ministry. But difficult as that ministry is, he was well qualified for fulfilling its various and important duties. In addition to eminent piety, that first of qualifications for a minister of Christ, he possessed a considerable share of learning. He was an excellent grammarian, and had a thorough knowledge of the languages in which the Holy Scriptures were originally written. He formed little systems of the liberal arts, for the use of certain *Indians* who manifested a more than ordinary capacity for, and desire of

mental improvement. But above all, he was eminently skilled in the blessed science of divinity. His thorough acquaintance with scriptural theology, in addition to the spirit of power and of love by which he was influenced, enabled him to convince gainsayers, and on all occasions to shew himself a thorough divine, and a workman that needed not to be ashamed.

The apostle Paul, reciting the qualifications of a Gospel minister, requires *that he be the husband of one wife, and one that ruleth well his own house, having his children in subjection with all gravity.* With these requisitions, Mr. Elliot strictly and uniformly complied. That *one wife*, whom he received as *from the Lord*, he loved, prized, and cherished, with a kindness that represented the compassion which he taught his people to expect from the Lord Jesus Christ; and after he had lived with her for more than fifty years, he followed her to the grave with deep and unfeigned sorrow. His whole conversation with her, had been accompanied with such sweetness and gravity, as disposed all who were acquainted with the holy and happy pair, to call them *Zacharias* and *Elizabeth*. Family religion was maintained by Mr. Elliot in the most devout and exemplary manner. It was his constant practice, before daily prayers in his family, to read a part of the Holy Scriptures. In order to improve the minds of his young people, it was customary with him to make them choose a passage in the chapter which they had heard read, and give him some of their own observations upon it. By this method he induced them to think, and became acquainted with the progress they made in the knowledge of divine truth; thus did he endeavour to make them *wise unto salvation*. He was very strict in the education of his children, and more careful to remove any error in their hearts or lives, than he could have been to cure them of a bodily disease. He suffered no exorbitancies or extravagancies to find place under his roof; nor was his house any other than a *school of piety:* there was to be seen there a perpetual mixture of a *Spartan* and a *Christian* discipline.

In all his sermons Mr. Elliot attended to the charge which Christ, in effect, gives to all his ministers, *Feed my sheep, feed my lambs.* Hence his manner of preaching was so plain, as to be equally understood by both children and men in understanding. He did not attempt to entertain his hearers with empty or unprofitable speculations; but, with a mind well informed, his matter carefully arranged, and his heart glowing with holy zeal, he preached the Gospel of Salvation. His delivery was always graceful; and even when he lifted up his voice like a trumpet, and denounced the terrible threatenings contained in the Book of God, his earnestness was accompanied with decency of phrase and manner. In rebuking the earthly-mindedness of professing Christians, he manifested extraordinary fervour. He then spoke

as it was said one of the ancients did, *quot verba tot fulmina*, as many thunderbolts as words.

He always had much of Christ in his sermons; and hence, whatever subject he treated, his use of it, in the application, was to drive men to the Lord Jesus Christ. This excellent method, the usefulness of which he often witnessed in the course of his ministry, he earnestly and affectionately recommended to others. To young preachers he was in the habit of saying, *Pray let there be much of Christ in your ministry*; and when he heard such a sermon as he conceived to be properly evangelical, he would say, "O blessed be God, that we have Christ so much, and so well preached in poor New England."

He relished no discourse that was not well studied; but such sermons as evinced that their authors were men of study and reading, he not only heard with pleasure, but highly commended. After a sermon of that description, Mr. Mather heard him address the preacher thus: "Brother, there was oil required for the service of the sanctuary; but it must be beaten oil: I praise God that I saw your oil so well beaten to day. The Lord help us always by good study to beat our oil, that there may be no knots in our sermons left undissolved; and that there may be a clear light thereby given in the house of God!" And yet he looked for something in a sermon beside, and far beyond the study of man; he was for having the *Spirit of God* breathing in it, and with it; so that the hearers might be compelled to say, *The Spirit of God was here!* He once said, "It is a sad thing, when a sermon shall have the one thing, *the Spirit of God*, wanting in it."

Mr. Elliot very justly considered the children of his people as an important part of his charge; and hence kept up the great ordinance of catechising, both publicly and privately. This excellent work occupied much of his time. "It would be incredible, (says Mr. Mather,) if I should relate what pains he took to keep up the echos of truth between himself and the young people of his congregation; and what prudence he used in suiting his catechisms to the age and strength of his little catechumens."

His regard for the welfare of the children under his care, he manifested by his activity in supporting a good school in the town where he resided. Whatever it might cost him, there he was determined always to have a grammar-school; and he importuned others to follow his example. God so blessed his endeavours, that *Roxbury* could not live quietly without a *Free-school* in the town; and the issue of it was, that *Roxbury* produced more scholars, first for the college, and then for the public, than any town of its size in New England. For the support of this school Mr. Elliot bequeathed a considerable part of his estate.

(To be concluded in our next.)

DIVINITY.

To the Editor of the Methodist Magazine.

DEAR SIR,

In your Magazine for April last, you were pleased to insert a "Missionary Landscape," which exhibited, in several views, the origin, progress, and consummation of missionary exertions. This landscape had respect, more especially, to the work of God in Africa and the East, about to be undertaken by Dr. Coke and his contemporaries.

Recent accounts bring to our ears the sad intelligence, that the great Head of the Church has seen fit to remove, by death, that excellent minister, Dr. Coke, who was delegated to superintend this important mission. This has induced me to transmit to you, a few remarks and reflections upon the solemn subject. That, though on the one hand, we may be allowed to express our sorrow, yet on the other, we ought not to "sorrow as those without hope." I consider what I have done, as a tribute due to departed worth. Therefore, your insertion of the subjoined in your edifying Miscellany, will much oblige,

Dear Sir,

Your's, in the bonds of love and sympathy,

Mansion-House, Kettering, Nov. 1814. WILLIAM B. BROWNE.

THE POWER OF JEHOVAH UNCONTROULABLE;

OR, REMARKS ON JOB ix. 12.

Occasioned by the much-lamented death of the Rev. Dr. Coke, on his voyage to the East Indies.

"Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?"—*Job* ix. 12.

THE lot of man is cast in a world full of vicissitude and change. The voice of mourning and lamentation is heard in different directions; and the various forms of human woe excite our softest sympathy. "Man is born to trouble as the sparks fly upward; he cometh up as a flower, and is cut down; he fleeth also as a shadow, and continueth not." Thus, "His days and his years pass away as a tale that is told." The grave is the house appointed for all living, and "the living know that they must die." Death is an universal destroyer; none can claim exemption from the shafts of mortality. The aged parent, the smiling infant, the disinterested friend, yes, and the venerable, pious minister, are torn away by this remorseless tyrant. Coke,

the amiable, the laborious, the useful, has exchanged worlds; our highly-esteemed friend, and revered minister is no more!

But, does death act uncommissioned? does he ever come without a warrant? I answer, No: he is always delegated by a higher power, even him "in whose hands are the issues of life and death." Therefore death is properly an agent acted upon, and every exit out of time into eternity, is by the command of a supreme authority. Then, in this sense, we may use the language of Job, and say, "Behold, he taketh away," &c. Remark first, *That all we have, and all we are, are in the power, and under the control of the Majesty of Heaven.*—Whatever he takes from man, he only re-assumes his own. He is the supreme Lord of all that we possess, and can always say, and say truly, "Friend, I do thee no wrong."

Remark second. *That which God doth instrumentally, is to be considered as his own act.*—"Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord?" Thus, man instrumentally converts a sinner from the error of his ways, but the efficacy and power is of the Lord. Yes, the mighty reasoner, Paul, plants, and the eloquent Apollos may water, but "God giveth the increase."

Remark third. *Whatever is performed by the Almighty, or his co-adjutors, none can possibly hinder or prevent.*—"Behold, he taketh away, who can hinder him." The divine authority extends to empires, kingdoms, cities, towns, churches, and individuals. The united strength of mortals, is not a match for Omnipotence. The Lord, with infinite ease, can take away the thrones of princes, and overturn their kingdoms, and none can hinder; he also can remove candlesticks from churches, and none can prevent him. Yes, and he can take away ministers from their congregations, and engagements of the most eminent kind, and "none can hinder." Let not any make the attempt, but, rather let them fall down, and kneel before the Lord their maker: acknowledging with one consent, "He doeth all things well." *None can hinder.*—Power cannot: "I will work, (saith the Lord,) and who shall let it?" "Behold, I have sent to Babylon, and destroyed all their princes;" namely, all that would oppose the operation of his power. None can hinder. Policy cannot. There is no counsel against the Lord. He frustrates their plans, and renders their schemes abortive. Behold, he taketh away, who can hinder? Even spiritual means, in certain cases, cannot, such as the ardour of prayer and supplication. Many were the petitions presented to the throne of the Sovereign of the universe, for the prolongation of his days, whose loss we now deplore; but they were not available to preserve his valuable life. Prayer hath frequently met the Lord, as Abigail did David, (1 Sam. xxv.) and prevailed with him to put up his sword, which was ready to destroy. The

Lord would have destroyed Israel, had not Moses his servant stood in the gap. But in some cases the Lord taketh away, and even prayer shall not hinder, nor induce him to restore.

Thus saith the Lord, though Moses and Samuel stood before me, yet my mind could not be towards this people. Thus, there are seasons when it is the good pleasure of the Lord to take away life, riches, glory, peace—yea, the all of empires, churches, and persons, and not any thing shall help us, or hinder him. And, as there are times when God will not be intreated, so likewise there are seasons when he will not be questioned. "Who shall say unto him, what doest thou?" He is the Judge supreme, there is no appeal to any higher power, to any higher court. Memorable are the words of the prophet Jeremiah viii. 14. The Lord hath put us to silence: that is, the Lord hath done these things, and we are not to question him about them, or to ask him what he hath done, or why he hath done it. "Be still, and know that I am God; let all the world keep silence before the Lord." Even Nebuchadnezzer could assert, "None can stay his hand, or say unto him, what dost thou?" It has been well observed, "That whatsoever the Lord doth, he hath a right to do; and whatsoever the Lord doth, he is righteous in doing it."

REFLECTIONS.

First, *The dispensations of divine Providence are very frequently dark and mysterious.*—Yes, our Sovereign's way "is in the sea, his path through the deep waters: and his footsteps are not known." Like a stately, gallant vessel, passing the trackless ocean, as she advances, the waves that were separated by her bulk, immediately unite together, and the track is imperceptible to the eyes of men. But, when we cannot trace and fathom the designs of Deity, let us remember, that he is God. It is not for mortals like ourselves to be admitted into the secret cabinet of the Great Eternal; it would not be possible for finite creatures to sustain the view of his unveiled agency. "Such knowledge is too wonderful for us," too exalted and profound for the most intelligent of the sons of men. As often as Almighty God retires from our observation, blending mildness with majesty, and compassion with omnipotence, let us wonder, let us adore, and let us say, "It is the Lord." But, though there may be a kind of mystery in the proceedings of the Great Jehovah, yet, we should always recollect, that he is wise in his administrations. His understanding is infinite, and this infinite understanding watches over the affairs of his church, and of the world. "God is light, and in him is no darkness at all." He comprehends the past, present, and future, as one great whole. He sits upon his providential throne, and holds the reins of universal government himself;

and though this throne is movable, and goes on wheels, yet the wheels "are full of eyes," and the whole complex machinery is governed and directed by infinite wisdom, according to the dictates of his eternal mind. He who is seated on the car of providence, is mighty in strength, consummate in knowledge, boundless in compassion, and infinite in mercy.

With the Lord Jehovah is no irregularity, no chance, no conjecture. Disposed before his all-seing eye, in the most luminous and exquisite order, the whole series of events occupy the very place and crisis where they are effectually to subserve the purposes of his love. Not a moment of time is wasted, nor a fragment of action misapplied, by our Almighty Creator and Preserver. It is true, the trials and difficulties attending this state of mortal existence, often appear very mysterious. There are losses, crosses, and disappointments. Many bereavements are of the most trying and distressing kind. Perhaps, amongst the number, a faithful minister is removed in the midst of his greatest usefulness. Such is the case with relation to our excellent friend, the subject of whose death the writer of this article is attempting to improve, for the benefit of the living. But, shall we murmur? No, let us adore in silence, let us rebuke the spirit of discontent, and wait in faith and patience, until the Divine Interpreter shall explain his own designs: who hath said, "What I do, thou knowest not now, but thou shalt know hereafter."

Secondly, *The veil shall be taken away, which now conceals futurity from the view of mortals.*—All mystery will vanish in another and a better world. We shall then discover why our much-lamented friend was permitted to live until he was within a few days sail of Bombay, and then cut off from the land of the living, when the most sanguine expectations were entertained with regard to the success of his embassy in the Eastern world. Like Moses, he was permitted, as it were, to ascend the mount, and was almost in sight of the extensive regions, that it was his ardent desire to evangelize, when Almighty God saw fit to take him to the heavenly glory. He desired yet to labour, but God was pleased to take him to his rest. But, though the East Indies were not permitted to witness his christian zeal, and to be benefitted by his labours, yet the inhabitants of the West-India Islands, are by hundreds blessing and praising God, that ever he landed on their once benighted shores. That the Great Father of Spirits, should see fit to remove our venerable minister, when contemplating designs of the most extensive utility in the eastern hemisphere, is to us, at present, a very great mystery: but in a superior state we shall see the end of all, and, no doubt, in the fullest sense of the word,

"Shall justify the ways of God to man."

*

Thirdly, *The Great God can carry on his own work, and accomplish his grand designs.*—It is true, he generally performs his work by a secondary agency, he usually employs instruments, but upon all occasions he can do without them. Almighty God could evangelize the world, without the aid of a single missionary, but this is not according to his will and pleasure. But, when pleased to take away one, it is his prerogative to raise up another. The late afflictive event, is no decisive proof that God does not intend the salvation of the people in those countries which our departed Minister was approaching. Though Moses, the man of God, died upon the mount, not being permitted to enter the promised land, Joshua was raised up as his successor, and the designs of God fulfilled with relation to that people. Let us pray the Lord of the harvest to send forth more labourers into those distant regions; let us ardently solicit him to anoint and appoint those whom he shall see fit to qualify, to carry the glad tidings of salvation, that, he graciously speaking the word, great may be the number of those who publish it. "How shall they hear without a preacher, and how shall they preach except they be sent?" Swartz is not, but is the cause of Christianity annihilated in India? Brainerd is not, but has religion totally disappeared from America? Vanderkemp is not, but are there not Christian churches yet in Africa? Coke, our revered and highly-esteemed friend, is not, but on that account the mission shall not fail in Asia; for though the missionaries die, yet the God of missions lives for ever. Every resource amply centres in him; and he who hath said, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," will provide the means calculated to aid the happy and glorious consummation. The once "little cloud," shall cover the heavens, and by its copious showers morally fertilize the earth.

The "grain of mustard-seed," is destined to become a great tree, whose height shall reach to heaven, and its exuberant shade extend over all the earth. The "little leaven shall leaven the whole lump:" "the world shall be evangelized, and all flesh shall see the salvation of God."

Finally, *Let us bow with submission to the divine will, under every dispensation of his providence.*—Infinite wisdom directs him, and boundless goodness actuates him, in all those multifarious dealings that are connected with the best interests of the children of men. Let us be dumb under afflictive, distressing, bereaving dispensations; or if we do speak, let us say, "It is the Lord, let him do what seemeth him good—The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord—Though he slay me, yet will I trust in him."

The further developement of the designs of our merciful God,

is reserved for another and a future state. When the account of the death of Dr. Coke first reached my ears, I confess that I was much affected with the intelligence, and additionally so when informed that his body was consigned to a watry grave. But, my mind was soon relieved by the recollection of the words, "And the sea gave up the dead which were in it." and I said, in the language of our own poet,

"The greedy sea shall yield her dead,
The earth no more her slain conceal."

Then I reflected, that the manner or place of interment would not be the least impediment, or in any wise retard his happiness, on the glorious morning of the resurrection. Whether a golden urn, a crystal vase, the watry deep, an enormous fish, the yawning grave, or a magnificent and costly mausoleum, was the receptacle of the dead; yet shall every scattered atom be collected together, and the identical body raised again from the ruins of mortality. The grave is a safe repository, and death a responsible debtor; they shall give an account of all committed to their care; and then, that which fell a clod, shall rise a star—the clay cottage shall be changed into a splendid palace, and the ruins of mortality, rebuilt into a glorious temple. And suppose the remains of the dead were deposited either in Europe, Asia, Africa, or America, or even admitting they were cast into the midst of the sea, he who is the "resurrection and the life," and who has the "keys of death and hell" suspended from his girdle, shall command his deputy to say, "Arise, ye dead, and come to judgment." At his sovereign mandate, the sea, the vast abyss, is in commotion—the earth heaves, the graves open, the bodies rise—"some to the resurrection of life, and others to the resurrection of damnation." Whether burnt upon an immense pile, composed of ten thousand cedars of Lebanon, added to which are a hecatomb, or a hundred oxen, and the whole destroyed in one promiscuous ruin, yet shall the ashes of the human body be distinguished from the rest, on the resurrection morn.

To conclude. Let us elevate our minds towards that blissful region, were the spirit of our departed friend is fled; by faith, behold him with "Abraham, Isaac, and Jacob, in the kingdom of God." There he associates with Wesley, Whitefield, and Fletcher; there he enjoys the company of those, who, like himself, have laboured in climes remote to spread Immanuel's fame, such as Swartz, Brainerd, Vanderkemp, and a host of others, who having (instrumentally) turned many to righteousness, now shine as stars of great magnitude in the firmament of glory. But, to close the scene, behold yon group of blessed spirits; they once were Africans, but being bought with money by the West-India planters, they served with a hard bondage, under these,

similar to "Egyptian task-masters." They were benefitted by this excellent man,* and living and dying in the faith of the glorious Redeemer, they are inheritors of the kingdom of heaven. Will you wonder that they stand as it were upon the beach, in order to receive the spirit of the venerable Coke, through whose ministry, or by whose means, they received their first impressions, and were emancipated from worse than African bondage, and brought into the "glorious liberty of the sons of God." They delight to welcome him to the haven of repose, the shores of felicity, the land of blessedness: and say, "happy spirit, thy warfare is accomplished, thy race is run; thy voyage is ended, and thy reward is sure."—Then presenting him to that adorable Personage, who himself was once a Missionary, he receives him with a smile of ineffable sweetness, saying, "WELL DONE, GOOD AND FAITHFUL SERVANT, ENTER THOU INTO THE JOY OF THY LORD."

THE TRUTH OF GOD DEFENDED.

"THE VELVET CUSHION."

THIS publication, entitled "The Velvet Cushion," is a sort of romance, or novel, supposed to be written by a clergyman of the Church of England, and a "Christian Observer."

Heliodorus, a bishop in an early age of the Christian church, has generally been styled the father of romance, and is said to have preferred romance to his bishoprick. Modern bishops have also exercised their talents in romance; and as our author has such examples before him, he may not be disposed to pay much attention to the criticisms which we may make on his "Velvet Cushion."

He may wish, however, that his performance should be called a *novel*, rather than a romance. But this will not mend its character. Novels are the offspring of romance, and are as remarkable as their parent for fiction and extravagance; and they are generally much more absurd, insipid, and nonsensical. They are the food of a vitiated and sickly imagination, in its progress through various stages of imbecility, to childish dotage. A taste which has been corrupted by novel reading, cannot relish the plain food of truth and good sense, but must feed on the high-wrought tales of folly and falsehood; and thus the understanding is misled, and becomes the dupe of the wildest passions of corrupt nature, and the catastrophe is misery and woe.

* Dr. COKE was certainly the friend of the Negros in the West Indies, thousands of whom owe their present religious comforts and hopes of eternal bliss, under God, to his zealous and indefatigable exertions.

We believe, nevertheless, that Lord Bacon has somewhere said, that a taste for fictitious history, shews the greatness or dignity of the human mind, and we are surprised that our author has omitted to quote so great an authority, in favour of his own taste. A writer of fiction creates characters according to his own imagination, and too frequently runs wild in the contemplation of them; *accommodando rerum simulachra ad animi desideria*, and not bringing down the mind to facts. With such a writer, a man of sober truth and plain fact, contends under great disadvantages, especially if, as in the case of the Velvet Cushion, there be a mixture of truth with much fiction, but no definable extent or boundary affixed to either.

The hero of the Velvet Cushion, is a vicar of a small parish in Westmorland, who smokes his pipe, takes his snuff, and now and then preaches a borrowed sermon. His wife is the heroine, who fawns and flatters her husband *ad nauseam;* but she dislikes two of his habits, smoking tobacco and preaching borrowed sermons, as she cannot endure that his mouth should be degraded into a mere channel of smoke, or of the thoughts of other people.

Here we may just observe, that it is very probable that a man, who smokes his pipe and takes his snuff, may drink his punch too, as these practices are commonly united in the same person. The filthy practices of taking snuff, and of smoking and chewing tobacco, create sensations which too frequently lead to the use of spirituous liquors, and thus one self-indulgence is followed by another, and sin is like the letting-out of water.

The Velvet Cushion contains the history of itself; and is a pulpit cushion, which is supposed to have existed for many generations,—to have belonged to Papists and Puritans, and of course to have seen much of the world. At last it is brought into a church in Westmorland, and is strangely imagined by our hero, the vicar, to be filled with gunpowder by the Papists, and it is ripped up to prevent an explosion. Instead of gunpowder, however, its own history is found in its bowels. Hence arise all those *speciosa miracula* which abound in this performance. This history is then read by the vicar and his wife, and very extraordinary stories are found in it. We shall, however, consider the sentiments contained in this history, as the sentiments of the author of the publication, and make our remarks on them as such.

The vicar, after having been cautioned by his wife not to injure his health by reading in too loud a tone, reads much in this history of the disposition and conduct of the Papists. But at length he takes his snuff, lays down his spectacles, and begins to make his observations; and his wife lays down her work to listen to him.

After, "I think, my dear," said *he*, and "I should think it is, my love," said *she*, we arrive at something worth notice. There are no authors, says the vicar, which I read with greater delight than Pascal and Fenelon. "The one is all reason, and the other all love." But then comes in the garrulous old lady with two or three questions; and we have little more of any consequence, till we come nearly to the end of the chapter, when she asks, "But, my dear, do you not think that the character of popery is improved?" "Not so much, (says he,) as I had hoped. There is, however, one circumstance which promises great improvement in our own country—I mean the universal diffusion of the Bible. It is like letting in light upon the owls and bats. Popery has, perhaps, too much affinity with the corruption of our nature, to die a natural death, but, I begin to hope, it may be suffocated by the Bible."

Then the old lady makes a proposition to go to bed, and the chapter soon ends. In the *finale* of another chapter, the vicar and his wife, if we understand the author's language, are represented as both falling asleep together, before they went to bed. "Both were discovered by John, (who, with some suspicion of the fact, *looked gently in at the door*,) *in a profound sleep!*" In the beginning of another chapter, *Shock*, the dog, is introduced, and jumps into a chair, as some dirty dogs will do.—But, in noticing these incidents, it may be thought, that we only shew our want of judgment, as Homer and Virgil are not to be laughed at because their poems abound with episodes; and the author of the Velvet Cushion may insist, that he has as great a right to introduce *Shock* leaping into a chair, as Homer to introduce the old dog, *Argus*, pricking up his ears, and dying for joy, on the return of his master, Ulysses. We certainly will not contest the point with the Velvet Cushion, and we will admit that it is common, for ancient as well as modern writers, to drop their story for the purpose of *diverticula*, as our author has done; and thus to give us short fables, as episodes to the main fable, in order that their works may contain an agreeable variety.

The Velvet Cushion states, with tolerable correctness, the three grand doctrines of the Gospel, which, at the Reformation, as by a sort of resurrection, started up from the grave of popery. "The reformers taught, that man was a fallen creature,—that he could be acquitted before God only through a reliance on Christ,—and, lastly, that God, by his Holy Spirit, could alone give him a new heart, and fit him for the kingdom of heaven." We have then some high praise of the *homilies* of the church, which are stated to be an excellent sample of the divinity of the day of their birth, on account of the *heart*, the careless beauty of Scripture, and the 'brave neglect' which characterizes the noble

enthusiasm of saints and martyrs, which are to be found in those compositions.

We are glad to hear this writer speak well of the *homilies*, as we had some fear, from some of his expressions on *coarseness* and *taste*, that he was the same Christian Observer who told us some time ago, that some parts of the *homilies* are too *coarse* for the public ear, and that some persons had discerned *every want* of *delicacy and good taste* in the present leaders of the *evangelical side*. We confess that we have no relish for those delicate, smooth, cowardly, compromising preachers, who are continually accusing the faithful messengers of God of coarseness and vulgarity. If such men would speak out, they would no doubt tell us, that John the Baptist, in his coat of camel's-hair, with a leathern girdle about his loins, was a very *coarse* man; and that his language in warning sinners to repent, is too coarse for modern ears.

Of the first race of Puritans, this writer informs us, there were some men who "were not merely among the best Christians, but the *finest gentlemen* of the day;" and we will not pretend to doubt his ability to judge of the accomplishments of a fine gentleman. We have known but very few modern fine gentlemen, however, who have been faithful preachers of the Gospel, and who have been diligent to reprove and exhort, with all long-suffering; and we know that the follies and fopperies which constitute a great part of the character of a modern fine gentleman, are utterly inconsistent with the character of a Christian minister.

But let it not be imagined, that we contend for clownishness, or vulgarity, or that the faithful minister should be devoid of urbanity or courtesy. On the contrary, his heart is filled with christian love, which regulates his whole conduct in the work of saving souls. His charity is kind, and doth not behave itself unseemly; and although he affects not the fine gentleman, the most disgusting of all affectations, he is kind, courteous, and affectionate in all his labours to win souls. He is no scholar of Lord Chesterfield, but he is a disciple of Jesus Christ. He knows not how to flatter or falsify for favour with men, but with meekness and faithfulness he approves himself to God and man; and rightly divides the word of truth, in his private conversation as well as in his public preaching; and he is blessed in his deeds.

Many of the Puritans, we know, were most excellent men, who loved the Gospel more than their livings, or their lives, and were never ashamed to preach it, as they knew it was the power of God unto salvation to every one that received it. But they were reviled and traduced by ignorant and wicked men, and particularly by some bishops of the time. Bishop Burnet, however, honestly tells us, that the Puritans gained ground as the bishops

lost it; and that they took more pains in their parishes, than those who adhered to the bishops; and that their labours and their sufferings rendered them very popular.

Queen Elizabeth neglected no opportunity of depressing the Puritans, while several of her great men shewed them favour. In her reign the greatest ignorance and idleness prevailed among the clergy of the Church. In Cornwall only, there were 140 clergymen, scarcely any of whom could preach a sermon, and many of them were pluralists and non-residents. The people of Cornwall supplicated parliament for relief, and gave a very lamentable description of their case. In Norfolk, there were 400 clergymen who could not preach; and in Lincolnshire there were still more of the same description. The lords of the council of that time, state that many of the clergy were guilty of drunkenness, filthiness of life, gaming at cards, haunting of alehouses, &c.—Thus we see that the Church of England was in a most degraded condition, while all the pious non-conforming preachers were abused and proscribed. Archbishop Grindal was punished, and confined to his own house, because he refused to obey the Queen's orders to suppress *prophesyings*, or assemblies, in private houses.

In order to assist her clergy, who had neither religion nor talents sufficient to compose sermons of their own, the Queen ordered the *homilies* to be read to the people; and excellent substitutes they undoubtedly were, for any thing in the form of sermons, which might be expected from the ignorant and wicked clergymen of the time.

But we will check ourselves on this subject, lest, in stating these historic facts, our author should accuse us, as he does the first Methodists, of making the *profligacy of the clergy a topic of amusement*; and we will pass on to subsequent parts of the work, which contain a sufficient portion of misrepresentation.

In speaking of Mr. Wesley and Mr. Whitefield, he says, they are proofs, perhaps, that you may have popes without tiaras; and he tells us that he can see popery in the broad-brimmed hat of a Quaker, and in the smooth silk hat of a Methodist. If the Quaker and the Methodist, should forget that this is a romance, they will wonder how their *hats* can have any thing more to do with popery than with paganism.

Our author pursues the plan of his fictitious history, and certainly, in the following story, not without some probabilities of truth. Of a chapel which had been erected in a certain parish, somewhere, it is said,

"I found that the chapel had been erected at a period when the clergyman of the parish happened *to love sporting far better than preaching*. The people who, however wanting in religion themselves, quickly perceive any deficiency in their clergy, soon

quitted the church. And as the dissenting minister preached orthodox doctrines, in a spiritual and zealous manner, as moreover for a time the service was gilded and rendered palatable, by the introduction of a large portion of the church-prayers, the wandering flock sought food in those foreign pastures. And, in the first instance, they *seemed* to gain by the exchange. Many of the ignorant were taught, many of the profligate reclaimed,—and many of the miserable were comforted."—p. 77. Surely then they not only *seemed* to gain by the exchange, but they really did so. Could any such blessings have been expected, if they had confined themselves to the preaching of the *sporting parson?* Yes, but says the author, some of the poor becoming rich, found an orthodox and practical religion troublesome to them, and Socinianism broke in upon them, and thinned the congregation like a plague! And, we would ask, might not those people have been Socinians, or any thing else, under the preaching of the sporting parson? Who thinned the church, and drove them to the chapel? Our author writes as if he had never heard of a Socinian, or Infidel clergymen in the Church of England; or as if nothing like the famous meeting of Socinian clergymen, at the Feathers Tavern, had ever existed.

"It must be confessed, (says this writer,) that the very first leaders of the Methodists, if men of somewhat *coarse taste*, and untempered zeal, were men both of talent and piety. For a season, at least, their preaching offended against little, except good breeding. They generally avoided disputable ground, and insisted on the fundamental points of religion, in bold, vehement, eloquent, practical language." It is afterwards added, with regard to the effects of the preaching of the first Methodists, "I have seen the church walls dripping with the condensed breath of the almost countless congregations. I have seen the tears of penetential sorrow, scooping out to themselves white channels in the dingy faces of poor colliers, whose minds before were as dark as the pits they inhabited. I have seen thousands who, as the early Christians brought their books of magic and burned them, cast all their sins and sorrows upon the altar of God, and found that flame consume them all. Great, indeed, as I said, was the effect produced; but, alas! so great as, among many other far better results, *to turn the heads of the preachers.*" Then the author's own head seems to be turned, and he begins to rant about enthusiasm, and miracles, and un-educated men, and a desire to revolutionize, and *coarse* and fanciful interpretations of Scripture; "and the whole, (says he,) issued in a sort of *dislocation* of the church."—p. 126.

After this doleful dislocation, or lamentable luxation, we will inform our author of one fact, which, from what we have discovered of his *taste*, must be very gratifying to him. The first

race of Methodists, of the university of Oxford, and whose preaching produced such effects as he has described, were *gentlemen*, although we will not call them the *finest gentlemen* of the day. Still, however, he may think them men of coarse taste and offenders against *good breeding*; and there is no doubt that their taste was very different from his.

We are sorry that a man, professing godliness, an evangelical clergyman, should slanderously report of the most pious, zealous men of God, whose labours in the revival of Gospel truth, have not been equalled since the Reformation, that their *heads were turned*. It is easy for a cool, calculating, superficial *semi*-Methodist, (as the phrase is at Cambridge,) to say of persons far superior to himself in every respect, they are *ill-bred*, the language is *coarse*, they are *enthusiastical*, *their heads are turned*. But is such a lukewarm person in the cause of God and saving truth, a pattern for imitation? He is only half awake to the value of a soul immortal, and to the lost state of man by sin, and the way of salvation by Christ Jesus. Neither his head nor his heart is rightly turned to these things; and he is a very incompetent judge of the motives and conduct of faithful ministers of the New Testament.

Our author thanks God, however, for the profligates which the Methodists have reclaimed; and for their toils and triumphs among the poor idolaters and slaves; "and for the stimulus which they have given to our good mother, the Church;"—but he seems to fear that they will ultimately ruin the Church, which they undertake to save. This brings the old lady upon the stage again, and she asks, "Is it right for you, my love, to condemn either the character of their religion, or their conduct towards its ministers, when old Betty tells me they preach precisely your doctrines, and even pray for yourself every Sunday of their lives?"

But it is said, that "the preacher in the church is deserted, at least at one part of the day, for the preacher at the meeting;" which is very likely to be true, if the preacher in the church be ignorant of the doctrines of the church. It is afterwards added, "*These children of ours* serve us as the Hindoos do their irrecoverable, or even sick parents." Children of ours! of whom? Not of the *sporting* parson, who drove the congregation from the church, nor of the young incumbent, *who broke his neck in a fox chase*. The Methodists are, in general, the spiritual children of the Methodist preachers, and none of them, that we are acquainted with, are the children of sporting, fox-hunting clergymen of the Church of England, such as our author describes.

Then comes, by way of episode, a childish story of a hen and chickens, and Betty is ordered to make a goose-nest in a

corner of the hen-house! and a copy of verses concludes the chapter.

In the next chapter, we have the story of the fox-hunting parson, the second son of a noble family, whose want of talents had early designated him, willing or unwilling, to hold a considerable living in the church, and to spend the tithes of it. The young man was an easy kind-hearted creature; but he had neither piety nor vigour for his sacred employment, and therefore the people were grossly neglected. The hungry sheep looked up and were not fed, and the meeting-house was soon filled with them. But the young incumbent *broke his neck in a fox chase*, and his successor in the living was a man of true piety, and the people returned to the church, and the meeting-house was deserted.

It were needless to copy more such stories as this from the Velvet Cushion; and we shall conclude our observations with recommending to our author, to abandon his frivolous, fictitious mode of writing on religious subjects, and to suppress his censorious spirit and malevolent feelings, when speaking of persons whose sentiments and modes of worship do not exactly agree with his own. He knows but little of the good which the Methodists are doing in the world, if he be ignorant that there are many hundreds of Methodist preachers who are travelling to and fro in the kingdom, any one of whom is a hundred times more useful, in the conversion of sinners to God, than his vicar, who smoked his pipe, and took his snuff, and for five-and-thirty years confined his preaching to a small parish in Westmorland.

POSTSCRIPT.

The title of this publiention, reminds us of the danger of an increased expenditure in Velvet Cushions, and other ornaments, in Methodist chapels. The rules of the Methodists are excellent, with regard to the dress of their persons, and we should lament to see them exchange their plain and simple dress, *simplex munditiis*, for *velvet and brocade*. They believe that it would be criminal to waste money in dress, as they are only stewards of what they possess, and must give an account to God. But, it may be said, that the costly Velvet Cushions, with long fringes and tassels, which hang upon the pulpits of some of the new chapels, were presents from pious persons, who wished to shew their regard for the faithful preaching of the Gospel among the Methodists. This may be true, but it does not alter the case. Let such persons be civilly intreated to give their money towards the expense of building the chapel; or, if it must be laid out in a Velvet Cushion, let the Methodist preacher direct of what sort it shall be.

To the Editor of the Methodist Magazine.

MR. EDITOR,

IN perusing the *Christian Observer* for July, 1814, we meet with a passage, which, considering the respectable source from which it originates, and the apparent sanction given to it by the Editors of that periodical publication, calls for a little animadversion. Under the article "Religious Intelligence," where we are furnished with the "Report of the Society for promoting Christian Knowledge," we read, "Measures have been taken to secure a more extensive circulation of the Societies' tracts, with a view to counteract the pernicious influence of *methodistical*, impure, or inflamatory pamphlets." p. 455.

It was the general method of our Lord, Sir, previous to his administering reproof for existing evil, to render due praise to remaining excellence. The Asiatic churches will, no doubt, occur to you as an instance of this.—The Society for promoting Christian Knowledge, has been extensively useful to the interests of genuine religion; and, on this ground, merits our praise, gratitude, and support. Nor is the Christian Observer less deserving our patronage, for the decided part it has taken on the side of evangelical religion. But perfection in principle, any more than infallibility in decision, is no more to be attributed to them, than to any other human system or tribunal. They would do well, therefore, in directing their thunderbolts against irreligion and vice, to guard against breaking the heads of their inoffensive neighbours. The distinction, perhaps, is not sufficiently kept up, between the act of *promoting Christian knowledge*, and that of promoting the interest of a *party*. Had this distinction been attended to, the Methodists probably, on the present occasion, would have escaped.

The passage, Sir, evidently implies, that Methodism has either nothing, or next to nothing, to do with *Christianity*. This interpretation by no means wrests the words from their intended meaning: for if the *object* of the Society is that of *promoting Christian knowledge*, and the directors, in promoting that object, find it necessary to "counteract the pernicious influence of *methodistical* pamphlets," and principles, it should seem, that, in Methodism, there is something formidably hostile to its progress. It was not thought sufficient, in the passage, to attach to Methodism the degrading epithet—*pernicious*, but lest, from the sameness of the type, it should be in danger of escaping distinguished attention, the word "*methodistical*" must be inserted in *italics*. Hence, pardon the allusion, Sir, this dangerous animal—METHODISM, thus branded on the forehead—dressed in a bear-skin—and placed in company with what is IMPURE and INFLAMMATORY, is turned out of the bag to be hunted down by the

Society's terriers. This is not all: but Methodism seems the standing order of the day. They are not *Socinian* or *Infidel*, but *Methodistical* pamphlets, whose influence are specifically to be counteracted. Every thing is of minor importance, compared with Methodism. The principal part of the artillery, therefore, must be directed hither.

That the epithets "impure and inflamatory," are no less intended for Methodism, is evident from the epithet "pernicious," which precedes, and from the direct attack of the Society upon the Methodists as a body. I here particularly refer to a pamphlet published by the Society in the early part of Methodism, which has passed into fifteen or sixteen editions, and has been industriously circulated, by members of the Establishment, among the Methodists, and others. This pamphlet, though entitled "An earnest and affectionate address to the people called Methodists," contains a good deal of acid in its composition; and is a gross calumny on the body. Till lately, this pamphlet has been unreplied to, and has been palmed upon the nation as pure gospel, and perfectly applicable to Methodism.

But, Sir, "*methodistical* pamphlets," it is asserted, are of a "pernicious," and, it is, at least half insinuated, of an "impure and inflamatory" tendency: from hence it is inferred, that *Methodism* itself partakes of the same quality. As an individual, Sir, I have yet to learn what there is in the *system* itself, or in the *books sanctioned by the Conference*, "pernicious" in *principle*, "impure" in *morals*, or "inflamatory" in *language*. Or, to omit the two last epithets, I am equally at a loss to know, what there is "pernicious" in reference either to *doctrines*, *experience*, or *practice*.

The strong, consistent professions of loyalty made by the Methodists, both from the pulpit and the press, from their origin to the present day, added to their exemplary civil obedience, will secure them from the imputation of disaffection to the STATE. The ADDRESS to the Prince Regent, drawn up by order of the last Conference, and received "in the most gracious manner" by his Royal Highness, unequivocally expresses the sentiments of loyalty by which the Methodists are actuated. The rigid discipline observed in expelling improper members, repels the slightest charge of countenancing SIN. And the firm attachment manifested by them to the doctrines contained in the *articles*, *liturgy*, and *homilies*—doctrines warmly espoused and zealously propagated also by the members of the "Society for promoting Christian knowledge," precludes all suspicion of the slightest hostility, in point of *principle*, to the ESTABLISHMENT. What then, Sir, in the name of common sense and christian charity, is there so "pernicious" in Methodism, as to induce a *Christian* society, not only to *proclaim*, but *actually* to commence *open* hostilities against it? Had

we commenced the attack, I should not, on the present occasion, have entered into the contest. But when we see the Society acting, not on the *defensive*, but commencing *offensive* operations against an unoffending people, our resistance to their unprovoked attacks becomes both *just* and *necessary*. Meantime, Methodism has nothing to fear. "It is," as a person once expressed himself, who, observe, was not a member of the body, "like a bed of camomile; the more it is pressed, the more it will spread."

Bramley, near Leeds, Your's, &c.
Oct. 31, 1814. J. E.

REVIEW *of* "*A Sermon addressed to the British Prisoners of War lately returned from France. By* JOHN SCOTT, M. A. *Hull*, 1814." *Price* 6*d.*

EVERY work of the author of this discourse which has come under our notice, is well calculated to promote the best interests of mankind, by pointing out the path of true religion as the only way to present and eternal happiness. The discourse before us, was preached at the Sunday evening lecture, in the Holy Trinity church, at Hull, June 19th. It is founded upon that remarkable passage in 2 Chron. xxxiii. 11—13; which contains an account of Manasseh's captivity, repentance, and return to Jerusalem.

The following direct and affectionate address, with which the discourse opens, was well adapted to the occasion, and could not fail to fix the attention of those to whom it was delivered.

"As notice has been given of my design, on the present occasion, to address those of my fellow-townsmen, who have just returned from a long and cruel captivity in a foreign land, I may suppose that I have many of that description before me. You are unknown to me personally; but it is with heart-felt pleasure that I bid you welcome home to your native country! that I congratulate you on your restoration to the sweets of liberty, to the endeared society of your families and friends, and to this sacred and venerable house, in which you, probably, and your fathers before you, have worshipped the Lord our Maker. I bid you welcome: I have compassionated you under your inhuman detention: I rejoice with you, on your liberation: and may God now enable me to suggest to you reflections, which may do you some good on your return.

"The person to whose story I am calling your attention by the text, is Manasseh, king of Judah. There is one point in which, I readily allow, your case differs from his; with respect to all others, I can only wish that the resemblance, which has been carried so far, may be perfected. His captivity was a judgment of heaven, specially inflicted upon him for his exceeding great wickedness. Yours I will not consider in any such

light. You, I may suppose, were engaged in your honest and lawful callings, and fell into your enemies' hands by that ordinary course of events, which might have involved any of us, and doubtless has involved many very good men, in a similar calamity. Far, far be it from me to consider affliction as in itself an indication of *peculiar* guilt. Herein I admit a difference between your case and Manasseh. Yet still you must by no means overlook Providence, which operates as certainly in ordinary, as in extraordinary occurrences; and you must remember, that all suffering is, directly or indirectly, the fruit of sin; and calls us to acknowledge our ill-deserts to Almighty God." p. 1, 2.

Mr. S. after thus appropriately introducing his subject, delineates the character of Manasseh, when an *enemy of all righteousness*, an idolator, and a cruel persecutor; and afterwards gives an affecting account of his repentance, and dwells for some time, in a manner calculated to produce a good effect, on the mercy extended to so great, so notorious an offender. Then, applying the subject matter of his discourse more particularly to that part of his audience whom he so warmly congratulates on their return to their native country, he thus proceeds:

"We have deeply sympathised with you in your calamity. To be torn from your country, your wives, or parents, and families and friends—while your hearts were racked with the thoughts of what they suffered on your account; to be robbed of your liberty for no crime, unless it be a crime to be Britons; to be detained, one long year after another, in a foreign land, in poverty and wretchedness, and exposed to frequent insults and injuries; to have a large and valuable part of your lives converted into a shapeless blank; your prospects blasted, and your health perhaps ruined: such a calamity does entitle you to our tenderest consideration; and, I may add, it cannot but rouse our highest indignation at that wretched scourge of the human race, who, steeled against all feelings of compassion, could refuse, year after year, every equitable arrangement for 'opening the house of his prisoners.' My heart goes along with one of your number; whose journal I have read, while, five years before his captivity reached its close, he exclaims, 'My God, what a life is this to lead!—and very naturally he adds, 'For what?' For no crime certainly, as it respected the human author of all this suffering.—I have said, moreover, that I would be far, very far from considering your calamities as special judgments upon you, in particular, as if ye were sinners against the Lord, 'above' all others of your countrymen. But still, without sin there would be no suffering: and in all your sufferings, you ought to read the evil of sin. 'Is there evil in a city,' it is asked in Scripture, and by parity of reason, we may ask, is there evil, or calamity, on an individual 'and the Lord hath not done it?' And doeth he it

without cause—or for no end? Heaven forbid! 'He doth not afflict willingly, or grieve the children of men!' He doeth it from grave and weighty reasons, and, if you will accept of his corrections aright, with a gracious design. Your first duty therefore was, and still is, 'to hear the rod, and who hath appointed it;' and to listen to the lessons which it was employed to enforce.

"Let not then your past sufferings, or their present consequences, impel you to repine at Providence. Rather, taking for granted that Providence has had a wise and gracious end in view, in what it has permitted to befal you, apply yourselves to discover that end, and to see that it be attained.

"In the day of adversity, 'consider,' is the injunction of the wise man, or rather of God, by his mouth. Be moved, then, by this adversity, 'to consider'—'to think on your ways'—to call your sins to remembrance—to humble yourselves before God—to deprecate his displeasure, which we all deserve—to implore his mercy—and 'to turn your feet unto his testimonies.'—Have you made this use of the afflictive dispensation of Providence towards you?—Sympathising with you under it, as I have said we heartily do, we cannot bear that 'you should have suffered so many things in vain.' Your affliction has taken place, it cannot be prevented, it cannot be reversed: all these years of your life have been thrown away as to the world, and cannot be recalled: you have been cast back in the world, and perhaps can never regain your lost ground. But God forbid that all should be loss and misery to you, and no gain whatever! We would have you to gain something by these evils. We would have you to get some good, some important good, by them. Blessed be God, you may do so. I trust some, I would fain hope many, will have to look back, even for ever, with gratitude upon their painful captivity in France, as the most really beneficial event that ever befel them. And my heart's desire and prayer to God is, that *you* may all have to do so! And how may that be? It will be, if you receive your afflictions aright—as the prodigal is represented to have received his, and as Manasseh received his. Oh how happy was it for the one, (speaking of his story as real, not fictitious,) that he was reduced to want and beggary! And for the other, that he was taken by his enemies, and bound in fetters, and carried to Babylon.—Temporal troubles are, in such cases, made the means of producing that 'godly sorrow' which is unto everlasting salvation.

"And has there not been need for you, my brethren, to receive your affliction as a call to repentance? 'I spake unto them,' saith God concerning his ancient people, 'I spake unto them *in their prosperity*, and they would not hearken! And again he says of them, 'I will go and return to my place, till they acknowledge their offence, and seek my face: *in their afflic-*

tion they will seek me early! Was it not the case with you, that God spake unto you in your prosperity—by your Bible—by ministers—by parents and teachers—and perhaps by pious friends—and you 'would not hearken.' You still put off religion, many of you, till you should grow older. You 'went on frowardly in the way of your own heart,' and lived as those in your line of life, alas! too frequently do. God hath therefore spoken to you in affliction—and by the loud voice of affliction: and that for years together. And have you now heard his words, and turned unto him? Some, I am most happy to say, who have been in like circumstances with you, have done so. Of one, whom I knew in his childhood—the son of a very wicked father, but of a pious mother—I am told, in a letter from the south, 'he is just returned from a French prison, in which he has spent several years: and with apparent benefit: for he seems to have become a truly religious character.' There are also instances in this place. I have seen very pious letters written by a prisoner in France, belonging to this town, whose repentance and conversion to God, appear to have taken place in the land of his captivity. Nor is this the only instance. From those letters I derive the pleasing information of the prisoners having had a place in which regularly to assemble for divine worship—and of as many as 110 of them, at one depôt, united in a religious society." p. 10—14.

After proceeding a little farther, in a strain equally evangelical, the author thus addresses his "fellow-townsmen," on the subject of their restoration:

"How unexpectedly has this been accomplished! A little while ago, and you had no prospect before you but that of indefinitely protracted captivity.—As some of you, in the anguish of your hearts, expressed it, in a petition to your sovereign, 'misery and eternal slavery stared you in the face,' and you had 'little hope of finding a period to your wretchedness, but in that country from whose bourne no traveller returns.' But God raised you up deliverance from an unexpected quarter. He infatuated the counsels of your oppressor. He prospered the arms of your country and her allies.—I have read the account of your fluctuating hopes and fears, when, four years ago, a negociation was on foot for an exchange of prisoners. At that period all your hopes were frustrated.—And with what anxieties were you again agitated, while you were receiving the varying and contradictory accounts of the alternate victories and defeats of your oppressor, and your allied deliverers. But all now is over: and you are safe among us. The Lord 'hath turned your captivity.' While many of your companions have pined out all their days, and died in bondage, you are permitted again to see your native land. Great have been God's mercies to you. He hath brought you

out of darkness and the shadow of death, where you were bound in affliction and iron: he hath broken your bonds asunder: will ye not 'praise the Lord for his goodness, and for his wonderful dealings towards you?'

"I know that you now feel disposed to do so. But I know also that those feelings of gratitude which arise on the receipt of some extraordinary mercies, like the impressions made by sudden and severe afflictions, are very apt to be transient—to pass away, and leave no trace behind.

"Let me exhort you, therefore, to see to it, that your gratitude be practical and abiding: that you shew forth your Deliverer's praise, 'not with your lips only, but in your lives.' Let it appear that, like Manasseh, you now 'know that the Lord he is God;' and that you regard, and fear, and love, and serve him as such. "And to this end, let me admonish you not to depend too much on your own purposes or feelings: but implore of God, that he would give you 'such a due sense of all his mercies,' as may cause you to 'give up all yourselves to his service, and to walk before him in holiness and righteousness all your days.' Blessed indeed will that deliverance be, which proves a deliverance, not only from the tyranny of the earthly oppressor, but from the bondage of sin, and the power of Satan, into 'the glorious liberty of the sons of God!' Be this experienced by you, then shall you, under all future trials, find God for your support and comforter, beyond what you have ever known before; and when death itself shall come, he shall 'be your exceeding and eternal great reward;' in the enjoyment of which, all memory of past sufferings, losses, injuries, shall vanish for ever." p. 15—17.

The habit of indolence is pernicious to persons of any age, but more especially to such as are young; in them it is the fruitful source of many crimes and calamities. Aware of this, Mr. S. with his wonted faithfulness, inculcates *industry* as an indespensable duty.

"There is, (saith he,) one circumstance in the case, especially in the younger part of you, which I contemplate with considerable anxiety. When I reflect on the influence of habit, and think how your time must have passed during an imprisonment of seven or eight years continuance, with scarcely any thing to call forth your powers, scarcely any thing to interest or to occupy you, I fear exceedingly for the consequences. There is great danger lest your minds should have sunk into a lethargic torpor, and you should be tempted to pass away your days in listlessness and indolence, and, by too natural a consequence, in vice and folly. I conjure you to guard against every such propensity. Let me inculcate upon you *industry* as a duty of the highest

obligation. Rouze you, and bestir yourselves: apply actively to whatever calls for your attention, whether to fit you for useful stations in the community, or in discharging the duties of such stations. This is peculiarly necessary to your welfare,—temporal, spiritual, present, and everlasting: and properly applied and directed, depend upon it, your labour shall not be in vain." p. 18.

With pleasure we record, on the authority of a note to Mr. Scott's sermon, that the inhabitants of Hull, with a generosity for which they have been long noted, had, before it was delivered, subscribed, for the relief of the prisoners of war returned from France, the sum of about *one thousand six hundred pounds*. The amount of the public collections, in churches and other places of worship in that town, for the same benevolent purpose, we have not heard; but we doubt not that it was considerable.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

DEAR SIR,

IF the following quotation from Delany's Life of David, appear of sufficient interest for insertion in your valuable Miscellany, as tending to illustrate a portion of Scripture, and remove what has appeared censurable in David's last advice to Solomon, (1 Kings ii. 5—8,) you will oblige me by its insertion.

I remain, most respectfully, your's, &c.

Mansfield, H. COWLISHAW.
November, 1814.

QUOTATION FROM DELANY'S LIFE OF DAVID.

"As I have nothing in view but the manifestation of truth, I will not dissemble, that David's character, as a generous enemy, hath been greatly impeached, by his last dying charge to his son, in relation to Joab and Shimei; on both of whom he desired vengeance should be taken, for those crimes which he seemed to have forgiven in the one, by suffering them to go so long unpunished; and which he expressly forgave in the other, and confirmed that forgiveness by an oath, that he should not die. To the first of these, I answer, That Joab's murders were crimes which David never did forgive; and, very probably, thought he could not, in contradiction to the express commands of God: and, therefore, that guilt which he himself wanted power to punish,* and which he only forbore to punish because he wanted power; he wisely and religiously recommended to his son to expiate, by the blood of the offender, that his family and

* 2 Samuel iii. 28, 29—39.

his kingdom might be clear of it. The judicious author of the Apologue de David, hath a conjecture upon this point, which is at once very ingenious, and very probable; he imagines, that David proposed the prize of the captain-generalship to the first that should scale the walls of Zion, upon a prospect that somebody else might gain that prize, and Joab's authority be diminished by that means; but his felicity defeated the design. He after this, took measures to depose him, in favour of Amasa, but was defeated also in that design.—Joab was his near kinsman; he was valiant, and in other respects faithful to him; and David had no personal pique to him, before the death of Absalom, (and he would have put him to death before that, had he been able:) What then but duty could sway him, in this conduct, against so many prejudices? As to the next objection, it is evident, that if David had been actuated in this affair by a spirit of revenge, he would not have spared Shimei, in the very instant of passion and provocation, and when he was so earnestly importuned for leave to punish him. Plutarch reports of Pericles, that when one of the Athenians had railed at him all day, and pursued him to his house, reviling him, Pericles only turned about at the door, and calling to one of his servants, ordered him to lead that citizen home to his house. This is allowed an extraordinary instance of temper in Pericles; but it must be observed, that his reviler was a fellow-citizen—David's a subject and a rebel: Pericles' conduct but asserted his superiority over an idle insignificant man; David's proclaimed his humiliation to God. St. Ambrose tells us of Theodosius, (de obit Theod.) that he looked upon it as a favour done him, when he was desired to forgive. Theodosius forgave when he was petitioned to pardon; David when he was importuned to punish: herein imitating the mercy of God, who, as Isaiah expresses it, waiteth that he may be gracious. Had David copied after any lower pattern, he had not spared Shimei, in the very instant of passion and provocation; nor would he afterwards have forgiven him in the fulness of prosperity and power. That fulness of power, which is wont to swell other breasts with rancour, at the remembrance of injuries and insolence in avenging them, did but soften and sweeten his. David's patience under Shimei's reproaches, is, at once, a strong instance of heroic magnanimity and signal resignation to the will of God. He had before conquered great nations, by his fortitude and conduct as a captain; and heroes and leaders, by his personal prowess; but he was now yet greater, upon Solomon's principles, in ruling his own spirit, and subduing his resentments to the humiliation which he owed to God. He very well knew how much the remission of personal injuries became the kingly character, and therefore he gave Shimei his life, and confirmed the grant by an oath. But then it must be remembered, that the

obligation of this oath was purely personal; for so he himself explains it, 1 Kings xxvi. 8, "And I sware unto him, by the Lord, saying, I will not put thee to death with the sword." And therefore, although David was bound, Solomon was at full liberty to vindicate the majesty of kings, in chastising this high insult upon his father, after such a manner as he thought fit; nor was there any danger of doing this to excess, when the chastisement was deferred to the calm and cool season of dispassionate justice, when neither passion nor personal resentment could inflame the vengeance. David well knew how much it became the piety of his character, to remit himself, and his concerns, to the divine disposal, throughout the whole course of his life; but could he, for this reason, wholly renounce the interest of justice? Or, if he could, he very well knew how dangerous an example it might be to his successors, to suffer such injuries and insults upon majesty to pass unpunished: and, therefore, when he had acted up to the piety and dignity of his own character, he very wisely admonished his son to act up to the wisdom of his.—And here I must beg leave to observe, that this reasoning sufficiently justifies David in this point, even upon supposition that the text is rightly translated, which I am, in my private judgement, fully convinced it is not: for surely the particle *vau*, (ו) ought to be rendered here, as in all similar cases, not connectively, but disjunctively. I shall instance only in one case, I might mention many.

Agur beseeches God to keep him from the extremes both of poverty and wealth. If the particle *vau* were to be interpreted here connectively, the petition would run thus, 'Give me not poverty and riches.' Every one sees the absurdity of this petition; and therefore the translators rightly render it, 'Give me neither poverty nor riches.' In the same analogy, the passage in question, rightly translated, will stand thus: 'Now, therefore, neither hold him guiltless, (for thou art a wise man, and knowest what thou oughtest to do unto him,) nor his hoar head bring thou down to the grave with blood.' This advice, in this sense, is full of humanity as well as wisdom; and Solomon, (we see,) understood and observed it, in this sense and no other.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

DEAR SIR,

NOT only marvellous, but manifold are the works of God. This is a storehouse that can never be exhausted: as such, I now present you with a few Observatations and Reflections on that second-rate luminary, the Moon. If you think them proper

o fill a page in your instructive Miscellany, they are very much
t your service.

I am, Rev. and dear Sir,

Mansion-House, Kettering, Your's, with high regard,
Nov. 1814. WILLIAM B. BROWNE.

OBSERVATIONS AND REFLECTIONS ON THE MOON.

He smooth'd the rough-cast moon's imperfect mould,
And comb'd her beamy locks with sacred gold;
Be thou, said he, Queen of the mournful night,—
And as he spoke, she rose o'erclad with light,
With thousand stars attending on her train. COWLEY.

NEXT to the glorious orb of day, our moon, the satellite, or nseparable companion of the earth, appears to us the most splendid and shining globe in the heavens. By dissipating in ome measure the darkness of the night; by her various appearnces, subdividing the years into months; by regulating the ising and falling of the tides; she not only becomes a pleasing ut a welcome object; an object affording much speculation to he contemplative mind, and of essential use to the navigator, he traveller, and the husbandman.

Amidst the beauteous scenes which deck the face of nature, here are very few that have a more pleasing effect, than those which are viewed by the light of the moon. The royal Psalmist vas suitably impressed with sublime ideas of the grandeur and greatness of the Deity, and at the same time of the insignificance of the creature; when contemplating this nocturnal spectacle: 'When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him: and the son of man, that thou visitest him? Several of the poets have given noble descriptions of the delightful appearance and effect of a moon-light evening; one of which, by the ancient poet, Homer, I here present.

Ως δ' οτ' εν ουρανω αστρα φαεινην αμφι σεληνην
Φαινετ' αριπρεπεα, οτε τ' επλετο νηνεμος αιθηρ,
Εκ τ' εφανον πασαι σκοπιαι, κι ηρωονες ακροι,
Και ναιπαι· ουρανοθεν δ' αρ' υπερραγη ασπετος αιθηρ,
Παντα δε τ' ειδεται αστρα· γεγηθε δε τε φρενα ποιμην.

Hom. Il. Lib. VIII. C. 551.

This, says Mr. Pope, "is the most beautiful night-piece that an be found in poetry. It presents you with a prospect of the heavens, the seas and the earth: the stars shine, the air is serene, he world enlightened, and the moon mounted in glory." The eader will probably suppose, that his translation is not much, if ny thing, inferior to the original :—

As when the moon, refulgent lamp of night!
O'er heav'ns clear azure sheds her sacred light,
When not a breath disturbs the deep serene,
And not a cloud o'ercasts the solemn scene;
Around her throne the vivid planets roll,
And stars unnumber'd gild the glowing pole,
O'er the dark trees a yellower verdure shed,
And tip with silver ev'ry mountain's head;
Then shine the vales, the rocks in prospect rise;
A flood of glory bursts from all the skies;
The conscious swains, rejoicing in the sight,
Eye the blue vault, and bless the useful light.—POPE.

This beautiful luminary, whose gentle beams render the summer evenings more agreeable, and the winter nights less unpleasant, is perpetually changing. All the light proceeding from this luminary, is reflected from the sun. It has been asserted, that the light of the full-moon is ninety-thousand times less than day light. How wonderfully is infinite goodness and wisdom displayed in this instance! For, if the moon's reflected rays produced heat, as the air of the night would then have a continued warmth, it is obvious that it would be prejudicial to the health of mankind. Can we contemplate such divine goodness, and not feel thankfulness for it? Surely our hymns of adoration to the beneficent Creator, should extend as far as the gentle rays of the moon are diffused.

REFLECTIONS.

Is this resplendent lamp of heaven incessantly varying, as it respects her aspect to mortals here below? This should teach us, first, *That there is not any thing permanent in the present scene.* Mutability is engraved in legible characters upon every earthly object. Every thing is in motion, and assuming a different appearance, whilst vicissitude and change wait upon the affairs of mortals. Such is the fluctuation of the present world; whether we look upon the state of kingdoms in general, or the personal concerns of men in particular. Crowns are translated from head to head, and sceptres pass from one hand unto another. (How strikingly has this been exemplified during the last twenty years.) Fenced cities are made heaps, and walled towns as the ploughed field. They who set their nests on high, and thought of nothing but perpetuity, have been suddenly brought down, and turned like a ball. Hurled, as it were, from Gaul's magnificent capital to Elba's solitary island. Haman is to-day the second in the kingdom; but stripped of all, and executed to-morrow. This year, Jerusalem is the princess among the provinces, but the next she becomes tributary. Now, Nebu-

nadnezzar is walking upon the top of his royal palace; but, look again, and you see him grazing with the beasts of the field. Yesterday, Job's cattle went forth by their thousands, he also had sons and daughters; but, to-day not a hoof is to be seen upon the ground, and not a child left to call him blessed.—Such is the nstability of this ebbing and flowing world; and every reader of his article may supply my lack, by adverting to his own experience.

Does the moon derive all her lustre from the sun? This should teach us, secondly, *The constant dependance of the Christian character, upon Jesus Christ, the eternal "sun of righteousness."*—Every Christian shines by borrowed rays; they are made comely by a comliness that is put upon them. As the golden lamp of day supplies the silver lamp of night with all her radiance, so does Jesus shed his lustre, and irradiate the christian church. The whole mass of Christians now attest, "Of his fulness have we all received, and grace for grace." Yes, from this sun we receive all our light; from this ocean flows all our happiness: and from this fountain proceed all those salubrious streams of blessings, conducive to our peace here, and our felicity hereafter.

May the readers of this article more than ever catch the healing ray, and imbibe his propitious beams! With the following poetic lines I conclude my paper:

> Night is fair virtue' immemorial friend:
> The conscious moon, through ev'ry distant age,
> Has held a lamp to wisdom.
>
> YOUNG'S NIGHT THOUGHTS.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

My dear Sir,

In looking over two volumes of the Christian Guardian, recently published, I met with the following striking anecdotes. As I do not recollect to have seen them in our periodical works, should you think them worthy a place in your increasingly valuable Miscellany, they are at your service.

I am, Sir, Your's,

S. W.

A REMARKABLE ANECDOTE.

Lord Craven lived in London when the last great plague raged. His house was in that part of the town since called Craven Buildings. To avoid the threatened danger, his Lordship

resolved to retire to his seat in the country. His coach and six were accordingly at the door, the luggage put up, and all things ready for the journey. As he was walking through his hall, with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro, (who served him as his postilion,) saying to another servant, "I suppose by my Lord's quitting London to avoid the plague, that his God lives in the country, and not in town." The poor negro said this in the simplicity of his heart, as really believing in a plurality of gods. The speech, however, forcibly struck Lord C——, and made him pause.—"My God, (thought he,) lives every where, and can preserve me in the town as well as in the country. I'll even stay where I am. The ignorance of that poor fellow, has preached an useful sermon to me. Lord, pardon that unbelief, and that distrust of thy providence, which made me think of running away from thy hand."—Immediately he ordered the horses to be taken off from the coach, and the luggage to be brought in. He continued in London—was remarkably useful among his sick neighbours—and never caught the infection.

AWFUL ANECDOTE.

Melancton records a very dreadful example of God's righteous judgment upon a company of profane wretches, who, in a tragedy, intended to act the death of Christ upon the cross. He that acted the soldier's part, instead of piercing with his spear a bladder full of blood, concealed under the garment of the man who personated Christ, wounded him to death; who, falling down from the cross, killed him who, (in a disguise,) acted the part of the woman that stood wailing under the cross. The brother of him, who was first slain, slew the murderer who acted the soldier's part, and for slaying him was hanged, by order of justice.

DESTRUCTION OF THE SPANISH ARMADA.

The influence of Satan over his servants, and the providence of God over his people, have seldom been more strikingly exemplified, than in the project and destruction of the Spanish Armada.—At a time when Protestantism may be said to have been in its infancy, a design was formed by the Spaniards for its utter destruction. Queen Elizabeth, whom God in his providence made the grand instrument of giving stability to the Reformation in this country, ascended the throne in the year 1558. When she was conducted to London, in order to her coronation, on entering the tower, "she fell upon her knees, and expressed her thankfulness for the deliverance which the Al-

mighty had granted her from her bloody persecutors; a deliverance, she said, no less miraculous than that which Daniel had received out of the den of lions."—(Hume.) The first step taken by this princess, was that of restoring the Protestant faith, and of placing it on such a basis, as ever after to be secure from the machinations of the church of Rome. By an infidel, it may be deemed a proof of fanaticism, but I scruple not to assert, that wherever a monarch defends the cause of God, God will be his defence. As examples of this, I need only adduce the happy and illustrious reign of Queen Elizabeth, and that in which we live, compared with its cotemporaries.

After Elizabeth had reigned thirty years, during which it had been an important part of her business to succour Protestantism, herself and it were threatened with destruction. Philip II. of Spain, severely disappointed on account of his suit to the Queen, having been rejected, as a mark of his gratitude for the success of a ten years war against Portugal, resolved to invade England, for the *pious* purpose of extirpating heresy, and of restoring popery, with all its horrors and abominations. A project of this nature, could not fail of receiving the approbation of the Pope, who baptized the Armada, *Invincible*. In order to the execution of this plan, the Spanish nation fitted out a most formidable fleet, which consisted of 130 ships carrying 57,808 tons burthen—8,456 marines, 19,295 soldiers, and 2,088 galley-slaves. In the above number of ships, the smaller ones which attended them are not included. The ships carried provisions and ammunition for six months; together with a great variety of instruments of torture. We trace the finger of God in the very first motion of the Armada. "It was ready to sail in the beginning of May, 1588, but the moment it was preparing to sail, the Admiral was seized with a fever, of which he soon died." And the infidel historian, (Hume) adds, "The vice-admiral, the Duke of Paliano, by a strange concurrence of accidents, suffered the same fate." Other commanders were, however, speedily appointed; the Armada was consecrated with the Pope's blessing, and designated an Apostolic Mission for the reduction of England to the see of Rome; and twelve of the ships were named after the twelve Apostles. It sailed on the 29th of May, but it had not proceeded to any considerable distance, before a violent tempest arose, which sunk some of the small ships, scattered the rest, and obliged the fleet to return to port, in order to be refitted. But these obstacles, so far from daunting the Spaniards, appeared to inspire them with greater vigour to prosecute their infernal design. Providentially, the English fleet had just left the port, when the Armada made its appearance in the form of a crescent, stretching the distance of seven miles from the extremity of one

division to that of the other. One of the enormous hulks soon took fire, and threw the rest into confusion; and in a very short time they were all so crippled by the small and active English ships, but especially by the tempests which they had to encounter, that many of them became unmanageable, and were wrecked on different shores. Not one half of the fleet returned to Spain, and a still smaller proportion of the soldiers and seamen. Queen Elizabeth ordered medals to be struck on the occasion, with this motto—AFFLAVIT DEUS ET DISSIPANTUR. *God hath blown with his wind, and they are scattered.*

SAMUEL LAKE.

THE GRACE OF GOD MANIFESTED,

IN A SHORT MEMOIR OF

MRS. HUNT, LATE OF SALISBURY.

THE interest we feel in reading biographical memoirs, varies in kind and degree, according to the various subjects whose lives are recorded. The accounts of some so abound with accident, and paint the vicissitudes of the world in such striking colours, that we are drawn as by enchantment through every line of their history, and regret at the close that it should end so soon, even when we see nothing in the persons themselves which we particularly admire. The lives of others, whose outward circumstances have not been marked by the *marvellous*, or *uncommon*, forcibly display the power of genius and application, and shew us what amazing effects may be produced by the solitary and unaided operations of individual minds. In others, we behold the transcendent efficacy of divine grace, subduing and irradicating the habits of depravity, infusing the noblest principles of piety and benevolence, and seizing on every faculty to promote the service and glory of God. The sentiments and feelings excited by a contemplation of such different characters, cannot be of the same order—they must necessarily differ: but to every serious reader, the biography of the Christian will afford infinitely greater charms than a narrative of adventures, or a monument to genius.

But christian biography itself includes a wide variety. Some of its subjects claim our attention on account of the distinguished stations they held in the church, and the eminent talents with which they were entrusted; others, for their flaming zeal, and astonishing success in religious enterprize; others, for extraordinary trials and afflictions; and others, for their early commencement, steady progress, and constant perseverance in *the path of life*. Persons of this last description, are worthy of peculiar honour, in however humble a sphere in life they may have moved; because they bore the burden and heat of the day, and

did not grow weary in well-doing, "but continued steadfast and unmoveable, always abounding in the work of the Lord." Their example is a lesson to all. It teaches the young to remember their Creator in the morning of their days; it teaches the middle-aged to cleave to God, through all the fatigues, anxieties, and engagements of life; and it teaches the old to pursue their way with unremitting diligence, and increasing celerity.

In this class we must reckon the subject of this memoir, Mrs. Barbara Hunt, who, for 63 years, was a consistent and exemplary member of the Methodist society. She was born at Salisbury, in the year 1736. At two years of age, she lost her father, but it was her happiness that her surviving parent was a truly pious woman, who offered up many prayers in her behalf, and instructed her infant mind in the knowledge of the truth. Hence it is not astonishing, that she was a subject of serious impressions at a very early age. She did not, however, act the decided part, till about her fourteenth year, when she began to make religion her *one* concern; and having given herself to the Lord, *she also gave herself to his people, by the will of God;* and joined the Methodist society, a step which she never regretted, but on which she often reflected with pleasure and gratitude. This, it must be confessed, was an heroical undertaking for a child, at a time when the society was very small, and composed chiefly of a few old persons, who were the butt of derision and contempt to all the city. Indeed, they had to pass through a scene of fierce persecution, and were often obliged to fly from the *ungodly rabble* as with their lives in their hands. The misconduct of Mr. Hall, (Mr. Wesley's brother-in-law,) afforded the children of darkness an occasion of triumph, and encouraged them to commit many outrages on the poor Methodists, who were loaded with infamy and insults on his account. But all this was insufficient to intimidate our departed friend. She felt the need of salvation, and was resolved, on no account, to omit any of the appointed means of obtaining it; one of which she judged was that of Christian fellowship. In spite, therefore, of all opposition, she cleaved to God, and his people, and cheerfully went forth to Jesus, without the camp, bearing his reproach.

It is much to be lamented, that, in the present day, when the cross of uniting with a christian church is exceedingly light, so many, who profess a concern for religion, should be so reluctant to take it up. The flimsy, futile objections which they bring forward to excuse themselves, only serve to prove, that the "world's dread laugh," the frowns and sneers of mortals, weigh more with them than all that is desirable in the favour of God, or dreadful in his curse. Let such blush with deserved shame, while they behold the magnanimity of a *child* bidding defiance to the scorn and hatred of the world.

From a conversation which I had with Mrs. Hunt, a few months since, I am inclined to think she was about three years seeking redemption, before she experienced a sense of pardon. Her joy then was unspeakable and full of glory; and as she was of a very cheerful and gentle disposition, religion appeared in her "all lovely and serene." Throughout the remaining part of her life, she generally possessed a consciousness of the divine favour; and, as she used to express herself, she enjoyed renewed manifestations of the love of God very frequently. Being asked by a preacher, when renewing her ticket, if she had ever known the pardon of her sins, she replied, "Yes, hundreds of times!"—She was aware that past experience, however genuine, is no ground of dependance, and that we should bring matters to the present, in judging of our state before God.

In 1761, she removed from Salisbury to Bradford, Wilts. At parting from her christian friends, with whom she had often taken sweet counsel, she was greatly affected. She and they shed tears of reciprocal affection over each other, prayed together, and sung, with great emotion, the following verse:

Saviour, who know'st the hearts of men,
And rul'st them as it seems thee good,
Regard a broken-hearted train;
Pour down the balsam of thy blood;
That while we part, and fainting cry,
"Farewell!" our hearts may feel thee nigh.

This painfully pleasing period she never afterwards forgot, but often mentioned it with sentiments of thankfulness and joy. She lived at Bradford till she became acquainted with Mr. Richard Hunt, to whom she was united in marriage, November 1, 1767. Soon after this, she returned with her husband to her native place, where she continued till the day of her death.

As her family began to increase, she was called to pass through a variety of difficulties, and she sensibly felt, that "man is born to trouble, as the sparks fly upward." She drank deeply and frequently of the bitter cup of affliction. Indeed, her trials for many years, were of such a peculiarly distressing kind, that her grace must have been exercised to the uttermost, to bear up under them. But while in the world she had tribulation. in Christ she enjoyed that peace which passeth understanding. She was often indulged with extraordinary consolations.—July 31, 1780, she writes thus, "O the peace and joy I have felt in believing! such as my tongue can never express!" She here alludes to a remarkable manifestation of God's presence and love, which she said so transported her, that, like the great apostle, she scarcely knew for two or three days whether she was in or out of the body.

*

She was particularly fond of singing hymns suitable to her experience.

In the midst of her sorrows, one thing afforded her unspeakable pleasure, namely, the conversion of many of her children to God. Several of them being united to partners who truly love and fear God; and having large families who were likely to tread in their parents' steps, it is not to be wondered at, that a heart pious and affectionate as hers, should frequently exult with joy on their account. Doubtless, her fervent intercessions were daily presented to the throne of grace, for her dear offspring; the prevalence and efficacy of which, many of them happily realize. O may every request on their behalf be granted! And when this short Memoir meets the eyes of her grandchildren, may they recollect her early piety, and be solicitous to obtain an equal, nay, a superior degree themselves—may they think of her maternal advice, and strive to follow it; and, above all, may they remember her earnest prayers for their salvation, and wait for the answer, by cleaving to Christ "with full purpose of heart!"

For upwards of 60 years this Israelite indeed steadily proceeded in her christian course. Though often called to sustain the most poignant afflictions, there was an equanimity, and even a cheerfulness of mind manifested in them all, which fully evinced that her religion not only improved the comforts of life, but softened its rigours; and practically illustrated the parodox of St. Paul, "as sorrowful, yet always rejoicing." Had Mrs. Hunt been called to move in any of the higher walks of life, where greater publicity would have been given to her excellencies, she would, doubtless, have appeared an *exalted* character, "a *burning* and a *shining* light." But her intrinsic worth was the same, though hidden in a great measure from the public eye. In her own sphere, (which, though not extensive, was respectable,) she shone with uncommon lustre.

For about four years previous to her dissolution, she appeared to be making a rapid progress in her christian course. The last time I conversed with her, she informed me, that about three years ago, when many were seeking that perfect love which casteth out fear, she was strongly drawn out in prayer for this great blessing; and that after some time she obtained it, and could joyfully say, from experience, "that the blood of Jesus Christ cleanseth from all sin."

From this time her earthly tabernacle was more evidently sinking into decay; and several times she expected its immediate dissolution, through severe attacks of illness. At one of these seasons, about two years ago, she was greatly favoured with divine consolations, and had a delightful prospect of the glory reserved for her in heaven.

July 14, 1813, though very weak in body, she joyfully sung a

lively hymn with one of her nieces, and at the close of it, said that she should soon be singing the praises of God in heaven. It appears that she had some presentiment of her death at that time, for the next day she was taken ill with a violent sickness, and loss of appetite, the effects of which terminated her mortal existence. But while her body was falling into ruin, her soul was divinely supported. Her hope in the covenant of grace was strong, her expressions were heavenly, and she ardently longed to be with her Saviour in a better world. Jesus, she said, would soon take her to himself. At another time, she triumphantly repeated the following verse:

The promis'd land, from Pizgah's top,
I now rejoice to see;
My hope is full, O blessed hope!
Of immortality!

July 21, the day previous to her departure, her pain became extreme: and the adversary of souls was permitted, for a season, to take advantage from it to harass her mind. A near relative, who was in the habit of conversing and praying with her in times of affliction, inquired how she was? She replied, that she could neither live nor die, and that her mind was dark and gloomy. She was desired to look to the Rock of Ages, and told, that "at even-tide it should be light." Prayer was also made to the Lord for her, that her pains might be mitigated, and that he might appear as "the strength of her heart, and her portion for ever." A gracious answer was sent, and she became tranquil and composed. The next morning, the same relative had some pleasing and profitable conversation with her, read the xcth Psalm, and prayed. The Sun of Righteousness arose and shone resplendently on her soul, and she sensibly felt that God was indeed her support and her Covenant-God. "O, (said she,) what an unworthy creature!" then paused,—and shortly repeated again, "What an unworthy creature! but Jesus died for me!" A few moments after, she said, that through her bodily weakness she could not say much to her friends, but she knew that *her life was hid with Christ in God.* Some one remarked, that as that was the case, *When Christ, her life, should appear, she also would appear with him in glory.* At this she seemed to be lost in a rapture of joy. About ten o'clock, being visited by one of her near neighbours, who met in the same class with her, she said, "It is almost over, it is almost at an end! O that the Lord would release me, and take me to himself! Come, Lord! come, come quickly!" Stretching out her hands, she exclaimed, "O how glad should I be, to clap my glad wings and tower away! I *will* trust in the Lord Jehovah, for in him is everlasting strength. All my hope, and all my confidence is in the Lord Jehovah." Death now

made rapid advances; but she continued in the same happy state, smiling, and speaking of her future felicity, with the utmost composure and recollection. Being raised upon her pillow, one of her daughters said, "My dear mother, do you find Christ precious to your soul *now?*" She answered, as well as she could articulate, "*Yes, Yes.*"—These were her last words, and in less than half an hour after, she fell asleep in Jesus, without a struggle or a groan, July 22, 1813.

Mrs. Hunt's character may be summed up in a few words. In her *sentiments*, she was clear and evangelical; in her *temper*, gentle, cheerful, and serene; and in her *conduct*, consistent, irreproachable, and exemplary. As a child, she was dutiful; as a wife, she did her husband *good* and not *evil* all her days; as a mother, she was tender and affectionate; and as a Christian, she was simple, circumspect, and diligent. In short, "Whatsoever things were true, honest, just, pure, lovely, or of good report," she not only thought of, but as she had opportunity, diligently practised these things.—May her surviving partner, her descendents, and all who read this Memoir, follow her as she followed Christ! Amen.

RICHARD ROBARTS.

Salisbury, August 20, 1813.

To the Editor of the Methodist Magazine.

SIR,

IF you judge the following short account worthy of a place in your Magazine, its insertion will much oblige the friends of the deceased, and be another testimony in behalf of experimental religion.

I remain, your's, in the gospel of Christ,

Whitehaven, JOHN LEE.
August, 1813.

MEMOIR OF MR. THOMAS BELL.

ON May 30, 1811, Mr. Thomas Bell, of Dryburn, near Alstone, in the county of Cumberland, departed this life, happy in the peace and love of God, aged 52 years. He was born of honest, and of course industrious parents. For 30 years he lived without any saving knowledge of HIM, whom to know is life eternal. In the year 1789, his brother James was brought under so deep a concern for his soul, as led his friends and neighbours, who were unacquainted with the cause of his distress, to apprehend that he was verging to a state of mental insanity. In this distressing, yet hopeful state of mind, that worthy, good man, the late Henry Walton, found him. Pointed by this excellent man unto the Lamb of God that taketh away the sin of the

world, he soon found redemption in the blood of Christ, the forgiveness of his sins. He joined the Society; and Thomas had the happiness of seeing him and two other brothers, his own wife and two children, die happy in the Lord. Soon after James's conversion to God, Thomas obtained a sense of pardon; speaking of the night on which God, for Christ's sake, blotted out his sins, and adopted him into his family, he said, "I had not much knowledge of the plan of salvation, but I was very happy: I laid me down in peace with God, and all men; and all was well."

For 22 years he was a steady, upright member of the Methodist society at Garrigill, and a firm believer of all the doctrines of the Gospel, as taught by Mr. Wesley and his preachers, and a diligent attender on all the means of grace. As a son, he was dutiful; and as a husband and parent, affectionate and tender. He ruled his own house well. As a friend, he was faithful, not given to change; as a neighbour, peaceable; as a Christian, conscientious.

Warmth of temper, and anxiety about the world, were evils which he occasionally fell into; "but I believe, (says his worthy leader, in a letter now before me,) that he always acted from conscience and principle. My eldest brother, who has been dead twelve years, and who perhaps knew him better than any other man, said, on his death-bed, when speaking of Thomas Bell's piety, 'he is a man of a thousand.'" Being a man of few words, his religion was more like a deep running river, than a noisy stream. For several years his health was evidently on the decline, but towards the end of 1810, he was obliged to retire from business, and confine himself principally to the house. As his bodily strength decayed, the desire of his soul after Christ and a full salvation, abundantly increased; and he was often so filled with faith, love, and the consolation of the Spirit of God, that he was constrained to cry out, from the fulness of his heart, "Bless the Lord, O my soul, and all that is within me, praise his holy name. I will praise my Maker while I have breath, &c." During the Christmas holidays, some of our friends held several prayer meetings at his house; and they were mutually blessed: his confidence was strengthened, and their faith increased, by means of the gracious testimony which he bore to the power of divine grace. At his request, I went over at Lady-day, and gave him the sacrament; and the Lord gave us both a sweet foretaste of heavenly joy. I trust I shall never forget his conversation at that time, on the power of faith, and the blessed effects of perfect love. Satan was sometimes permitted to buffet him; but he was enabled to resist him, by the sword of the Spirit. About six weeks before his death, he told his leader, Mr. Thomas Whitefield, of a wonderful manifestation he had had of the saving power of God; observing at the same time, that he had no idea,

before, that so much of the presence of God could be experienced in this world. After this, his soul was kept in peace and tranquillity, until it returned to God.

To me, Sir, it is a source of great encouragement, that so many of our people are enabled to witness so good a confession at the hour of death; and a subject of astonishment, that men, professing a strong desire for the conversion of sinners, and Zion's prosperity, should oppose, either directly or indirectly, a ministry so much owned of God as that of the Methodists.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

If you think the following *Strictures on Superstition* worthy of a place in your Magazine, you will oblige me by their insertion. I took them from the late Dr. Hardy's Sermon, preached before the Society for propagating Christian Knowledge.

Edinburgh, I remain, dear Sir, your's, &c.
Jan. 29, 1814. R. ANDERSON.

STRICTURES ON SUPERSTITION.

A prejudice has arisen among many speculative and sagacious men, that superstition is necessary in human life: that simple and rational religion cannot attract and fix the bulk of mankind: that either pageantry or mysticism, or both, must be employed to keep religion afloat: and, that the people must, in some degree, be deceived for their good.

If these maxims were well founded, they would present a more humiliating view of the nature of man, than any other principles in the philosophy of our species; for they imply, that prejudice and folly are actually to be depended on as the guides of human life, and not truth and reason.

The removal of this prejudice is a matter of consequence to mankind. I mean, therefore, to expose it by stating, that in various ages and countries, the men who have endeavoured to simplify religion, and to throw off superstition, have been supported by the multitude; while there is no instance in which the people have freely consented to exchange a simple faith, for a complicated and superstitious ritual. It is only by gradual steps that superstition has ever gained ground; it is an unnatural state of the human mind: men have been cheated into superstition. So far from being cherished by the people for its own sake, they

have, on every opportunity, manifested the eagerness of impatience to throw it off; and unless when held back by the force of the civil arm, they have flocked around every reformer who would venture to pronounce that their superstition was all folly, and who would treat them as reasonable creatures, by uttering a few plain truths, of which their understandings and consciences could form a judgment.

When Zoroaster undertook to reform the religion of Persia, and, in opposition to the leaders of the Magi, restored to the popular faith the doctrine of the Eternal One, the Source of existence and of glory, the Superior of the Angel of Good, and Angel of Evil, the joint ministers of Providence: when he restricted the worship of his followers to the good beings only, and taught that the dead should be judged in equity, instead of being staked in the lottery of fate, according to the predominance of the good or the evil being; he had nothing to support him but the superiority of his system, in its plainer accommodation to the unsophisticated dictates of the mind; yet he was successful, and the effects of his reformation are not to this day wholly lost in Persia.

When Confucius, in whose family the patriarchal traditions had been preserved in considerable purity, perceived with sorrow the degeneracy of China, he spoke to his countrymen as a philosopher and a reformer; he claimed no divine commission; he declared that his doctrine was not his own, but that of the ancients, handed down by tradition: he was listened to with avidity wherever he went; whole provinces declared their conversion; and his system, which consisted in the simple worship of the God of heaven, and the practice of moral virtue, became predominant for ages, in the empire.

Let us attend to the facts in the Christian history, which naturally bear respect to the same argument. During the long period in which superstition had fixed its throne on the ruins of christianity, before the reformation, the people felt the weight of their oppression; they groaned under it, though they durst not complain; they turned a wishful eye on every side, looking for deliverance. Eagerly did they listen to every voice which ventured to speak of reason, and spiritual liberty; and were ready to throw down their burdens and to obey the call which accorded with the genuine tones of nature. The Waldenses, in Italy and Spain; the Albigenses, in France; the followers of Huss, in Germany; and of Wickliffe, in England, all of whom aimed at the rejection of superstition, and the restoration of the truth in simplicity, were on popular ground; they possessed the respect, and received the blessings of the people, in the ages and countries in which they appeared; they failed, merely because they were

borne down by force, and massacred by the troops which the interested patrons of superstition armed against them. The truth had foul play, otherwise it would have prevailed. The Christian people had been at first cheated into superstition, and they were held in it only by fraud and by force.

The Reformation, for which the people had groaned for ages, was at last brought forward with success in Germany and in Switzerland. The cause was popular beyond precedent; from province to province, and from kingdom to kingdom, it spread its influence, like the sun-beams of morning after a long night of gloom. From the dreams of delusion and terror, the Christian man awoke, he gave thanks unto God, who had said, *Let there be light.*

The Reformation, which, spurning superstition, reverted to the simplicity of the gospel in faith and worship, was, for that very reason, gladly embraced by the people; mankind naturally love the plain truth, and, in their hearts, despise the mystical chicane, or the ceremonial evolutions by which they are enslaved. The reformers were revered as the friends of the human race. Their success was great: and if the cause had been left to the fair decision of mankind individually, and to the effect of free discussion, all Europe would have regenerated its creed and its worship in the course of a few years; but there were various interests necessarily confederated and arrayed against it. The Pharisees, the Sadduces, and the Herodians of the age, with the Chief Priests and Scribes, these trusty battalions, which compose the standing army of spiritual usurpation, resisted its progress from obvious motives. It was force alone, exerted or menaced against the people, which checked their growing inclination, prevented the general success, and restricted the Reformation to a few countries of Europe.

From the whole deduction which has now been made, it appears, that superstition is useless; that truth and reason are alone to be depended on, in giving a regular and safe determination to human actions; and that the idea of managing mankind by means of prejudices, and by arts of deception, is false philosophy, as unwise as it is immoral.

An opinion of the strength of superstition, has been, without due examination, adopted by some speculative men. The experience of the world, in numberless instances, some of which have been brought forward in this discourse, shews that the opinion is a mistake. Superstition is not strong; it is founded, not in nature, but in imposition; in sounds without sense, in ceremonies without moral worth, and in authorities of men who lived in darker ages, and whose opinion or advice, in any ordinary concern, would be deemed of no consequence whatever. Superstition, as an operative power in human affairs, is a clumsy

machine, requiring all the props of interested art to sustain it, and to prevent it from breaking down by its own weight. Ridicule can destroy it; sophistry can subvert it; at the touch of philosophy it will vanish.

True religion, on the contrary, possesses a strength which is effective and durable. It is a principle; it is sentiment; it is explicit and personal conviction. Against it, ridicule has no point; in its presence, sophistry is silent; and to its worth, philosophy bears witness.

But is there no danger that in letting go superstition, true religion may fall with it? The subjects have been connected, and even the two ideas associated for ages. There is force in this observation, so far as it suggests, that the measures which are adopted to deliver the church from superstition, ought to be characterised by prudence, by gentleness, and by charity; that the work is to be entrusted to the operation of reason, set free on every side from restraint and fear; and the truth should have fair play, under the sacred shade of entire and universal forbearance. But the state of the Christian interest does not permit it to remain in question, whether superstition should be preserved on account of any hazards, real or supposed, attending its removal; for it will not now be spared, it will fall, no human hands can bear it up much longer. Superstition, while it has shut out the glories of true religion from the view of man, has, from the horrors of its darkness, generated a monster which threatens to tear in pieces: even as sin produced death to become its destroyer, so superstition hath brought forth infidelity, and is already smitten by its offspring. The question now for the Christian nations to consider, is, whether Infidelity, which the intolerance of the popish system has fostered, or genuine Christianity, which is nursed by religious freedom, is to become the conqueror of Superstition, and to reign in its stead. The danger in the case is, that infidelity may become successful, or may share too widely in the conquest. This is an event, on which philosophy had not reckoned, and of which men were not aware, until of late that it has been exhibited, with its most dreadful consequences. At the Reformation, when the catholic superstition received its first great shock, this danger was happily avoided; the reformers were men of piety and of sound views: and while they, day by day, threw off from the christian church large portions of the rubbish which had been accumulating for ages, they became still the more attached to the original fabric, and the more sensible of its dignity and perfection.

If, in any case, matters should be conducted on opposite principles; if the transition should be made from superstition to infidelity, the event must be deplorable: civil society must be torn in pieces, for even humanity would be gone, and without a substitute.

To illustrate this point, let it be considered, that superstition itself is an aukward substitution of certain trifling things, instead of moral virtue: and of principles, fierce and overbearing, instead of a reasonable faith; that it abounds with obligations such as they are; that it holds mankind quiet, through fear; but has no humanity in its system, and has a tendency to repress generosity and mercy in the spirits of men. When, therefore, superstition has done its work in fixing a national character, and has rendered the tempers of men surly, ferocious, or sanguinary; if infidelity shall then come forward, and, without correcting the evil, shall cut asunder all the remaining bonds and checks of obligation, and set society adrift in this state of its desolation, all is lost: the people to whom this happens, are in moral ruin. Superstition has first destroyed humanity, and when itself is destroyed, not by principle, but by want of principle, there remains not even a feeling which can stay the hand of violence, or mitigate the lot of mankind. A great neighbouring nation has experienced this catastrophe; it is the first instance in the history of mankind, and it has been incurred by the blind policy which induced its rulers to resist the progress of the Reformation, and to crush, by a long series of oppression, those Huguenots, who, by reasoning and good sense alone, would have supplanted the superstition by degrees, and gained over the people to a purer faith and better principles. But the Roman Catholic religion, the great engine which operated destruction on the moral character of the people, was supported exclusively by the secular power, and the necessary consequence was, that its fall was delayed for a time only, that it might become more dreadful. The philosophers, confounding Christianity with its corruptions, drew their premises from the latter, to discredit both. The French people, that is, the bulk of them, not knowing what religion, in its simplicity was, felt the force of the arguments which exposed the national superstition, and were convinced that its principles were absurd, its service trifling, and its arrangements priestcraft. They thought that this was religion which had been refuted, and they threw the whole away. It was then, that God Almighty was renounced in the National Assembly, that civil blood streamed without remorse, and that the poignard became the law of the people. The judicial principle of Providence, enters into the connexion of cause and effect, in the fate of nations. The massacre of St. Bartholomew, and the revocation of the Edict of Nantz, were deeds of enormous sacrilege; they are in the book of remembrance, and in the series of causation; they crushed the regenerating influence of spiritual freedom; they added ferocity to the national character; and taught the people the lessons of murder and extermination, as the treatment of the weaker party:

and dreadful has the application been. The heavens still lower over the scene; the end is not yet.* To a thinking Christian, there remains only this consolation, that all things shall work together for good; that the over-ruling providence of God makes the wrath of man to praise him; and that, in his own unsearchable ways, he will accomplish his preparation for the reign of virtue, in the ages of peace: which may the Lord grant! Amen.

A Journal of Dr. COKE'S *Voyage to Asia, with the Messrs.* AULT, LYNCH, ERSKINE, HARVARD, SQUANCE, *and* CLOUGH.

AT the Conference, held in Liverpool, in August, 1813, it was determined, with the help of God, to establish missions in Asia; and particularly, in the first instance, in the Islands of Ceylon and Java. For this purpose the six above-mentioned Missionaries were appointed to accompany me to that quarter of the globe. But when I returned to London, and made inquiry for a ship bound to Ceylon, I found that there was not one to sail for that island. The most intelligent, in respect to Asiatic voyages, of those whom I was able to consult, advised me to take a passage for Bombay, as the Monsoons would be in our favour to sail for Ceylon immediately on our arrival.

I accordingly took a passage for myself and my six companions, the Messrs. Ault, Lynch, Erskine, Harvard, Squance, and Clough; and for Mrs. Ault and Mrs. Harvard, in two of the Indiamen, bound for Bombay—the *Cabalva*, of which *Captain Birch* is the commander, and the *Lady Melville*, commanded by *Captain Lochner*. It would, in many respects, have been desirable for us to have sailed together in one ship; but neither of the above-mentioned could have taken us all: and to have gone all together in one ship, which might have been accomplished, would have cost in all, nine hundred pounds more for our passages. We had therefore no choice; and I have reason to believe that the whole was of God.

In the ship, in which I have sailed, there are above four hundred souls. Of these, two hundred are soldiers, who, excepting a very few, are, as far as I can learn, young lads from Ireland, of the Roman Catholic persuasion.—About fifty of the sailors are Lascars, and chiefly, if not entirely, I am afraid (for I have been talking with some of them) Mahometans. The gospel-door, as it respects that people, seems entirely shut. Their religion was established by the sword, and I fear that the sword must go

* Since this was written, an amazing change has taken place in the civil state of Europe; how France, and other popish countries, will profit by it, time only can determine.

through their nations before they will bow to the sceptre of Jesus. However, by their own master they must stand or fall. We have among us some Portugueze, natives of India; I wish we may be useful to them. In the dining-room our number is twenty-six, inclusive of the Captain and his two first officers. They are very polite; but, Oh! we want to save souls!

I have a most charming study. It has two large windows that open from the stern to the sea: and my elbow-chair and my table are placed in the most convenient situation possible. I have seen, I think, seventeen ships of our fleet sailing after us. Here I employ almost all my time, and nearly the whole of it, in reading and writing Portuguese, excepting my hours of meditation, which, indeed, I can hardly except; for my chief study is my Portugueze Bible. O how sweet is the Word of God! I have loved it since I came into this ship more than ever I did before:

> "Jesus gives me, in his word,
> Food and medicine, shield and sword."

I now feel, I think, more than ever, the value of retirement, silence, and tranquillity of mind; and can say of my God what Virgil did of his Augustus:—"*Deus nobis hæc otia fecit.*" "God himself has favoured me with these leisure hours."—And yet I cannot repent of the thousands of hours which I have spent in the most vile—the most glorious drudgery of begging from house to house. The tens of thousands of pounds which I have raised for the Missions, and the beneficial effects thereof, form an ample compensation for all the time and all the labour. The whole was in God. But what would my heart have felt, if all the Missions already established had been left without support on my departure from England? But it was the work of God. He alone began it, and he alone increased it; and (if I may presume so to express myself with humble modesty) he has bound himself to support it. He, therefore, before I sailed, said "*to the north* 'BRING FORTH,' *and to the south* 'KEEP NOT BACK.'" *The west* also is coming forwards. The *sister-island* has taken the flame; and the highly-favoured *British isles* conspire to spread our Missions throughout the world. How light it has made my heart! Next to union and communion with my God, nothing could afford me such high satisfaction. I hasten to Asia with alacrity and joy. And yet I must confess, that if the clouds had been ever so obscure—if all human aid had apparently been withdrawn from those Missions, the interests of which are so interwoven with the very strings of my heart,—my divine call to Asia has been so indubitably clear, that I should have been obliged to have thrown every thing into the hands of my God, and to have said to him, "Here I am; send me" to Asia.

Our fleet, when we set sail, consisted of a line-of-battle ship, of

74 guns, two frigates, a sloop of war, six regular Indiamen, two country Indiamen, (ships built in India), and about twenty-five smaller merchantmen. The sight of such a floating city is very agreeable; and were it not that the lagging ships, which must be frequently waited for, lengthen out the voyage, would be peculiarly desirable. On a calm, the boats are passing and re-passing from ship to ship. Each of the large ships has its telegraph, composed of colours of various hues and shapes: and, by these telegraphs, they convey messages or other intelligence one to the other in a surprising manner; and frequently they compare their respective longitudes.

In leaving England we came very near to the coast of Cornwall. We were a little surprised at the movements of our Commodore, as he certainly went out of his way. But we were satisfied when we found that he had moved towards the coast to receive some important despatches from Falmouth. Had it been the divine will I should have been glad to have spent a few days with my friends in that part of Cornwall; and more particularly so, because to our generous friends in that county, if we except London and the north, our Missions are more indebted than to any other people in the world.

1814:—January the 6th.—Now our winter-gales commenced, and dreadful they were almost from the Land's End till we had sailed some degrees beyond Madeira. Many of our ships were more or less dismasted. The *Cabalva* suffered very little: a single little mast at the end of one of the booms alone was broke. On the 19th of January one of the merchant-ships was missing, and was not afterwards seen or heard of. What made this incident still more melancholy was, that she had been firing guns of distress for some time before; but the gale was so violent that no relief could be afforded her.

January the 24th.—The gale was not abated, and six ships more are missing. One of these is a Country Indiaman, the *Fort William*, of twelve hundred tons burden. The Commodore has sent one of the frigates in search of them. What is most alarming is, that the *Fort William* was in great distress. She seemed quite unmanageable. There is great reason to fear that she is lost.

January the 26th.—No tidings of the missing ships. We have now given up all hopes of again seeing the frigate which was despatched in search of them: not that we have any doubts concerning the safety of the frigate; but have little reason to expect that she will now find us out in the great ocean, as the violent gales have tossed us about in all directions. What a wonderful Providence! The *Fort William* was the first ship I visited in London, and I had serious thoughts of taking a passage in it for myself and all my companions, as it would have saved us a con-

siderable sum of money. But my brethren urged that it was entirely manned (the officers excepted) by *Lascars*, who could not be depended on, in times of danger, in the management of so large a ship, without a mixture of British tars among them. This argument was strengthened on our return from the East India Docks to *Poplar*, where we were informed that, just before, a party of these very *Lascars* had been fighting with knives, and that one of them had been stabbed to death in the scuffle. Indeed, the most intelligent of naval affairs of the company in our ship are of opinion that her distress, and most probably the entire loss of her, was owing to her being manned only by *Lascars:* for she was a very fine ship, and, alas! was full of passengers! Praised be God that he delivered us: for, had all my companions and myself been lost, it might have suspended any further attempts of the Methodists to establish Missions in Asia, for many years.

We have among our passengers a Chinese gentleman, whose name is *Luncheon*, or at least *Luncheon* gives us the exact *English sound* of his name. He sailed from *China* in an American ship, bound to *the United States*, with about 2,500 pounds worth of tea; but the ship was captured by one of our armed vessels, and carried to England. On this, either our Government, or the Honourable East India Company, (I think the latter, as far as I could learn from *Mr. Luncheon*, who speaks very little English,) purchased the tea of the captors, sold it, and gave the produce to *Mr. Luncheon*, because he was a Chinese. However *political* the step might be, I doubt whether there be another country in the world which would act in so *generous* a manner.

I happened to mention how pleased I was with the singing of some canary birds, on one of my voyages to America; on which the steward brought me a canary bird, and hung it up in my study, within about a yard of my elbow-chair. The little creature sings so sweetly, and is so entertaining, that I have given him the name of *Dick*, which he seems now to be well acquainted with.

About this time one of our soldiers died, and, after the burial service was read, his corpse was consigned in his *hammock*, made heavy with sand, to a watery grave.

One morning, dreadful shrieks were heard from the lower deck. They came from a woman, whose husband, a soldier, was beating her severely. She then fled up stairs, and, as soon as she got upon deck, gave herself a fling over the side of the ship; but a sailor caught her by a part of her clothes, and, with great difficulty, drew her back. The husband was brought to trial, before the Captain; but some circumstances appeared so much in dis-favour of the woman, as made the Captain consider the husband as almost justified.

Another accusation was brought before the Captain against a

soldier for abusing a Major in the army, one of the passengers. The charge was proved, and the soldier received twenty-four lashes for his fault.

Those who were on the poop of our ship had the melancholy sight of a sailor, belonging to another vessel, falling from the top-gallant-yard into the sea. It does not appear that he could have been saved by any exertions which might have been used: so he was drowned.

On one fine day a fleet of forty ships crossed us. It formed a very grand sight. Our Captain held a long conversation, by the means of trumpets, with the Commodore of the fleet as he was passing; by whom he was informed that they were bound for Lisbon and the Mediterranean.

One day a signal was made by our Commodore that the only remaining frigate, the *Revolutionaire*, would soon be in want of water; that she had only a month's water on board, and therefore would be obliged to leave the fleet and sail for some port, unless she could receive a supply. Instantly the telegraphs began to work, and she soon found that the fleet would grant her a full supply. Our Captain alone sent her sixteen hundred gallons, and the other ships in proportion.

We have caught two *sharks* and a *boneta-fish*. The former were caught by a hook, the latter by a harpoon. The *sharks* were eaten up by the sailors. The *boneta*, which weighed only 16 pounds, was brought to our table: it is a coarse, well-tasted fish; and variety made it pleasant.

Nine of our fleet have left us for Lisbon. They are store-ships for the Marquis of Wellington's army: and we have reason to hope will arrive safe at their destined port. Both the Commodore and I believe the whole fleet wished to touch at Madeira, and to continue there for a few days. I got many letters ready to be sent from thence to England. But, alas! we just came within sight of it, and the violent gales obliged us to wear off for the south. On the 25th of January we had a short view of Palma, one of the Canary islands.

Mrs. Harvard passed through a long series of violent sea-sickness. But, since we have come between the tropics, she has perfectly recovered, and is, I think, upon the whole, even better for all her illness. But, alas! this was not the case with Mrs. Ault. When she arrived at Portsmouth she was very much indisposed, of which I knew nothing before. An eminent physician (Dr. Waller) was employed to attend her; who most kindly and gratuitously gave her all the assistance in his power. Her dear husband, as was very natural, apprehended no immediate danger; and Dr. Waller was reluctant to give him pain. But the Dr. informed my worthy friends, Mr. and Mrs. Webb, at whose house I resided while at Portsmouth, that she was in the last stage

of a consumption; and that he had not the least hopes of her life, unless the Torrid Zone could restore her. He was sure, he said, that she would soon die on land, and that he expected she would soon die at sea; but that, if she survived to reach the Tropics, there was a possibility, and that but a very bare one, of her recovery. This was the purport of Dr. Waller's opinion, which I believe he gave to Mr. and Mrs. Webb, that they might deliver it to me. My way then was clear. To part with so very excellent and valuable a man as Mr. Ault, when there was no human possibility of Mrs. Ault's recovery on land, would have been almost an unpardonable step: and to have left her behind us, when the only possible means of her recovery *(humanly speaking)* was to take her, if possible, to the tropical climate, would have been very inexcusable.

The Messrs. Harvard and Clough, and myself, who sailed in the *Cabalva*, were exceedingly desirous to know the progress of Mrs. A.'s sickness, and therefore agreed with our brethren of the Lady Melville that intelligence should be conveyed by means of different coloured handkerchiefs, whenever our *ships*, in the different movements of the fleet, should come near each other. But, alas! all the intelligence thus received was of a melancholy nature. Mrs. Ault reached the tropical climate: she held out till we arrived pretty near the Equinoctial line.—On February the 5th, during a calm, Messrs. Ault and Squance borrowed their Captain's boat, and made us a visit. The interview, as may be supposed, was both pleasing and painful. Mrs. Ault was still alive, and Mr. Ault was even then indulging some faint hopes that the Torrid Zone, under the divine blessing, would restore her.

Mr. Squance, I must here observe, gave us a pleasing account of the influence of religion, in *the Lady Melville*, among the *cabin passengers*. There were eight officers of the army, of very respectable rank in the ship, who had (as far as I could learn from his modest account) taken a liking to the manners, address, and conversation of Mr. Squance; so far as to offer him their very large cabin, on the second deck, to preach in on *Sunday evenings*. The cabin, at those times, was crowded; and good, I doubt not, was done. As to *our own ship*, I hope to have something good to say of it when we reach Bombay.

February the 10th.—We were all at breakfast, and an officer of our ship came in and informed us that several ships had hoisted their flag half-mast-high, as a signal of death. Our signal was immediately hoisted. But our whole company, who had previously known of Mrs. Ault's illness, concluded that the signals were raised on account of her death. The signals all continued half-mast-high till about half an hour before sun-set, when *the Lady Melville* lifted up her death-signal *top-mast-high*, which was followed by all the fleet. This was the signal that the officiating

minister (who was Mr. Squance) had begun to read the 15th chapter of the 1st Epistle of Corinthians.—And when the Melville had dropped down her signal. the rest of the fleet followed her example; and thus ended the ceremony.

A few days after this Mr. Harvard and Mr. Clough took the advantage of a calm, and visited our friends in the Lady Melville. I am so old, that I dare not venture up and down the sides of ships but as little as possible. I hazarded my life in visiting the ships in the East India Docks, near London, to find out ships for myself and my companions. Mr. Harvard and Mr. Clough found Mr. Ault humbly resigned, though feeling exquisitely on the occasion. His dear wife died triumphant in the faith: and her resignation was most entire. When her husband spoke to her relative to having her remains preserved and carried to Bombay for interment, she answered in words similar to these: "*O no: let me be buried in the ocean. It matters but little what becomes of the* MORTAL PART, *so that the* IMMORTAL—THE SOUL *be secure!*" When she became speechless, she testified her victory over the last enemy, by lifting up her hand in a most triumphant manner; and she continued sensible to the last. When she was at Portsmouth, she certainly did not apprehend herself to be in immediate danger, as she observed to Mrs. Harvard, when speaking to her on the subject, that she thought *Mr. Ault would die before her.*

On February the 19th, Captain Burgoyne, of the Port Mahon brig of war, most kindly came on board to inform us that in a few days he should set sail for the Brazils, with a fleet of our merchantmen, which are bound for *Rio Janeiro;* and that he would deliver any letters, we should intrust to his care, to the British Consul, to be forwarded to England by the first packet. I must therefore now conclude, having, indeed, brought down our voyage to the present day, February the 21st, 1814.

We doubt not that Dr. COKE *kept a regular Journal till the day of his death; but no more of it than we have now inserted having yet come to hand, we shall close this article with an Extract from a joint Letter to the Missionary Committee, signed by the six Brethren who were the companions of his voyage for India.*

Bombay, June 15, 1814.

Reverend and Dear Fathers,

WE wrote to you, on the 4th instant, by the overland despatch, which we hope you have already received: we therein gave you as full an account of our situation as our limits would permit: we now present to you, not only the substance of what we then transmitted, but also a more full account of our voyage, of our late venerable father Dr. Coke, and also of ourselves.

1813.—Thursday, Dec. 30.—We left our very kind friends at Ports-

mouth, and our little company divided, no more to unite again in this life: each company went on board our respective ships.

Friday 31.—We set sail, in company with 6 Indiamen, 5 ships of war, and about 20 merchantmen, that were going to different parts of Europe, Asia, Africa, and America. We had a fair wind.

1814.—Saturday, Jan. 1.—We made a little way down the Channel, the wind being variable. We felt our minds much impressed with our situation: the season was proper for reflection: we entered on this year with very enlarged prospects of future labours in the heathen world. Little did we think that, to some of our little company, this year would prove the last. North Lat. 50 deg. 15 min. West Long. 3 deg. 11 min.

Sunday 2.—The wind being contrary, we were detained in the Channel; and also on the 3d, till towards the evening, when the wind sprung up fair. About 8 or 9 in the evening, we had the last sight of the light-house at Lizard Point.

Tuesday 4.—We entered the Bay of Biscay with a strong gale: the rolling of the ships now became very violent, and we expected that a general sickness would ensue.

Wednesday 5.—The sea ran very high: the motion of the ships increased much: most of us were now taken sick: our sickness continued to increase till Sunday 9, when we became more accustomed to the motion; but our sickness continued, (though somewhat abated,) till we were out of the Bay of Biscay. Indeed, the rough weather continued, with squalls and gales, and a great swell, till Jan. 23, when we passed Madeira. North Lat. 46 deg. 44 min. West Long. 8 deg. 5 min.

Sunday 23.—About 10 o'clock this day, Madeira was in sight; but the sea was so high, and the wind so violent, and blowing off from land, that we could not make the shore. The ship *Fort-William* lost her main-top and mizen-mast; she could not proceed with the fleet: the *Briton* frigate took charge of her. We passed Madeira at 2 o'clock in the afternoon. North Lat. 32 deg. 24 min. West Long. 16 deg. 5 min.

Tuesday 25.—We passed the island of Palma: we had now a more pleasant breeze, a smoother sea, and finer weather, than any we had had before, since we embarked. North Lat. 29 deg. 43 min. West Long. 19 deg. 18 min.

Sunday 30.—We had very fine weather and pleasant sailing. North lat. 19 deg. West Long. 25 deg. 26 min. This was the first Sunday that we could have prayers on deck.

On this day, the brethren who sailed on board the Lady Melville, were very much rejoiced, to see Mrs. Ault rise from her long confinement. From the time that she came on board till this day, she had been violently afflicted with sea-sickness. She was now much reduced. Her sufferings were extreme. She was poorly while at Portsmouth, though brother Ault did not then apprehend danger.

On Monday 31.—She again sat up a little; she was, during the whole of her affliction, quite happy and resigned, always pleasant and cheerful, enjoying sweet union and communion with God.

Monday, Feb. 28.—The American ships parted company for the Brazils. Dr. Coke sent by them some letters to England. South lat. 11 deg. 11 min. west long. 32 deg. 3 min.

Tuesday, March 1.—The Scaleby Castle left us for St. Helena, in which we sent our letters to Europe. South lat. 12 deg. 47 min. west long. 32 deg. 14 min.

Saturday 5.— Brother Squance being at this time very unwell, he left the Lady Melville, and went on board the Cabalva, at Dr. Coke's particular request: the Doctor hoped that the change of company would be of service to his health. South lat. 17 deg. 44 min. west long. 33 deg. 52 min.

Wednesday 16.—The commodore left us, and took our letters to the Cape of Good Hope. South lat. 31 deg. 45 min. west. long. 27 deg. 20 min.

23.—This morning the wind sprung up, and toward the evening was very high, though yesterday the sea was so calm that a shark was caught, which is never the case except in calm weather; we had now a very high sea and large swell, which continued for a considerable time, till we had passed the Cape of Good Hope. South lat. 36 deg. 14 min. west long. 19 deg. 00 min.

Monday 28.—Some time this morning the Cabalva lost sight of the fleet; which was a source of affliction to all our company; we were now separated, and afraid that we should never meet again till we arrived in Bombay, but our apprehensions were soon over; we joined company again the next day. South lat. 38 deg. 11 min. west long. 4 deg. 13 min.

Tuesday, April 5.—We had a storm. The fleet ran 10 miles an hour: the Cabalva with only 2 top-sails close reefed: the Lady Melville had no other than the foretop-sail close reefed: the violence of the wind continued till about 11 o'clock at night, when the wind and sea suddenly fell, and we had a better night than was expected. We were apprehensive of danger from the Telemach shoals, which were supposed to be near South Lat. 38 deg. East Long. 22 deg. 09 min.

Wednesday 20.—We had a fresh gale: a sailor fell down the hatchway of the Lady Melville; his skull was fractured: a man fell overboard from the Neptune, and was lost: a man fell from the maintop-mast of the Elphinstone. How awful are these providences! Several sailors have, during the voyage, fallen overboard from the different ships; and, from the violence of the sea, could not be taken up again. South Lat. 26 deg. 32 min. East Long. 54 deg. 35 min.

Saturday 23.—We passed the island of Bourbon. In the evening, though 12 leagues from shore, we very distinctly saw, with the naked eye, the irruption of the volcano; the streams of fire were seen issuing forth with great velocity; the mountain being high, the flames at first appeared like a comet in the heavens, with a large blaze of fire following in its train; it was seen the whole of the evening, sometimes blazing out very bright indeed, but at other times feeble and dim. South Lat. 21 deg. 58 min. East Long. 55 deg. 50 min.

Sunday 24.—Passed the Isle of France early in the morning. South Lat. 19 deg. 46 min. East Long. 56 deg. 44 min.

Wednesday 27.—At five in the evening we passed the island of Gallega, about 5 miles distant: the sounding line was thrown out, but no sounding made at 50 fathoms, though danger was apprehended. Here a Frenchman resides, with his family, and a few slaves.

Tuesday, May 3.—This day God has visited us with a most awful and afflictive dispensation. Our highly esteemed and venerable leader is taken

from us. *Dr. Coke is dead.* This morning he was found dead in his cabin. While we view every circumstance of this most distressing visitation, we are led to wonder and adore. The event would have been less alarming had he been encircled by his friends, who might have heard his latest testimony, received his dying instructions, and obtained directions how to proceed in the work of this great mission; but these advantages were not enjoyed, and we are now left to lament the departure of our Elijah, and to tremble for the cause of God. *He is gone!* and he is gone to receive a crown of righteousness that fadeth not away. His death, though a very great loss to us and to the cause of God, to himself is infinite gain. Though sudden, his death was glorious: he died in the work of God, with his soul fired with an ardent desire and zeal for the enlargement of his church, and the Divine glory. For some time before his death, it appeared that he had no desire to live, but to see the Gospel established in Asia. He frequently observed, that he had given up his life to Asia; and it is astonishing with what assiduity he pursued his object. Though near 67 years of age, in a short time he acquired so competent a knowledge of the Portuguese language, that he had written many sermons in it, and translated many hymns into it: this work he was engaged in but yesterday, and is now enjoying his reward. Thus did he

> "His body with his charge lay down,
> And cease at once to work and live."

About 6 o'clock this morning, the captain sent for brother Clough, and communicated to him information of the death of Dr. Coke, which had been first discovered by the servant, upon his entering to call the Doctor, at half past five, which was his usual practice. He found him lying upon the floor in a lifeless state. Brother Clough immediately opened the melancholy subject to brother Harvard in a prudent way. Upon the first mention of the distressing circumstance, brother Harvard could scarcely receive the information; but at length being prevailed upon to believe it, he hasted to the cabin of the late Doctor, when, alas! he found the fact to be mournfully certain. The corpse of the Doctor, which had been moved from the floor, was laid upon the bed: it appeared discomposed but little: a placidity rested upon his countenance: his head appeared turned on one side. The surgeon, after examining the body, gave it as his opinion, from the Doctor's habit of body, that his death might have been produced by an attack of apoplexy. It is supposed, that he rose in the night to reach something that he wanted; and, the stroke coming upon him, he fell in the posture in which he was found by the servant: this must have been about midnight, as, when discovered, the body was quite cold and stiff. It is evident that the Doctor must have had an easy death; since neither Captain Birch nor Mr. Harvard heard any struggling or noise, which they would undoubtedly have done had there been any, as each of their cabins immediately joined with the Doctor's, and were only divided from it by a very thin wainscot partition.

Captain Birch very kindly offered a boat to proceed to the Melville, and brother Harvard wrote a note to the brethren on board that vessel, to prepare their minds for the scene which awaited them. When the note was read, all were as though thunderstruck;—the brethren felt as if they

were electrified even to stupidity, and could scarcely believe what they read. While thus exercised, sometimes gazing on the note, and then speechless looking at each other, the surgeon of the Lady Melville entered their cabin, with a letter from captain Birch to captain Lochner, stating that Dr. Coke was dead. All their fears were now realized, and they hastened to their brethren on board the Cabalva; our meeting on this occasion may be more easily conceived than expressed. After consulting together it was resolved, to apply to captain Birch for the preservation of the mortal remains of our *departed father in the Lord.* Brothers Ault and Clough waited upon the captain; he heard them with great attention, but stated difficulties so many and so insuperable, that after maturely weighing the subject, we all concluded that it was most proper to desist. Captain Birch wished us to pursue our own plan, with respect to the interment of our venerable friend, and politely sent a note, desiring to know how we intended to proceed, stating his desire *to shew every respect to the memory of so worthy and excellent a man.*

At five o'clock in the evening the corpse was committed to the deep; this was a very solemn and affecting time, the captain, the passengers, and the whole of the ship's company shewed him every respect; the deck was crowded on the occasion; a large thick deal coffin had been made, and holes left in the bottom. The body was placed therein, and being nailed up, was laid on the leeward gang-way starboardside, respectfully covered with signal flags. The awning was spread, the soldiers drawn up in a rank on deck, the ship's bell called together the passengers and crew, and all seemed struck with silent awe. Four cannon balls had been placed in the coffin, decently tied up in as many bags, and placed two at the head and two at the feet of the corpse. Brother Harvard read the burial service, brother Ault then delivered an address suited to the subject, in which he spoke of the character, respectability, and general usefulness of the Doctor, and of the happiness of the righteous dead; and from the sudden and unexpected dissolution of one who was but yesterday in life, took occasion to shew the necessity that lay on each individual to make a speedy preparation, and stand in constant readiness for death. Brother Lynch then read the 51st hymn, on the 53d page, *Hark a voice divides the sky*, &c. and concluded with an appropriate prayer. The whole of the service was interesting and impressive, and the solemnity of the occasion appeared to be felt by all present; some were visibly affected: may the impressions issue in their salvation! The corpse of the Doctor was committed to the deep South lat. 2 deg. 29 min. east long. 59 deg. 29 min. to wait the resurrection of the just.

As we have no doubt that every information respecting so valuable and worthy a man will be acceptable, we copy brother Clough's account of the Doctor, which embraces chiefly the latter part of his life, from the time of his leaving London. Brother Clough being much with him, had an opportunity of knowing much of the Doctor during his short stay at Portsmouth, and on the voyage. The propagation of the knowledge of Christ in Asia was a subject which had rested on the mind of our late venerable father for more than 20 years, but (according to his own account,) he received a stronger and clearer evidence of the will of God on this subject in May 1813, and was then more especially

convinced of the absolute necessity of adopting immediate measures to hasten that important period, when the heathen shall be given to our Lord Christ. His zeal, fortitude, and patience (in contending with difficulties which invariably stood in the way of so important an undertaking, from the above period till he left London,) are too well known by many in England to render any further information necessary.

Brother Clough's account of Dr. Coke.

1813, Dec. 10.—We left London and proceeded to Portsmouth, where we were to embark. I have seldom seen the Doctor more lively and happy than he has been this day; he considered this as the commencement of his mission, and the thought that he had so far succeeded in obtaining the consent of Conference, with six missionaries to accompany him, (and that these were all either gone or on their way to Portsmouth,) afforded him unspeakable pleasure. His happy soul would frequently break forth in loud praises to God, who had thus far opened his way to the East. When he had collected his little party at Portsmouth, and they were all assembled round him, he lifted up his heart and hands to God, and broke forth in the following language: *Here we are, all before God, now embarked in the most* IMPORTANT, *and most* GLORIOUS *work in the world. Glory be ascribed to his Blessed Name, that he has given you to be my companions and assistants in carrying the Gospel to the poor Asiatics; and that he has not suffered* PARENTS, BROTHERS, SISTERS, *or the* DEAREST FRIENDS *to stop any of you from accompanying me to India.* At this time he seemed as though he had not a dormant faculty about him, every power of his soul was now employed, in forwarding the work in which he had engaged.

We stayed several days in Portsmouth before we went on board, during which period his whole attention was fixed upon his work, and he was unwilling to attend to any that was not connected with it: from morning to night his eye was fixed upon it, as the eye of the racer who continually keeps the prize in view. He would frequently address himself to me, in language like the following: *Brother Clough, what we are now doing, I am certain, is for God; and therefore what our hands find to do in this cause, let us do it with all our might.* Here I may mention a circumstance which took place between us, a little before we left London. As we were travelling in a coach, upon some business relative to the Asiatic work, in one part of our conversation, I presented a small paper for him to read, which was not altogether connected with the subject in hand; *Brother*, said the Doctor, *I beg your pardon, but excuse me, I am dead to all things but Asia.* Though I wished him to read the paper, yet I admired his unremitting zeal in so holy a cause. I confess, it was one of the most powerful and instructive lessons to me, and necessary to be observed in my future life and conduct. I need not add any thing more about him; while at Portsmouth, there were several who had the opportunity of observing his conduct, both in public and private, who are better able to do justice to such a combination of talent, holiness, and zeal.

Early on the morning of Dec. 30, 1813, the signal guns were fired from our Commodore, for the fleet to unmoor. I hastened to the Doctor,

to inform him of it; upon receiving this intelligence, he exceedingly rejoiced.—The long wished for period was arrived. I collected his remaining scattered articles; meantime a servant of Captain Birch's arrived, leaving a note for the Doctor, containing information that our ship unmoored at 7 o'clock in the morning, and was then under-weigh to St. Helens. After the Doctor had made the necessary arrangements, he took his leave of his friends at Portsmouth, with that feeling and affection characteristic of his regard for them: yet, with that fortitude of spirit, which pourtrayed a mind convinced of the necessity and importance of his absence from them;—whilst they, as a people who had an interest in the court of heaven, offered up their prayers to God, that his aged, and venerable servant might, though in the evening of his days, so shine in Asia, as to introduce the glorious morning star of the Gospel in those benighted regions.

When we had arrived safe on board, I was ready to conclude that every anxious thought had taken its flight from the Doctor; I procured the carpenter to fix up his bed; after he had taken proper refreshment he retired to rest, and slept as comfortably as though he had been on land. The next morning he rose, and commenced his usual practice, as one amidst busy multitudes alone; he wrote several letters to send by the pilot to land, when he left the ship. The ship's company began soon to notice him as being a singular character. When we came into the Bay of Biscay, and had to contend with gales of wind, and tempestuous seas, the Doctor seemed alike unmoved, and pursued his labours of prayer, study, reading, and writing, with as much settled composure of mind, as though he had been on land. Now it was that the Doctor, who had been to the present a suspected person, began to gain the good opinion, attention, and even respect of all the passengers. His polite and easy address, his attainments in literature, were conspicuous traits in his character; and these, together with the sacred office which he sustained, attracted the veneration of all.

On Saturday, Jan. 8.—Dr. Coke proposed to give a short lecture upon some passage of Scripture the next day, after the Captain had read prayers on deck: this offer was not denied, but, the weather being unfavourable, we were prevented from having service in the intended manner. However, this offer of the Doctor's was not afterwards entreated; this was rather a painful subject of reflection to him, but he observed, "I believe our Captain has his reasons for it." Since the Doctor's death, Captain Birch informed me that his instructions from his employers were, that "he should go on just as usual;" the Captain added, that "it had frequently been a matter of pain to him, to hinder so excellent and valuable a man from doing all the good in his power. I cannot express the regard and respect which I have had for Dr. Coke, since I have had the honour, and very great pleasure of knowing him;" but many of the passengers were disappointed, they frequently expressed their sorrow and regret that Dr. Coke could not fulfil his promise.

In the whole of his voyage, he seemed to live with his mind fixed on that passage, Eph. v. 16, *Redeeming the time.* He had no idle moment, though in a ship: the work in which he was engaged occupied his attention next to communion with God; every action of the day tended to forward the work of God in Asia. In the beginning of the voyage, he corrected

part of the Old and New Testament of the Portuguese Vulgate; this he intended to print immediately on our arrival at Ceylon; but when reflecting on the importance of setting the press for the Old and New Testaments, and the infancy of our work, it was thought proper to defer that at present, and begin with something of less magnitude, such as Tracts, Prayers, Hymns, &c. This being determined upon, the Doctor began to write Hymns, Sermons, Portuguese Prayers, and translate our Hymns; I believe he has translated nearly 50.

Drawing near the line, I began to have serious impressions that the Doctor, by confining himself so much to his studies, would materially injure his health, and I expressed those fears to Mr. Harvard, who was fully of the same opinion. But the difficulty was how to prevail upon him to give up the the whole or even any of that employment in which he so much delighted, and which he considered of such importance. However, I ventured sometimes to say, "Doctor, you certainly must take a little exercise in the open air upon deck; it will undoubtedly be conducive to your health;" he frequently complied; at other times he would refuse, stating, (no doubt, what in some respects was true,) that the motion of the ship was a great deal of exercise to him. Knowing the delight he took in viewing any thing that was curious or new, I occasionally prevailed with him to accompany me on deck to see shoals of flying fish chased by a dolphin; a shoal of porpoises; the catching of a shark; to see a whale, or view an island; and he always thanked me for giving him the information. He also took great delight in viewing the beautiful appearance of the clouds about sun-set, which in those latitudes are strikingly grand; and on these occasions I could sometimes keep him upon deck for half an hour; yet he laboured very hard, and always rose with the sun; so that when we were under the line, he began to be a little out of order; but soon recovered; and from that period until we got round the Cape, and near the line again, he was as active and lively as *I* ever knew him to be. Yet, I believe, this kind of labour was too severe for a man of his advanced age in this hot climate; and I am sorry to add, not only from my own thoughts, but also from the judgment of the medical gentlemen on board, that it was one means of hastening his sudden death. Yet while we view and deplore this conduct, as exemplified in the case of our venerable leader, it is a standard of emulation, at which all young ministers ought to aspire; and even our passengers confessed that Dr. Coke's conduct was a tacit reproof to all. The only way in which I can account for his unremitting labours is this:—that as Asia had so long occupied his serious attention, and to send the Gospel to so great a number of immortal souls, who were in heathenish darkness and superstition, was now the chief concern of his life; as more than once, since we came on board, he had told me that if he had not succeeded in establishing the present Mission, he believed it would have broken his heart; but having so clear a discovery of the will of God on the subject, he cast himself upon his direction, fully persuaded that his way would be opened; and, having so far succeeded, he took it as a proof of the divine approbation of the undertaking, and now determined to spend and be spent in so glorious a cause. And now having made a beginning, by translating and composing in Portuguese, he experienced great joy in his soul; and when he had composed a short sermon or

prayer, he always read it to us with joy and gratitude; but that which afforded him the greatest joy was, when, in our prayer-meetings, we sung his translation of our hymns into Portuguese; and which (according to our judgment) were translated astonishingly well. Among all these labours, our *ever dear father* enjoyed deep communion with his Lord and Saviour; this we felt both in our public and private meetings. When he had the soldiers together who desired to flee from the wrath to come, how lovingly and earnestly he would address them! and how fervently would he address the Lord Jesus on their behalf! These little meetings he considered as dawnings of the gospel in the East. One trait in his character while on the voyage, I ought not to omit: when at any time the weather was stormy, or when on any occasion there appeared any fears or alarm, he would encourage the passengers by observing in what small ships he had frequently taken long voyages, what distressing scenes he had witnessed, and how far short this came of what he had witnessed; then he would remind them of our fine large ship; our comfortable accommodations, &c. &c. and the goodness of God in preserving us from day to day; and that he doubted not that the same God would bring us safe to the end of our voyage, and that all things would be for the best. Thus, while he encouraged their hopes, and dispelled their painful apprehensions, he gained their approbation and esteem.

Those of our company who were on board the Lady Melville, began morning and evening prayers on their entrance into the ship; and also class-meetings every Sabbath. This they always found to be a soul reviving and strengthening mean of grace. They had from one to three persons who met with them. Their evening meetings were generally attended by several soldiers: and for a few Sabbath evenings their cabin was very well filled. And on Sunday, Jan. 30, several of the military and ship officers sent a note, informing them that if agreeable, they would attend the evening prayers. To this request the brethren cheerfully acceded. Brother Squance, after reading a chapter, spoke about 20 minutes on Heb. ii. 3. After the conclusion of the meeting, they expressed thankfulness. On the next Sabbath evening, as the cabin was too small, the military officers requested them to accept of their large cabin, as several more gentlemen and ladies intended to attend the lecture. The captain, with most of the passengers, and several of the ship officers attended. The next Sabbath evening, as one of the military officers was unwell, the brethren were requested to stand in the steerage. This was just what they anxiously desired, as all the soldiers and sailors who had wished to hear, might there have an opportunity. From this time, (Feb. 6,) each brother preached in his turn during the voyage. For these opportunities the brethren were truly thankful to God. They also commenced the duty of visiting the sick; and continued this practice till they left the ship: they found this also to be profitable to themselves.

April 8, being Good Friday, and 10, Easter Sunday; being separated from all our religious friends, and from the church of God in Europe, with whom we had spent so many christian sabbaths, and days of communion, and who on these occasions were solemnly commemorating the dying and risen Saviour; we considered it our duty and our privilege to partake of the sacred Ordinance, which we blessedly experienced to be owned of God. From the Doctor's death till our arrival at Bombay,

we had no opportunity of an interview with each other. Shortly after we cast anchor on the 21st of May, Brother Harvard and Clough visited those of the Melville. It was then realized that no letters or papers among the Doctor's papers, authorized us to become his executors, or to draw money for our support. The brethren stated Captain Birch's friendship; and that a simple, plain statement of our case had been given to him, with which he appeared to be well pleased; and promised to render us every assistance in his power. Immediately on his landing in Bombay, he represented our case to Thomas Money, Esq. and to several of the principal gentlemen of Bombay; so that when brother Harvard, whom we appointed to act in our name, presented a letter (which Dr. Coke had received for that gentleman) to him, he was treated as a friend by that gentleman, who at once proposed to advance money to us on the respectability of our society. He also kindly assured our brother, that were it not for the delicate state of his health, he would feel pleasure to accompany and introduce him to the governor; to whom the Doctor had recommendatory letters from gentlemen of the highest respectability in England. But this also Captain Birch most generously undertook and performed.

We feel both duty and gratitude constrain us to inform you, that under God, the favourable reception we have met with in Bombay, and escaping the troubles which we dreaded, are principally owing to Captain Birch. During the whole of the time that our late Father and Friend was with him, he evidenced the utmost respect for him; and still more so, if possible, to his memory after his death. He felt as a tender friend for us all; he ever partook of our feelings, and always assured us that we had not so much to fear as he thought we dreaded. His report of us to his Excellency the governor, to Mr. Money, and many other gentlemen, before an unfair statement of our case could circulate, prevented troubles, expenses, and afflictions, which otherwise we must have fallen into. And we are decidedly of opinion, that he justly merits the warmest thanks either of your Committee, or the Conference; as we are certain that his generous mind is above every other kind of acknowledgment.

We also consider it our duty to inform you, that from every information we can obtain of the Isle of France, it would be a very promising place for a missionary. There are several thousands of professing Christians, who have no instructor, and the French language is generally spoken in it. As it is a more cool climate than Ceylon, we have thought that if a Missionary were appointed for it, Brother Squance, who has a little knowledge of the language, and whose health is delicate, might be appointed for it. But we only suggest the business to you. From what we can learn of Ceylon, if Missionaries were acquainted with the Tamul and Cingalese tongues, (which we are told are not difficult to learn) they might expect to be very useful. And we trust that in humility before God, we may say that we were never more firmly determined to labour for God than we are at present. And also that we are deeply sensible of our awful responsibility to God, and our venerable Fathers, and the cause of God at large.

And now Rev. and dear Fathers, being fully sensible that you will not cease to pray for us; and also to recommend us to the public and private prayers of the churches of God: and requesting any information or direction which you may think proper to give us: and trusting that we

shall never forget that we are still Methodist Preachers, and ministers of the Lord Jesus Christ—we subscribe ourselves,

Your Sons and Servants in the Gospel of Christ,

JAMES LYNCH,	WILLIAM M. HARVARD,
WILLIAM AULT,	THOMAS SQUANCE,
GEORGE ERSKINE,	BENJAMIN CLOUGH.

P. S. In consequence of a variety of incidents and hinderances, we have only finished the above about 15 minutes before the packet closes; so that our Fathers will make allowances for any unimportant mistakes that may be found, as there is no time to revise or correct.

Direct to us at Columbo. From private letters you may receive information on some things which could not be specified here.

EXTRACT of a Letter from Mr. JAMES LYNCH, to Dr. ADAM CLARKE.

REV. AND DEAR SIR, *Bombay, June* 15, 1814.

OUR overland dispatch renders it unnecessary for me to say any thing concerning the death of Dr. Coke, and our present circumstances; I shall therefore chiefly confine myself to the subject of our ship, the Lady Melville. We found on board a colonel, a major, 3 captains, 4 ladies, 6 subaltern officers, 3 cadets, the captain's first and second officers, the doctor of the ship, and the purser. There were five of our party. We saw, that in order to preserve the life of God in our souls, and be useful to the passengers on board, we must worship God in public as well as in private, and so conduct ourselves as not to leave it in their power to accuse us of inconsistency; and I trust that, through grace, we were enabled to do so during the whole of the voyage. We read the Scriptures, and prayed in public, twice a day; and from February 13, we had the liberty of preaching, every Lord's-day evening, in the steerage, when the captain, most of the officers, and many of the soldiers and sailors attended. And though we had not the happiness of seeing much fruit of our labour among them, yet, from what they heard, and the several conversations which were held with them on religious subjects, I am fully persuaded that many of them obtained clearer views of religion, and more favourable ideas of Methodism, and us, and of Missions, than they had before. I doubt not that all the passengers would feel pleasure in rendering us any service in their power.

I bless God for uninterrupted good health. Brother Squance was in a consumptive state before he left England; and there is now little hope of his recovery.

I understand that we must learn the Tamul and Cingalese tongues, in order to be useful at Ceylon; and I doubt not that God will assist us in the study of them. I bless God that we are all fully determined to devote our time, and strength, and talents, to the work in which we are engaged. The ignorance of the inhabitants, their attachment to their respective *casts*, and their prejudice against Europeans, oppose formidable obstacles to the propagation of Christianity in the East. But with God all things are possible.

On our arrival at Bombay, we were visited by three Missionaries from America, sent out to India by some religious community; two of them had been at Madras, and the other at Ceylon. I believe they are good men, and that they earnestly desire the conversion of the heathen. Several Europeans assemble with them once a week, to join with them in singing and prayer, and to hear the Scriptures read and explained.

On Sunday morning, the 12th instant, Mr. H. (who had been a member of our society in England,) and his wife, met with us in class. We had a blessed season together: Mr. and Mrs. H. were much affected on the occasion.

We hope to be in Ceylon about the end of this month; and as we are without an experienced superintendant, we feel ourselves in a critical situation; but, at the same time, we have an humble confidence that God will be with us. I doubt not that we shall be remembered by our Fathers and Brethren in the Gospel.

I have lately thought, that God may have permitted so large a portion of the East to fall into the hands of the British, in order to facilitate the spread of the Gospel in it; and I trust that the time of its spreading there is at hand. Requesting, dear sir, a continued interest in your prayers, and any instructions which you may be so obliging as to afford me,

I am, your's, &c.

JAMES LYNCH.

Extract of a Letter from Mr. WHITEHOUSE to the MISSIONARY COMMITTEE.

St. Thomas's, Sept. 13, 1814.

IN point of religious instruction here, none labour under such disadvantages as the English inhabitants. The Dutch can have their religious instructors; the Creoles have the gospel preached to them in Low Dutch, by the Moravians; the Danes by a Danish clergyman; the Spaniards and French have their Roman Catholic priests tolerated; but the poor English are left to perish for lack of knowledge: this is hard indeed. But cannot this be remedied? It may, immediately; for the Danish judge, late of St. John's, now of St. Croix, told the person, in whose house we preach at St. John's, that every man had a right to invite whom he would to his house, for any purposes excepting treasonable practices; and that no person had a right, by the laws of Denmark, to interrupt a Methodist preacher in a private house; and it is in consequence of the declaration of this Judge, that we still preach in Mrs. Bryan's house, in opposition to our papistical adversaries.

One of the members of our society, in this place, has a large roomy house; she cannot afford to give the house up, but she would rent it to us at from fourteen to sixteen dollars per month, though she now rents it at twenty; and a preacher might live in one part of it, and reserve the hall for preaching. Were this done, our congregations would be large, and, I trust, much good would be done: the expenses would, I think, be nearly or wholly defrayed by the people, according to their present subscription; and if not, a missionary might be helped by Tortola, St. Kitts, Nevis and Antigua, conjointly, as I understand from last year's account, that their finances are in a state of prosperity. Meantime the committee would be doing what they could, through the medium of proper authorities, with the court of St. James's, Copenhagen, or Stockholm, whichever may hold the islands in possession, in order to our being tolerated in St. Thomas's, St. Croix, and St. John's. If it be in the power of the committee, I hope they will authorise a preacher to make the attempt immediately—I would offer myself for the service, did I not think that others are better qualified; but rather than it should fall through, lay your commands upon me, and be assured that no exertion shall be wanting on my part; and rather than the expenses should be a burden upon the fund, if none of the above-named places should help me, I would submit to live upon bread and water.

I have been of late very unwell, but by the blessing of God, I am so far recovered, as so be able to attend to the duties of my office. I am truly happy in the work to which I am appointed; and, in proportion to my diligence in it, my happiness increases. Through mercy, I rejoice, that I feel an increasing love to God; that, under the influence of this love, I feel a more lively interest in the eternal welfare of my fellow-mortals; and that I delight in nothing so much as in offering a full and free salvation to all whom I have an opportunity of addressing. With my charge I wish to lay down my body,

"And cease at once to work and live."

I bear about me a sense of the divine presence, and long to be filled with all the fulness of God.—*When I wake up after his likeness I shall be satisfied.*

Praying that the Great Head of the church may, beyond your largest expectations, accompany your efforts in spreading his Gospel,

I remain, &c.

ABRAHAM WHITEHOUSE.

Extract of a Letter from Mr. LEWIS to Mr. BLANSHARD.

Newfoundland, Sept. 13, 1814.

AFTER a passage of more than eleven weeks, I, through divine mercy, arrived here in safety on the 1st instant. On the 14th of June we sailed for Stoak's Bay, and joined the convoy on the 15th: we were detained there till the 23d, when we sailed for Cork, the bay of which we entered on the 1st of July. The fleet sailed from that port the day following, but was forced, by contrary winds, to put into Bantry Bay on the 8th, where it was wind-bound till the 17th, when we sailed, and got clear of land. The weather was fine, but the wind unfavourable. On the 4th of August, it blew a very heavy gale, by which a brig of our fleet was dismasted, and in a short time after the sea washed the crew overboard, and beat the vessel to pieces. Most of the fleet were, more or less, damaged; some carried away a mast, others their top-masts, bowsprits, &c.; but through mercy, neither our vessel nor men received any injury. I have

reason to bless God for his goodness to me on the great deep:—I was enabled to read and pray in the cabin night and morning. There were nine passengers on board the vessel in which I sailed; and, on the Lord's day, we read together one or more of Mr. Wesley's sermons, and spent the evening in singing hymns.

I landed at Carboneer, where I stayed seven days: I preached three times there on Sunday (the 4th instant.) In meeting the classes in that place, as well as at Adam's Cove, I found that the members in general are truly alive to God. The congregations are large; there is a spirit of hearing among the people in general:—the harvest is great, but the labourers few. We are in great want of preachers.

I am, your's, &c.
JOHN LEWIS.

Extract of a Letter lately received from Jamaica.

Kingston, Jamaica, Oct. 15, 1814.

MYSTERIOUS, but wise and good, are the ways of Divine Providence. The Kingston Methodist Chapel, which had been shut up almost seven long dreary years, but which was, to the great joy of numbers, re-opened on the 3d of July last, and crowded then and ever since that time, is *again closed* by the death of our excellent preacher, Mr. Davies. This melancholy, inexpressibly lamentable event, took place on Thursday morning, Oct. 13th, at five o'clock, after an illness, by a species of yellow fever, of five days. The following character of our dear friend appeared in the Kingston Chronicle, and is *just*, as far as it goes. "In his private character, he was exemplary in all respects, humble, and sincere; and in his public, discreet and faithful: his discourses were truly scriptural, plain, affectionate, and useful. He died in peace, and in full confidence of eternal felicity." He did indeed quit this vale of tears in peace, declaring that heaven was his.

The Society is, as it were, thunderstruck, yet calm and submissive; and, I doubt not, patiently waiting on God, the everlasting shepherd of Israel. Our number in this city and about, is nearly 2000, exclusive of almost 500 in other parts of the island: besides many friendly hearers and well-wishers. We are once more under apprehensions concerning the result of application for a license by our expected preacher or preachers. We know the difficulty which attended Mr. Davies's application; and whether the sentiments of our superiors be less or more propitious now, we are painfully uncertain.

Our very dear but afflicted brother, Mr. Wiggins, will write more fully: he is at present very thin and is much dejected. If our dear brother, Mr. Fish, could come, it would rejoice our hearts. We are nearly certain, he would obtain ready permission to preach. Can he, if able, not be prevailed upon to come and feed his beloved flock in Kingston? Yes, he will.—The Lord God strengthen and prosper him, and every other preacher, who shall be sent to our assistance.

Extract of a Letter from Mr. TOASE to Dr. ADAM CLARKE.

Dock, Oct. 31, 1814.

MY DEAR SIR,

KNOWING how much you are interested in the spread of true religion in France, I feel it my duty to give you all the information I receive from that country, which at all bears upon the subject. Our labours among the prisoners of war were unwearied and constant: sometimes we were supported by hope, and sometimes depressed with fear: upon the whole, however, we had cause to rejoice; and if not *now*, at *some future day*, the good effects of that mission will appear.

The following is a copy of a letter which last Saturday's post brought me, from Mr. Rousseau, one of those young men from whom we expected nothing but good; thank God, he has not disappointed our expectations. Mr. R. was the first man that took us by the hand on board of the *Glory*, and he never varied in his attentions and support to the end of our Mission. He is a young man of *good education*, *high honour*, and *good circumstances*; and, I hope, at least *convinced of sin*. Here follows his letter:

"SIR,

"Since the events which have restored me to liberty, and to my family, although I have not corresponded with you, yet I have not ceased to cherish the most respectful remembrance of you, and to offer up my prayers for *your* prosperity in particular, and for that of your edifying Society. Not knowing whether this letter might reach you at Brompton, as I know you are always liable to be called to some other part,

for the good of mankind, I have taken the liberty to direct this letter to the venerable Mr. Griffith, your superintendant.

"Being fully persuaded that we must recollect with pleasure, those especially to whom we are particularly indebted; I am confident that this letter, from the hand of a man who owes to your pious endeavours, during his captivity, his highest consolations, cannot be a matter of indifference to you.

"I am now settled among my friends; and the concerns of agriculture, united to the advantages of a brewhouse, of which I am become the proprietor, bind me to my native country, where I shall be very happy to see you, as well as Mr. De Kerpezdron. Happy should I be if, in the course of a life, destined from henceforth, to active pursuits, but free from turbulence, I can contribute to the moral improvement or happiness of even one of my neighbours:—I who owe to you this two-fold blessing.

"Please to inform me, if your Society has any correspondents in France; and if I can, by any means in my power, forward their noble designs. I shall be greatly obliged to you to tell me how I may correspond with Mr. De Kerpezdron, wherever he may be.

"Believe me, as long as life shall last,
Sir, your devoted Servant,
Angoville, L. ROUSSEAU."
14*th Oct.* 1814.

RELIGIOUS INTELLIGENCE.

AGREEABLY to the particular request of the last Conference, a Missionary Meeting was held, for the London District, at the City Road chapel, on Thursday, December 1st, at six o'clock in the evening, for the purpose of forming a Missionary Society. A numerous, respectable, and crowded audience assembled on the occasion.

The Rev. James Wood opened the meeting with singing and prayer; after which, the *Rev. Dr. Clarke* was unanimously called to the *Chair*, who stated, in a very appropriate and impressive address, the introduction of christianity into this highly-favoured country; and particularly the widely extended and very important design of this meeting, which had for its object the evangelization of the heathen world.

Much compassionate feeling was excited, for the idolatrous nations of men, who lie in darkness, and the shadow of death; with a lively interest for their everlasting salvation through the instrumentality of missionary efforts, by the speeches of the Rev. Messrs. J. Wood, Benson, Entwisle, Jenkins, Bradburn, Gaulter, Edmondson, Sutcliff, Buckley, M'Donald, T. Wood;—and Messrs. William Marsden, Morton, Leach, Thos. Marriott, and others. The Rev. Joshua Marsden, who has been many years a missionary in Nova Scotia, New Brunswick, and Bermuda, and is just returned to England, stated, with great effect, the labours, difficulties, and successes of missionaries: and very warmly recommended the spirit of liberality, and the fervency of holy prayer in their behalf.—Also the Rev. Joseph Taylor, jun. from Canterbury, who has been a missionary several years, in the West Indies, delivered an impressive address, in which he gave a pleasing account of the moral and spiritual effect of the ministry of the gospel of Christ upon the Negroes and coloured people in those islands, where he had been stationed.—Many more persons would cheerfully have communicated their sentiments on this interesting subject, but it was judged expedient to conclude. Though the meeting was continued to a late hour, the people appeared to leave the place with reluctance; and we rejoice to say, that the general feeling excited was, that of generous zeal for, and a desire, to promote missionary labours through the world. We forbear enlarging at present, as we hope it will be in our power, in our next, to furnish our readers with a further account, and with, at least, some of the speeches.

But before we close this account, we would most earnestly recommend the adoption of similar meetings, in every district and circuit in the Methodist connexion. They are not only calculated to secure that pecuniary aid, without which our growing Missions cannot be supported, but to promote a revival of religion among ourselves.—"WHILE WE WATER, WE ARE WATERED."—We have reason to believe, that, at the close of this truly pleasing and profitable opportunity, which was conducted with the greatest order and solemnity, the general sentiment was—"LORD, IT IS GOOD FOR US TO BE HERE."—It could hardly be supposed to be otherwise, when we consider the benevolent character of this association, with its glorious object, the universal diffusion of the light of eternal truth, by the gospel

of God our Saviour, who has commanded it "TO BE PREACHED TO EVERY CREATURE."

We are happy to inform our readers, that similar and very interesting meetings have been held at Plymouth and Plymouth Dock, an account of which we hope to insert in our next.

EXTRACT from the First Report of the Methodist Missionary Society for the District of Leeds. 1814.

IT is with the greatest pleasure that we take the earliest opportunity of furnishing our readers with the following Extract from the First Report of the *first* Methodist Missionary Society. The laudable example set by the Leeds District, has been followed by several others: and it is to be hoped, that before another year shall have elapsed, every district in the Methodist connexion, by forming a society on a similar plan, will enable the Conference to support Missionary labours to an extent unthought of before the formation of those societies.

The committee, on whom the task of drawing up the Report devolved, after acknowledging, in grateful terms, the divine goodness displayed in furthering the attempts of the society, and their heartfelt satisfaction for the approbation and thanks of the Conference, proceed to enumerate the sums which they have received, not only from the respective circuits in the district collectively, but also from the places in those circuits which form distinct associations. The LEEDS circuit alone furnished, in the course of the year, upwards of *five hundred pounds!*

"For the very liberal contributions, thus enumerated, the committee consider the society to be deeply indebted, under the divine blessing, to the free circulation of an *Address to the Public*, drawn up at the request of the general meeting, by the Rev. Richard Watson, lately one of the secretaries to the institution, in which the extent and the importance of the Methodist Missions were briefly stated, and their claims on the support of the friends of religion, were ably and energetically enforced. Of this address, (a copy of which, with such slight alterations only as are necessary to fit it for permanent utility, will be found in the Appendix, No. II.) many thousands have been distributed, under the direction of the local committees. The plan generally followed by those committees was, to divide their respective towns, villages, or neighbourhoods into many small divisions, and to appoint two or more collectors to each division. These collectors, in the first instance, commenced their canvass for subscriptions, by leaving, as they went from house to house, a copy of the address, explaining its design, and requesting from the inhabitants an early perusal of its contents. In a day or two, they called again, and found, in numerous instances, that the communication of *information* was all that was wanted, in order to ensure the ready and liberal assistance of every description of persons, according to their ability. *Weekly, monthly, quarterly*, or *annual* subscriptions were cheerfully promised; and have, in general, been punctually paid, when the collectors have made due and seasonable application for them. Many of the comparatively "poor of this world," have evinced a laudable disposition to be "rich in good works;" and by their *small*, but *stated* and *regular*, payments, have secured the promised *blessedness of giving*. Of several pleasing instances of their honourable zeal in the cause, the committee record the following specimen:—A woman, at Wakefield, well known to be in rather needy circumstances, came to a lady, one of the collectors, and offered to subscribe a penny per week in aid of the Methodist Missionary Society. It was immediately said to her, 'Surely *you* are too poor to afford it.' She replied, 'I spin so many hanks of yarn every week for a maintenance. I will spin *one more*, and that will be a penny for the society.' 'I would rather see *that hank*,' said the gentleman who related the anecdote 'suspended in the poor woman's cottage, a token of her zeal for the gospel, than military trophies in the hall of heroes. In them, I should only see the proud memorials of victories obtained over the physical strength of man but in the other, I behold the triumph of a generous religion over the natural selfishness of the human heart.'"

"The formation of the local committees, has, in some instances, taken place at *public meetings*, called for that purpose; and where committees had been formed privately, public meetings have been subsequently held in several of the principal towns of the district, in which the subject of missions generally, and the extent and importance of the Missions of the Methodists in particular, have been brought before the inhabitants. The committee have witnessed, with great satisfaction, the excellent effects thus produced. The sermons preached, and the speech

delivered, on those occasions, have powerfully tended to awaken the feelings of the religious public, to the obligation and necessity of attempting the conversion of the heathen, whilst the necessary information, as to the missions which they were called upon to support, was thus conveniently communicated.

"Perhaps a smaller number of public meetings, and those confined to central or principal towns, may in future be found adequate to the purposes just mentioned. But the committee feel it their duty to notice, with gratitude to God, the evident displays of the divine presence in those meetings; the solemn impression made upon the minds of the auditors; the sympathy excited towards the perishing millions of mankind; and that uniform seriousness of demeanor, which, in the opinion of the committee, ought ever to mark assemblies, where subjects and plans are brought forward, which are of such deep and solemn import to the *eternal* interests of the human race. For if, at any time, Christians ought to consider themselves as in the immediate presence of God, and call into exercise the full fervour of zeal and devotion, it is when they meet to concert the most effectual means of saving the immortal spirit of man from an everlasting death.

"In carrying the arrangements of the society into execution, it is evident that the collectors must always take the most active post, and upon them the principal weight of the labour must devolve. The committee, therefore, wish to bear a cheerful testimony to the general zeal and perseverance of those, who at present fill that important office. They have diligently *solicited* subscriptions, and *collected* them; and the public have willingly and liberally contributed. To both, the society is under great obligations. In the course of the year, besides considerable payments for the incidental expenses of the institution, the treasurer has transmitted to the Methodist Missionary committee in London, the sum of ONE THOUSAND POUNDS; a sum, which, not only for its amount, and for the aid it has afforded to the extension of the gospel, is to be acknowledged with great thankfulness, both to God and the contributors; but which presents a further cause of congratulation, as it is indicative of a "jealous, just concern" for the glory of God, and of compassion for the souls of men. These are principles which can never enter the heart, without bringing with them God's special blessing, and which are not less important to the permanent maintenance of religion at home, than to its extension abroad. The committee deem it necessary here to add, that the sum above-mentioned has been raised, independently of all public collections, *in a less period* than that of *one year*. For a considerable time had unavoidably elapsed, even in those circuits of the district which were open to the society's operations, before the plans adopted by the public meeting at Leeds, could be carried into execution. It must also be remembered, that the sum actually remitted to the London treasurer, bears a somewhat smaller proportion, for this year, to the whole sum collected in the district, than may be expected in future years; because the incidental expenses connected with such an institution, in the early periods of its existence, must of course be unusually great. A large portion of those incidental expenses, has, in the present instance, resulted from the very liberal employment of the press, in various ways, for the purpose of exciting general attention to the subject. But the committee are perfectly sure, that the money so expended is by no means lost; and that the cause of Methodist Missions has reaped, not only in this district, but in others, that permanent advantage from the publicity thus given to it, which has already more than refunded the extraordinary charges incurred.

"Whilst the committee look back with so much satisfaction and encouragement upon those exertions, in support of the cause of God, which the Society has been the instrument of calling forth, it is with still more exalted feelings that they announce the flourishing state of the missions themselves, to the support of which such exertions are directed. In the WEST INDIES, especially, one principal scene of our missionary undertakings, the prosperity of the work still continues. Almost in every station there, the labours of the missionaries among the negroes have been successful; and besides the conversions, by which the places of those have been filled up, who have been taken by death, from slavery and chains, to the freedom and felicity of heaven, an increase of about three thousand eight hundred members, in our societies in that part of the globe, during the two last years, affords a joyful proof of the zeal of the missionaries, and of the accompanying blessing of God. The

prospect in the West Indies is rendered still brighter by other circumstances. The planters in several of the islands, under an impresssion that civilized slaves are better servants, are becoming more favourable to the christianizing of their negroes, and the opposition made by many to the labours of the missionaries appears to be giving way. In JAMAICA, especially, where a spirit of rigid and stern opposition to the rights of conscience, and the liberty of preaching, had been strongly manifested, and where several missionaries at different times, have suffered bonds and imprisonment for the LORD JESUS, a more tolerant feeling appears to be growing up. The chapel at KINGSTON, the capital of the island, which had been shut up by the local government for seven years, has been re-opened, amidst the joyful thanksgivings of the society and congregation, so long denied the privilege of their public worship."

"At every other station in AMERICA, and in AFRICA, the prospects of success are, in different degrees, pleasing and encouraging; and in all, it is humbly hoped that the seed which has been sown amidst many toils and prayers, and the springing of which has been awaited with calm and confident expectation, will at length crown the labours of the husbandman with a copious harvest."

"On the prospects of the Missions *in the* WELSH *and* IRISH *Languages*, and of those established *at* GIBRALTAR, and elsewhere, the committee have not room to enter into details. But they rejoice to state generally, that the fields are in every direction 'white unto the harvest.' And with particular pleasure they announce, that THE CONFERENCE have lately undertaken several new Missions, particularly one to the important station of NEW SOUTH WALES; and have directed their Managing Committee in London to take proper steps with a view to the spread of vital christianity in FRANCE."

"To the brief account which the committee have already given of the proceedings and success of the Methodist Missionary Society for the Leeds District, and of other matters on which it was their duty to report, they beg leave now to add their warmest hopes that a work commenced under such auspices, and so evidently owned of God, will be prosecuted with perseverance and constancy. To this the present state of the Methodist Missions affords abundant encouragement. Had they been less prosperous, the obligation to this duty would have remained the same; but to motives drawn from *mere obligation*, are to be added those which arise from the progress of truth, and the actual salvation of men. Whilst *through the year*, the friends of Missions have prayed with increased earnestness for the success of the missionary ministry, the prayer has, *through the year*, been answered; and whilst, by raising additional funds, our Missionary Societies have supplied the means of calling new combatants into the field, those already employed have been waging successful war against the kingdom of darkness, weakening its power, emancipating its slaves, and narrowing its limits. To perseverance, there can be no motive more operative than success. Whatever reasons at any time existed for exertion in this cause, exist at the present moment, and will exist, so long as a land on any continent bears the throne of Satan, and an island of any ocean lies obscured in the darkness of error and the shadow of death. It is not even by strong, *if transitory*, efforts that the work of CHRIST can be done, and our debt of love to the heathen world discharged. The undeviating application of the energies of Christians of every name, through many future years, will be required in order to the conversion of the world. Every enquiry into the state of the heathen seems to present, along with new grounds of hope, still widening scenes of labour. The millions of the unenlightened part of the human race appear to increase with enumeration, and their miseries to deepen as they are examined. To contribute, therefore, to the conversion of a world, so generally without God, must henceforth be considered as a part of THE REGULAR DUTY of a Christian. It must transfuse itself into his *habits* and his *prayers*; make an inseparable part of his plans of benevolence; claim a portion of the property which he devotes to God; and be regarded as a branch of christian obedience which is to cease only with his life. By acting upon views of this kind, that *constancy* will be given to exertions in favour of Missions, which will enlarge the scale of their operation, and give a vast and glorious expansion to their effect."

"The committee have no reason to anticipate any decrease in the zeal of the members of the Methodist Missionary Societies; but they are anxious that

the flame may become still brighter in its lustre, and more intense in its energy. The christian world at this moment presents a spectacle so inspiring, that he must be chilled into a hopeless state of torpor by his selfishness, who is not excited by it to more than his usual acts of piety and benevolence. The great idea of christianizing the whole earth has been conceived; and that with a sincerity and an ardour, which have given rise to powerful associations of Christians for the express purpose of carrying it into execution. Never has so large a portion of this holy fire fallen upon the church since the effusions of pentecost; and this primitive zeal acquires an additional efficiency, by directing its action upon the power, the literature, and the wealth of the most enlightened nations of Europe, and rendering them all auxiliary to its intents. Societies of one kind furnish THE BIBLE to the nations of the earth; other associations send the MISSIONARY, who is to open the sacred Book, and unfold its mysteries. *Preachers, Translators, Readers,* have each their departments; whilst almost every denomination of Christians has its Missions, and is still anxious to explore new stations and scenes of labour. Amidst all this effort, the Methodists are especially called to take a distinguished part. Among the first in this career of mercy, the committee are pursuaded, they will not suffer themselves to be outstripped. Actively, though silently, engaged in this important service, before several other denominations, now most honourably characterized by missionary zeal, had commenced the glorious work, as they have been the instruments of stimulating others, they will, it is believed, by a kindly re-action be excited by others to new attempts and larger sacrifices. The abundant blessing of God upon the labours of their present missionaries; the calls they are receiving from different parts of the world to send the '*word of life*;' and the additional supply of men ready to be '*separated to the work*,' are all considerations, which seem to press the more extensive application of those energies, which they have already so successfully employed, both at home and abroad, in the diffusion of the truth of the Gospel."

"To furnish the means for these purposes, the formation of a Missionary Society in every district is now considered essential; and the committee trust that as the Society for the Leeds District was first established, it will continue to be an example of distinguished activity, order, and liberality. Impressed with the importance of the office of the COLLECTORS, they would say to them, "Be not weary in well doing." By *your* exertions, chiefly, the Society must be rendered efficient; and your labours, considered as connected with the Salvation of men, have both the strongest motive, and the highest compensation. The aid of many pious FEMALES was last year solicited and obtained; and the value of their persuasive influence and past exertions, renders every friend to the Society anxious, that they should continue their important co-operation. On the body of the SUBSCRIBERS, the committee conceive that it is not necessary to press any additional motive. The Charity which they have engaged to support is of the noblest order. It connects itself with the high purposes of heaven; it ranks with those agencies which providence itself disdains not to employ to accomplish its designs; it takes hold of eternity; and when those charities which, however excellent, are directed to relieve or assuage merely temporal miseries, shall have passed away, this will erect for itself a monument of everlasting duration, in the immortal blessedness of spirits 'redeemed to God out of every kindred and tongue and people.'"

THE NEW CHAPEL AT HULL.

The opening of New Chapels has not usually been announced in the Religious Intelligence, published in your Magazine; but the increase of places of worship is, at all times, matter of great thankfulness; and the erection of commodious chapels, in large and improving towns especially, is so intimately connected with the progress of the work of God, that we can conceive few subjects of information, in which our readers will feel more interested

We announce, therefore, with great pleasure, the opening of a New Chapel, at Hull, making the Fourth Methodist Chapel in that town, and under circumstances which promise great success. George Yard chapel was built about 28 years ago, and was, almost from the time of its being opened, frequently

filled to excess. In the course of a few years after, a chapel was erected in Scott Street, and another at Dry Pool; but these, though by the blessing of God upon the work, well attended, afforded little relief to George Yard chapel, which continued to be most uncomfortably crowded. A new chapel, on a scale more commensurate with the population of the town, and the influence of Methodism, was, therefore, determined upon, and has just been completed. The opening took place on Friday and Sunday, the 7th and 9th of October.

This noble edifice is ninety-four feet in length, and eighty-four feet six inches in width, including the wings in which the gallery stairs are carried up, so that the whole of the area is occupied with seats, and, thereby, the accommodation for hearers greatly enlarged. It is calculated, by admeasurement, to seat upwards of two thousand people; and when the pews and aisles are crowded, to contain more than three thousand. Seven hundred free sittings have been left for the poor. In its external appearance it is highly ornamental to the town; among the public buildings of which it stands unrivalled; and, as a whole, it is certainly not excelled in the connexion, for its size, the symmetry of its parts, or the simple elegance of its decorations.

The most pleasing consideration, however, is, that spacious as is this building, nearly every seat has been let, and a large congregation appears likely to be permanently attached to it. The interest excited in the town has been very extensive. Though on the Sunday of opening, service was held in the other chapels at the same time, yet many hundreds could not obtain entrance; and it is a moderate calculation, that, including the congregations at the other chapels, the immense crowd of four thousand persons or upwards at the new chapel, and those who could not possibly gain admission, but were obliged to go away, from eight to ten thousand people were, on this occasion, brought from their dwellings, to hear the word of life. The congregations continue to be very large; there has been a vast accession of hearers, who before were unacquainted with our doctrine and economy; and God has given the pledge of his approbation in the conversion of several from sin to righteousness.

Hull,
December 5, 1814.

TO THE EDITOR.

I am requested by the committee for conducting the petition for the removal of prostitutes from the public streets, to beg the favour of you to insert the inclosed, as an article of intelligence, in your next Magazine.

I am, (for the Committee,)
Sir, your's, respectfully,
JOHN NEALE, *Secretary.*

Dec. 3, 1814,
21, *Rosoman Street, Clerkenwell.*

AT a meeting of the gentlemen who interested themselves in presenting the petition to the Court of Common Council, signed by upwards of 2,000 inhabitant householders of the city of London, relative to the removal of prostitutes from the public streets, held at Batson's Coffee-house, Cornhill, 14th November, 1814:

JOSEPH BUTTERWORTH, ESQ. M. P. *In the Chair;*

The chairman opened the business by stating, that this meeting was convened for the purpose of hearing the report of the proceedings of the Court of Common Council, upon the petition relative to the removal of prostitutes from the public streets, and considering what further steps could be taken for carrying into effect this important object.

Mr. Davies, at the request of the chairman, stated the proceedings which had taken place, and presented a copy of the report of the special committee appointed to consider the same, to the Court of Common Council, and the following unanimous resolutions of that Court thereon; together with the proclamation of the Lord Mayor.

Resolutions of the Court of Common Council.

THAT this Court, being deeply interested in the preservation of public morals, and in the welfare of the youth of this city, is much impressed with the report of the committee, appointed to consider the petition of upwards of 2,000 inhabitant householders, complaining of the great number of prostitutes which frequent the public streets; by which it appears, that the evil referred to in the said petition, exists in a degree, and to an extent so great, as loudly to call upon this Court to use the utmost possible means to remove it, and to prevent its pernicious influence.

That, agreeably to the report of the

said committee, the Court doth most respectfully and earnestly solicit the right honourable the Lord Mayor to issue a proclamation, warning all persons offending in the particulars specified in the said petition, and expressing his determination strictly to enforce the laws against such persons.

That this Court doth earnestly recommend to the Court of Aldermen, to co-operate with the chief magistrate in effecting the object sought by the petitioners; and as the marshals, marshalmen, and constables, are more immediately under the authority of that Court, that those officers be called upon to exert themselves in their several offices, to promote this end.

That this Court do also recommend to the aldermen, deputies, and common-council of the several wards of the city, that they be particular in the selection of patroles, watchmen, and night-officers, (upon whose conduct so much depends;) and that they present only such persons to be licensed as victuallers, as they have reason to believe are of sober life and conversation; the Court apprehending that this evil has much increased by the number of low and disreputable public-houses, and liquour-shops, permitted in the city.

That the Court cannot but regret, that, notwithstanding the governors of Bridewell Hospital, in the answer given by them to the application of the committee appointed by this Court, admit the existence and extent of the evil in question, and the desirableness of some adequate remedy being suggested, that they do not appear to meet the inquiries of the committee with the cordiality that might have been hoped for; although, as it appears to this Court, that to suppress so great an evil, is one of the grand objects of its foundation and munificent endowment.

That this Court doth, nevertheless, indulge the reasonable expectation, that, should females of the class alluded to in the petition of the inhabitants of the city, be committed in greater numbers than usual, by the magistrates, the governors of the Royal Hospital of Bridewell will feel it their indispensible duty, not merely to receive those women into their charge, but to make such arrangements within their institution, as shall second the efforts and design of the magistracy; that the persons so committed may be employed in useful occupations, preserved from vicious compapy, and, if possible, reformed, and made good members of society: so that the number of the persons whose conduct is so justly complained of, may be diminished, and such characters be removed altogether from the public streets.

Proclamation of the Lord Mayor.

DOMVILLE, MAYOR.

Mansion-House, Oct. 13, 1814.

WHEREAS a petition has been presented to the Court of Common Council, signed by upwards of 2,000 inhabitant householders of the city of London, complaining of the great nuisance occasioned by common prostitutes frequenting the public streets and passages, in violation of public morals, and in breach of the peace and good order of this city;

And the said Court of Common Council requesting the Lord Mayor would give such directions as would tend to prevent such violation of decency in future;—

The Lord Mayor doth hereby warn such persons to avoid the commission of any of the like offences in future, upon pain of being proceeded against and punished with the utmost rigour of the law; and all peace-officers are ordered to be aiding and assisting herein.

By order of the LORD MAYOR,
FRANCIS HOBLER.

Whereupon it was unanimously resolved,

THAT the thanks of this meeting, in the name and on the behalf of the 2,000 householders who signed the petition, be presented to the right honourable the Lord Mayor, Aldermen, and Commons of the city of London, in common council assembled, for the several resolutions which were unanimously passed on the 5th of October last; which afford to the inhabitants of this city the strongest possible assurance that the evil complained of, which has of late so alarmingly increased, will be greatly diminished, if not altogether removed; and this meeting cannot entertain a doubt, but that this desirable object, which has been fully sanctioned by the representative body of the citizens of London, will have the powerful assistance of the magistracy of this city, as well on the bench as in their respective wards, in their endeavour to remove disorderly houses, and to regulate "low and disreputable public-houses and liquor-shops," which are found so strongly to increase the evil of prostitution, and to vitiate the health and morals of the lower orders of society.

That this meeting learn, with the highest satisfaction, by the said report, that the royal and munificently endowed foundation of Bridewell Hospital, was established for the express purpose of the correction and employment of idle and disorderly persons. They therefore indulge the hope, that endeavours to effect reform and amendment in the vicious habits of the unhappy females who may be sent thither, will be found highly compatible with such confinement and employment, as the magistrates and the governors of Bridewell may direct.

That this meeting request the *special committee* of the Court of Common Council, to whom it was referred to consider and report upon the petition presented to that Court on the 16th December last, to solicit the support of their colleagues, and to associate with themselves such other respectable inhabitants of the several wards of this city as they may deem expedient, for the purpose of co-operating with them, in endeavouring to carry into full effect the resolutions of the Court, and the proclamation of Sir William Domville, Bart. the late Lord Mayor; and particularly that they will, at the approaching election of ward-officers for the year ensuing on St. Thomas's day, select such inquest-men, patroles, constables, and night-officers, for their respective wards, as may be relied on for due attention to the offices to which they may be appointed.

That this meeting recommend to the several out parishes of the metropolis, to appoint committees of respectable inhabitants, for the purpose of promoting the same important object in their respective neighbourhoods.

The thanks of the meeting were presented to the several gentlemen who had interested themselves in carrying into effect the above salutary measure; and to the chairman, for his zeal, and able conduct in the chair.

A DISASTROUS OCCURRENCE.

On Sunday evening, December 4, in the Methodist Chapel, Oldham-Street, Manchester, a congregation assembled to hear a funeral sermon, in memory of the late Dr. Coke. About half an hour before the service was to commence, the chapel was extremely crowded, when some person, (probably from a motive of deliberate wickedness, as there was not the slightest ground for alarm,) called out that the gallery was falling. A dreadful scene of confusion instantly ensued; during which, two persons were so trampled upon as to occasion their death shortly after; and several others were severely bruised, who, we are happy to learn, are all likely to recover.

POETRY.

NEW YEAR'S EVE.

As each receding year,
On life's horizon fades,
Thus, faint and tremulous with fear,
I scan the coming shades:—
O untry'd moments! on your wing
What latent terrors do you bring?

Where points your foremost dart?
Whom fated to destroy?
Tell me—What gaily-bounding heart,
Now warm with life and joy,
Ere summer gild another sky,
Beneath the valley's clod shall lie?

Yet why attempt the maze
Of Providence to find?
Heaven spreads a cloud upon its ways,
In pity to mankind;
And ignorance and hope bestows,
To cheat the future of its woes.

Then cease, distemper'd eye,
Thine impotent employ;
And, as successive moments fly,
Their passing smiles enjoy:
To-day, with all its bliss, is mine;
To-morrow, pitying heaven! be thine.

THE WATCH'S MEMENTO.

See how the moments pass,
How swift they haste away;
In this instructive glass,
Behold thy life decay:

Oh! waste not then thy prime
In sin's pernicious road,
Redeem thy precious time;
Acquaint thyself with God.

So when thy pulse shall cease
Its throbbing, transient play,
Thy soul to realms of bliss
Shall wing its joyful way.—H. W. C.

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THE

METHODIST MAGAZINE,

FOR FEBRUARY, 1815.

BIOGRAPHY.

MEMOIR OF THE REV. JOHN ELLIOT,

(Concluded from page 12.)

HITHERTO we have considered Mr. Elliot as a Christian, and a minister of the Gospel, but we now come to view him in the character of a missionary. After he had signalized himself in that office, an honourable person, in a printed paper, styled him an *Evangelist;* to whom he wrote, "There is a redundancy where you put the title of Evangelist upon me; I beseech you to suppress all such things; let us do, and speak, and carry all things with humility; it is the Lord who hath done what is done."

It is not known that any beside the Holy Spirit of God, first moved him to the blessed work of evangelizing the Indians of New England; it was that Holy Spirit which impressed upon his mind the idea of that which was afterwards affixed to the seal of the Massachuset colony, *viz.* a poor Indian, having a label going from his mouth, with the words, COME OVER AND HELP US. It was the Spirit of the Lord Jesus Christ which inspired him with pity for the dark souls of the unhappy natives. But when his pity began to flame, all the good men in the country rejoiced in his undertaking: the ministers especially encouraged him, and those in the neighbourhood kindly supplied his place, and partly performed his work at Roxbury, while he was abroad, labouring among the heathen. After he had begun the good work, a liberal contribution was made among the pious people of England; by means of which, a considerable estate and income were entrusted to an honourable corporation, by whom they were to be employed in the Christian service.

The state of the Indians, previous to the English coming among them, was truly deplorable. They lived in a country filled with mines, but were not the owners of so much as a knife; and their name for an Englishman was, a *knife-man.* Stone was

used instead of metal for their tools; and for their coin, they had only little beads, with holes in them, by which they strung them in a bracelet, six of which passed for a penny. Their housing was nothing but a few mats, tied about poles fastened in the earth, where, in the coldest seasons, a good fire was their substitute for bed-clothes. From the skins of beasts, they obtained a very partial covering through the day. An ordinary meal, with them, consisted of a spoonful of parched meal, with a spoonful of water. They occasionally ate the flesh of deer, bears, moose, and fish. It does not appear that the use of salt was known among them. The men were abominably slothful; making their wives plant, dress, bring in, beat their corn, and build their *Wigwams* for them. Hunting was the only employment in which they condescended to engage. No arts were understood among them, unless so far as was necessary to their brutish conversation, which was little more than is to be found among beavers. They believed in a plurality of gods, who made, and who own the several nations of the world; but that he whom they called their great god, resided in south-west regions. But, notwithstanding their believing thus, before they entered upon some weighty undertaking, they were in the habit of using certain diabolical rites. In short, they were notoriously wicked, being *without hope, and without God in the world.*

The first step which Mr. Elliot judged necessary to be taken, in order to preach the Gospel to those outcasts of men, was to learn the *Indian* language; for he plainly saw them to be so stupid and senseless, that they would never so much as inquire after the religion of the strangers come into their country, much less lay aside their beastly mode of living, that they might be made partakers of any spiritual advantage from them, unless they could be first addressed in their own language. In order to acquire a thorough knowledge of this, he hired a very intelligent native, by the assistance of whom he soon became master of it. With laborious care, and exquisite skill, he composed a grammar of the Indian language, which he afterwards published. The length of many words in that language, independent of its bearing no affinity to any other, either written or spoken in Europe, presented no ordinary obstacle to his undertaking. The following two words may suffice for a specimen:

Nummatchchodtantamooonganunnonash,
Noowomantammoonkanunonnash;

the first of which means *our lusts*, and the second, *our loves*. At the close of his grammar, he wrote, "*Prayers and pains, through faith in Christ Jesus, will do any thing!*"

The following extract from a letter, originally written in latin, by Mr. Increase Mather, of Boston, to the celebrated Dr. Leus-

den, of the university of Utrecht, contains a summary account of Mr. Elliot's labours and success as a missionary. It bears date,

"*July* 12, 1687.

"Worthy and much-honoured Sir,

"Your letters were very grateful to me, by which I understand that you, and others in your famous university of Utrecht, desire to be informed concerning the converted Indians in America; take, therefore, a true account of them in a few words:

"It is above 40 years since that truly godly man, Mr. John Elliot, pastor of the church at Roxbury, being inflamed with a holy zeal for converting the *Americans*, applied himself to learn the Indian tongue, that he might the more easily and successfully unfold to them the mysteries of the Gospel; upon account of which, he has bean deservedly called, *The Apostle of the American Indians*. This reverend person, with very great labour, translated the whole Bible into the Indian tongue; into which he also translated several English Treatises of Practical Divinity, and some Catechisms. Abont 26 years ago, he collected a church of converted Indians, in a town called Natick; these Indians confessed their sins with tears, and professed their faith in Christ; they and their children were afterwards baptized, and solemnly joined together in a church covenant. Mr. Elliot was the first who administered the Lord's-supper to them. The present pastor of that church is an Indian. Besides this church at Natick, among our inhabitants in the Massachuset colony, there are four Indian assemblies, where the name of Jesus Christ is solemnly called upon: these assemblies have some American preachers. Mr. Elliot was formerly in the habit of preaching to them once a fortnight, but now, being in the 84th year of his age, and weakened by his labours, he does not preach to the Indians oftener than once in two months.

"There is another church, consisting wholly of converted Indians, about 50 miles from hence, in an Indian town called Mashippaug: the first pastor of that church was an Englishman, who being skilful in the American language, preached the Gospel to them in their own tongue. This English pastor is dead, and instead of him, that church has an Indian preacher. There are, besides that, five assemblies of Indians professing the name of Christ, not far distant from Mashippaug, which have Indian preachers. *John Cotton*, pastor of the church at Plymouth, has made a very great progress in the knowledge of the Indian tongue; he preaches in their own language to the above-mentioned five congregations every week. Of the inhabitants of Saconet, in Plymouth colony, there is a great congregation of

those who, for distinction's sake, are called *praying Indians*, because they pray to God in Christ.

"Not far from a promontory called Cape-Cod, there are six assemblies of heathens, who are considered as Catechumens, amongst whom there are six Indian preachers: Samuel Treat, pastor of a church at Eastham, preaches to those congregations in their own language. There is a church amongst the islanders of Nantucket, the pastor of which was lately a heathen; there are also amongst them several assemblies of Catechumens, who are instructed by converted Indians. In an island called Martha's Vineyard, there are two famous *American* churches, over one of which an ancient Indian presides as pastor: and a son of this Indian pastor preaches the Gospel to his countrymen. In another church at that place, a converted Indian teaches. All the congregations of the converted Indians, both Catechumens and those in church fellowship, meet together every Lord's-day: the pastor, or preacher, always begins the worship with extempore prayer; and when prayer is concluded, the whole congregation of Indians, some of whom are excellent singers, join together in singing the praises of God. After singing, he that preaches, reads a portion of Scripture, and expounds it; he then collects doctrines from it, which he proves by Scripture and reason, and infers, after the manner of the English, uses from those doctrines. The service is concluded with prayer.

"Before the English came into these coasts, those barbarous nations were altogether ignorant of the true God; hence it is, that in their prayers and sermons, they use English terms: in calling upon the name of God, they say Jehovah, or God, or Lord; and they have also borrowed many other theological words from us.

"In short, there are six churches of baptized Indians in New England, and eighteen assemblies of Catechumens, professing the name of Christ; there are twenty-four Indians who preach the word; and besides these, there are four English ministers, who preach in the Indian tongue.

INCREASE MATHER."

"*Boston, in New England,*
July 12, 1687."

It was in the year 1646, that Mr. Elliot, accompanied by three persons of his choice, paid a visit to an assembly of Indians, of whom he requested a meeting at a given time and place, that he might lay before them the things relating to their eternal interests. After praying, with his wonted solemnity and fervour, he preached a sermon to them, which lasted about an hour and a quarter. This discourse contained the principal articles of the Christian religion; all of which he plainly and faithfully applied

o the condition of the Indians whom he addressed. Having ended his sermon, he asked them, whether they understood? nd with a general reply, they said, *We understand all.* He then, is was his custom afterwards, caused them to propound questions o him; to all of which he returned wise and good answers. Their questions would often, though not always, refer to what he had newly preached; and he this way not only made a proof of their profiting by his ministry, but also gave an edge to what he delivered to them. He would also propose suitable questions o them. At one of his first exercises with them, he taught the young ones to answer the three following questions.

Q. 1. *Who made you, and all the world?*
Q. 2. *Who do you look should save you from sin and hell?*
Q. 3. *How many commandments has God given you to keep?*

He was very inquisitive to learn from the Indians, what sort of characters their *powaws*, or sorcerers were, who maintained the worship of the devil in any of their societies. In one of his journeys, on meeting with one of those wretches, he said to him, "*Whether do you think* God, *or* Chepian, (i. e. *the devil*,) *to be the author of all good?*" The conjurer answered, *God.* Upon this, Mr. E. added, with a stern countenance, "*Why do you pray to* Chepian *then?*" and the poor unhappy man was not able to stand or speak before him; but at last made promises of reformation.

One of Mr. Elliot's remarkable cares for the poor illiterate Indians, was to bring them into the use of schools and books. He quickly procured the use of schools for them; wherein they profited so much, that not only many of them were brought to read and write, but also several of them received a liberal education at a college in New England. The policy of papists, which keeps their people from the use of the Scriptures, appeared to him hateful and hellish. He was the very opposite of a *Franciscan*, who, writing into Europe, gloried much how many thousands of Indians he had converted; but added, *that he desired his friend would send him a book called the* Bible; *for he had heard of there being such a book in* Europe, *which might be of some use to him.* Mr. Elliot was thoroughly acquainted with the Bible; and he knew that it would be more than of *some* use to the Indians, as well as to himself: he therefore, with vast labour, translated it into the Indian language. His version of the Bible was the first that ever was printed in America. The Bible being justly made the leading book, a little Indian library was quickly formed; for to Primers, and Grammars, and some other elementary works, were soon added *The Practice of Piety*, and *Baxter's Call to the Unconverted*, together with several other compositions, all in the Indian tongue.

The Indians, unto whom the gospel preached by Mr. E. had been made *the power of God unto salvation*, were quickly distinguished by the name of *praying* Indians, and they as quickly were desirous of a more decent way of living, and of more fixed habitations. Among the towns into which they settled, that of Natick is the most famous. It was there that, in the year 1651, those that had before lived like the wild beasts in the wilderness, compacted themselves into a town; and first applied themselves to the forming of their civil government. Although the general court studied to keep these Indians sensible of their being subject to the English Empire, yet they had allowed them their smaller courts, wherein they might decide on their own smaller cases and concerns, and might have their town orders peculiar to themselves. Mr. E. on a solemn fast, made a public vow, *That seeing these* Indians *not possessed of any forms of government, he would instruct them in such a form of government as we had written in the word of God, that so they might be a people in all things ruled by the Lord.* Accordingly he expounded unto them the xviiith chap. of Exodus; and then they chose rulers of hundreds, of fifties, of tens; and afterwards unanimously entered into this covenant:—"We are the sons of *Adam;* we and our forefathers have long been lost in our sins; but now the mercy of the Lord beginneth to find us out again; therefore, the grace of Christ helping us, we do give ourselves and our children, to be his people. He shall rule us in all our affairs: the Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; he will save us: and the wisdom which God has taught us in this Book shall guide us. Oh Jehovah! teach us wisdom; send thy Spirit into our hearts; take us to be thy people, and let us take thee to be our God."

The little towns of these Indians being pitched upon this foundation, they utterly abandoned *polygamy*, which had formerly been common among them. They made severe laws against fornication, drunkenness, Sabbath-breaking, and other immoralities, which they began to lament, after their settlement into church order. On their being strictly and carefully examined by a number of pious ministers, both with respect to their knowledge and piety; at length, with the consent of the neighbouring churches and ministers, they formally entered into church fellowship; and Mr. Elliott conceived himself sufficiently authorized to become their pastor; and he accordingly administered the sacrament of baptism, and that of the Lord's supper among them.

Notwithstanding the eminent piety possessed by Mr. Elliott from the beginning of his christian course, it was observed by his friends, that as he drew near the confines of the eternal world, he discovered an increase of heavenly-mindedness. It i

so usual with old men, that when they are past work, they are least sensible of their incapacities. This was not the case with Mr. Elliot; for he was the first to proclaim his inability, through age and infirmity, to fill the pastoral office at Roxbury. After he had been favoured with an assistant, whom he highly esteemed and cordially loved, he expressed much satisfaction; and for a year or two before his removal to glory, he could scarcely be persuaded to perform any public service. To the importunities of those who wished him to preach, he was wont to say, that "it would be a wrong to the souls of the people, for him to do any thing among them, when they were supplied so much to their advantage otherwise." It is thought that the last sermon he ever preached was on a public fast; at the conclusion of which, though allowed by all to be an excellent discourse, he begged his hearers to pardon the poorness, and meanness, and brokenness of his meditations; but added, *My dear brother here will, by-and-bye, mend all.*

But although he thus dismissed himself from his public labours, as one so near the age of ninety well might; yet he would not give over his endeavours to *do good to all*, in a more private sphere. He had always been an enemy to idleness; and as he saw his life approaching to its close, the value of every moment stood higher in his estimation. He now imagined that he could do nothing to any purpose in the service of God; and sometimes he would say, "I wonder for what the Lord Jesus Christ lets me live; he knows that I can do nothing for him!" And yet he could not forbear endeavouring to do something for his Divine Master; wherefore, thought he, *What shall I do?* He then conceived that, though the English could not be benefited by any gifts which he now fancied himself to have only the ruins, yet who can tell but the *Negroes* might! He had long lamented, with a bleeding heart, that the English took so little care of the immortal souls of their Negroes; and he looked upon it as a prodigy, that any calling themselves Christians, should manifest such depravity, as to deprive their slaves of religious instruction. Big with hopes of being useful as a *Catechist* of *Negroes*, he requested the English, within two or three miles of him, to send their Negroes to him, once a week, that he might instruct them to the utmost of his power; but he did not live to make much progress in this undertaking.

While approaching the end of his pilgrimage, he often conversed on the subject of *the coming of the Lord Jesus Christ.* The thoughts of his glorious appearance filled him with unspeakable joy.

At last, this saint of God, and eminent minister of Christ, fell into languishments, attended with a fever, which, in a few days, brought him into the pangs of death. On Mr. Walter,

his assistant, coming in, he said to him, "*Brother, thou art welcome to my soul. Pray retire to my study for me, and give me leave to be gone!*" Speaking, in his last illness, of the work of God among the Indians, he said, "*There is* a cloud, a dark cloud, upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work which I have been doing much and long about. But what was the word I spoke last? I recall the word, '*my doings*:' alas! they have been poor, and small, and lean doings, and I'll be the man that shall throw the first stone at them."

It has been observed, that they who have spoken many considerable things in their life, usually speak few at their deaths. This was not the case with Mr. Elliot, who, after saying much, and to good purpose, for God, during the course of a long life, uttered some things little short of *oracles* on his death-bed. It is to be lamented, that few of these have been recorded. Suffice it to say, that feeling his happy soul about to take its flight for glory, he cried out, *Welcome joy!* and breathed his last, in saying to those who stood by him, *pray, pray, pray!*

The confessedly imperfect sketch which we have given of Mr. Elliot's life, will convince every pious and intelligent reader, that he was an extraordinary man. He possessed, in an eminent degree, every grace and qualification which can adorn the ministerial character. His labours among the Indians, together with the his translating the whole of the Scriptures into their language, intitle him to fill a conspicuous place in the first rank of Christian Missionaries. He was what every minister of Christ ought to be, *a man full of faith and the Holy Ghost.* He consecrated all his powers to God; and God honoured him by affording many seals to his ministry. Difficulties which would appal others to despondency, he surmounted with comparative ease; for he was *strong in the Lord, and in the power of his might.*

The hardships which he cheerfully underwent, in the pursuit of his favourite object, viz. the conversion of the Indians, are but partially known. "I have not (said he, in a letter to a friend) been dry either night or day, from the third day of the week unto the sixth, but so travelled, and at night pulled off my boots, wrung my stockings, and on with them again; and so I continue. But God steps in and helps. I have considered the word of God in 2 Tim. ii. 3, 'Endure hardness, as a good soldiers of Christ.'" By the constant exercise of a strong faith he saw *Him that is invisible:* and being in possession of perfect love, and the full assurance of hope, he spoke of his approaching death not only without the least perturbation, but with the utmost composure and delight. For many months before his departure

he often, with the sober joy of a man full of God, told his friends, "That he was shortly going to heaven; and that he would carry a deal of good news thither with him:—that he would carry tidings to the old founders of *New England*, who were now in glory, that church work was still carried on there; that the number of churches was continually increasing: and that the churches were still kept together as big as they were, by the daily additions of those that shall be saved."

It is a pleasing, and, by no means an unscriptural opinion, that the spirits of just men made perfect, in common with the holy angels, admire the manifold wisdom of God in the Church Militant. If this be the case, which is more than probable, how will the glorified spirits of Elliot, Swartz, Brainerd, and other faithful Missionaries triumph, on hearing an account of the extraordinary Missionary exertions and Bible Associations of the present age! What matter of holy triumph will it afford to the glorified spirit of Elliot to be informed, that the Holy Scriptures, which he prized so highly, are about to be sent, in faithful versions, into every nation under heaven!

DIVINITY.

THOUGHTS ON LATE ATTENDANCE AT PLACES OF PUBLIC WORSHIP.

It has been remarked by able writers, that every repetition of an act strongly tends to produce a *habit*, especially in the practice of evil; and when evil becomes familiar to a person, a sense of its sinfulness gradually wears off, till conscience ceases to reprove on account of it. Various circumstances may concur to induce an act; but the same act may afterwards be repeated by a much less inducement. This observation may be exemplified by persons attending late at places of worship; the company of friends just arrived, after a long absence, the fretfulness of children, the urgency of important business on week days, or the opposition of partners, may have rendered it extremely difficult for some persons to go to the house of God in proper time; yet those hindrances at first created some uneasiness of mind, but by frequently yielding, they may have contracted a habit of late attendance, even when these hindrances have ceased to exist. Hence, we see numbers of persons coming into places of worship till the service is more than half over; and, in some instances, till the whole is nearly concluded. Many others, who never had the difficulties above mentioned, in their way, have followed this example, and, apparently, think it to be quite harmless.

But is late attendance on the worship of God a *moral evil?* Is there any real harm in it? If it be any evil, it must be a moral evil; and if it be a moral evil, it must be sinful in the sight of God. That this habit is a moral evil, will, it may be presumed, appear from the following considerations.

1. If it be *innocent* in any one person habitually to go late to a place of worship, it must be so in all who are similarly circumstanced. Now, supposing all persons who are accustomed to attend the worship of God to act thus, who is to conduct that worship? If there be a preacher, where is the congregation? To whom is he to proclaim the word of life? Who is to be warned of danger, to be directed into the way of peace, or to be encouraged to go forward in the paths of righteousness? How are the praises of God to be sung? Who is to say amen to the prayers that are offered? If then it would be absurd and sinful for all the congregation to attend late, it must be so for any individual, not having a lawful excuse for so doing.

Should it be said, "All persons cannot be expected to be similarly circumstanced, and, therefore, all the congregation are not likely to attend late?" I answer, it is certain that all persons cannot be expected to be in similar circumstances; but it is no less certain that late attendance at the house of God is, generally, more from *inward disposition* than from *outward impediments;* and it will be found, that many of those who go late, have not the greatest difficulties in their way; but they have contracted a habit which, if not resolutely broken, will still gain strength, and, it may be feared, will lead to an utter indifference to the means of grace, and extinguish the last spark of the fear of God.

2. If there be solid pleasure in the service of God, any delight in singing psalms, and hymns, and spiritual songs unto the Lord, making melody in the heart unto him; any benefit to be derived to the soul in prayer; any useful knowledge to be gained in hearing the word of truth, then surely such persons as are in the habit of attending the house of God late, deprive themselves of much spiritual benefit, which they might otherwise receive. No wonder if such hearers are very little profited, or that their faith is weak; for if faith comes by hearing, they are not likely to gain much increase of faith, when they hear but little of a sermon, and, probably, that little with a wandering mind. And as they have less profit, so God has less honour; for there is not only less time to praise him, but, generally, far less fervour of spirit in his worship.

3. This inexcusable conduct is fraught with evil tendency, as it respects other hearers. Those who are engaged in the worship of God, are often disturbed in their devotion by those who come in late, and rush by them to get to their seats. Or should these late comers sit elsewhere in the house of God, the noise

they make with their feet or pattens, either draws off the attention of those who were present before them, or drowns the voice of the speaker, and robs many hearers of a profitable sentence. Perhaps, at this very moment, something peculiarly interesting to the congregation is under consideration; but it is comparatively lost through the noise of those who are coming in and taking their seats. Hence, they do the dreadful work of satan; they pick up the seed that is sown in the heart, or prevent the solemn truths of the gospel from making deep impressions on the soul. At the same time this line of conduct makes the hands of the Lord's servants hang down, and discourages them in their Master's work. They are led to think their labours are neither acceptable nor useful to the people, or they would surely attend at the beginning of the service. And what must wicked men think of religion, when they see the professors of it going habitually to the house of God long after the commencement of the service? What indeed! but that the Lord's service has no excellency in it; that there is no profit in praying to him, no reward to the righteous on earth, whatever there may be in a future state.

4. While this habit of late attendance at public worship every way tends to hurt and destroy the souls of other persons, it strongly marks the dispositions of those who indulge it. Are they such as possess a deep work of grace in their souls? No: these hunger and thirst after righteousness, and are glad when others say to them, Come, let us go up to the house of the Lord. Are they earnestly inquiring what they must do to be saved? No: these can say with Cornelius, *Now we are all here present before God, to hear all things that are commanded thee of God.* But they may be justly ranked among the lukewarm or the slothful, the giddy or the gay: lukewarmness and sloth are, most commonly, the sources of this evil habit. Wherever the work of the Lord is lively and prosperous, this custom is broken: this evil disappears; which strongly proves the want of spiritual life in those persons who have contracted this sinful habit. And as this conduct shews an evil disease within, so it tends to confirm and strengthen it very rapidly. Hence, there is very little ground to hope that such persons will gain much profit by hearing, or ever drink deep into the Spirit of Christ. At best, they drag on heavily in religious concerns, and seldom possess more than faint desires after good things, and feeble resolutions to do better.

5. Professors of religion should blush at being found in this practice, it is so different from what is common on all civil occasions. Are men in business late at markets or fairs? No. Are they late at a friendly feast? Not in general. Are cordial friends late at the place of meeting? No: the ardour of their friendship

prompts them to punctuality. Nay, if we look at the conduct of wicked persons, who frequently attend the play-house or the ball-room, the race-ground, or any other place of public diversion; we shall find that they are seldom a moment too late.—And shall men of business be more careful to transact with punctuality the affairs of a moment, than those who have the concerns of ETERNITY in hand? Shall the servants of sin be more ready to give the utmost scope to the inclinations of their heart, and to take their full draught of sinful pleasure, than the professed servants of Christ to draw the water of life from the wells of salvation? Is the Lord such a master, that you keep as long as you can from his service? Is he such a friend, as makes your approach to him a matter of cold indifference? O what contempt do you pour upon his service, and how lightly do you esteem his friendship! Surely, the holy angels must view your conduct with sacred indignation, and fly from such trifling hearers of the word of life.

6. What makes this habit of iniquity still more heinous is, that so little exertion is necessary to lay it aside. A very moderate share of common prudence, in contriving things in the family, and in business, diligence in executing what is to be done, and a resolution to attend the worship of God regularly and conscientiously, in due season, will be amply sufficient to destroy this vile, this reproachful custom; and lead to decency and order in the worship of God. Now if the Lord had required some great thing, ought we not to have done it? How much rather then should we follow a scriptural example, by being present at the commencement of divine service, and set a pattern worthy of imitation.

7. This conduct appears to be a direct violation of the apostolic injunction, *Let all things be done decently, and in order.* It is not decent that men of God, the servants of the King of kings, should be treated with disrespect; that the ambassadors of Christ should come to treat with sinners, and pray them to be reconciled to God, and they not be present to hear the offers of mercy and salvation. It is not decent to shew such indifference to the most gracious invitations, to the most precious promises, to the greatest offers that God himself can make to the children of men. Nor is it decent to disturb other persons in the worship of God, who wish to worship him in spirit and in truth; to rob them of recollection and tranquillity of mind; to give them needless pain and grief of soul, which must result from beholding a late attendance at the house of the Lord. It is not *orderly* to go after the time appointed, unless it be from *real necessity;* neither can it possibly tend to any one thing that is good. By receiving the seed of truth in the love of it, and by treasuring up the words of Christ in the memory and affection, the soul is made meet for the

eavenly inheritance. Public worship may be considered as a recious seed-time, but how much of that time is lost by the abit here censured!

8. If a habit of late attendance at a place of public worship, e in itself an evil, how can such persons expect the blessing of od while walking in the path of iniquity? They unfit themlves for receiving spiritual good, by their manner of attending e house of God. Their hearts are not prepared with the prearation of the sanctuary; nor can they be thus prepared, while ey indulge in this evil. These persons may be ready enough censure the preacher for his want of life, liberty and enlargeent, although they themselves have been one principal cause of s embarrassment. They may quiet their consciences by supsing they have done their duty, in having attended during art of the service, although their heart be like the frozen earth, nd their understanding blinded by the god of this world.

The preceding observations, are not intended in the least dere to reflect on those persons who are occasionally prevented, unforeseen circumstances, attending the worship of God in ie time; who yet earnestly desire to receive all possible benefit om the word and worship of God. These will be careful, if ey attend late, to make no noise, nor to injure the devotion of her persons. The little they hear, will be food to their souls, nd will strengthen their hope and confidence in the Lord. The nsure is designed for such as *habitually* attend the worship of od late, without any lawful excuse; and these are earnestly quested to consider the subject well, before they either condemn hat is said, or seek excuses for their conduct, lest prejudice ould bias their judgment, and inclination lull conscience leep.

If professors of religion knew the feelings of their ministers, ey would surely avoid giving them pain; but what can give em greater pain of mind than to see such apparent indifference the worship of God, as is intimated by late attendance? Their uls mourn, their hands hang down, the vigour of their mind lessened, and their hope of success is curtailed, by the conduct those who should be their chief joy. With difficulty they deer the word of truth, and then return to their closets to mourn fore the Lord in secret.

Hear, ye loiterers, the admonition of a friend! Lay aside cumbering weights, and besetting sins, that ye may run the ce set before you: looking to Jesus as your example, who was rly in the temple, and as your head of influence, that all your ants may be supplied. Redeem your time; occupy every talent mmitted to your trust, till your Lord come. Gird up the loins your mind. Watch for your Lord, who will come as a thief

in the night, *secretly, suddenly.* See that you have on the weddin garment; that you possess a meetness for the heavenly inherit ance; so shall a ble ed, yea, an abundant entrance be ministere unto you into the everlasting kingdom of our Lord Jesus Chris

London. J. W.

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

WILL you have the goodness, Mr. Editor, to favour m with your opinion, through the medium of your excellent Mi cellany, on the following queries.

1. What is the scriptural view of justifying faith? 2. Does include in its nature a knowledge of the forgiveness of sins 3. Is this knowledge possessed by all the real children of Go and given immediately on their believing with the heart in th Saviour? 4. And are all those, whatever their character ma be in other respects, who are doubtful with regard to their a ceptance, at least who dare not directly affirm that their sins a forgiven, to be considered in the light of unbelievers?

That these are questions of the very first importance, you wi readily admit. They enter into the vitals of Christianity, an involve our dearest comforts: your reply to them will therefo oblige

Your's, &c.

Sept. 29, 1814. AN INQUIRER.

READILY admitting, with our serious and judicious correspo dent, that the questions which he proposes are of the very fi importance, we have taken them into serious consideration. B before we attempt to reply directly to them, it may be proper premise a few particulars.

It is admitted, and that upon the most solid grounds, th men, as rational beings and moral agents, are so formed as feel, that misery is a necessary result of doubt and uncertain relative to matters in which they conceive their present or eter interests to be involved. No man, in the possession of reaso who is under sentence of death for having violated the laws his country, can possibly enjoy the natural happiness whi arises from civil security, however earnestly he may have pe tioned his king for a pardon, while a doubt remains relative the success of his petition. While in suspense, with respect the result, he indulges a greater or less degree of hope; but th hope, in whatever degree it may operate, will be necessarily a companied by such a measure of fear, as cannot possibly fail

oduce a large portion of misery. The bare possibility, which must admit, of being disappointed in his hope, will plunge n in distress. In vain would sympathizing friends endeavour persuade a man so circumstanced, to infer *certainty* from ong grounds of hope; for, shrinking at the dreadful appre-nsion of a violent and ignominious death, the language of his art would be, *miserable comforters are ye all.* From this soning it is apparent, that a knowledge of security, or safety, a civil point of view, is essential to that natural happiness ich is a result of obedience to civil laws, or of pardon obtained er they have been violated.

It is allowed by all who take the Sacred Volume for the rule their faith and manners, that men in this world are subjects moral government, and in a state of probation for eternity; d that they shall be happy or miserable in another world, ac-rding to their conduct in this. Moral, as well as civil govern-nt, they know, implies laws; and that laws imply a law-er, together with rewards and punishments. That *all* have ned, they know with equal certainty.

Had men, who admit these truths, spiritual discernment, they uld no more rest satisfied without *sufficient* reason to conclude at they are justified, and consequently no longer liable to the nalty due to their transgressions, than a criminal, under sen-nce of death, could be satisfied without receiving a pardon. ow, we know, that throughout the New Testament, Gospel lievers are represented as not merely contented, but happy; y, St. Peter informs us, that even such of them as *are in heavi-ss through manifold temptations, rejoice,* at the same time, *with unspeakable and full of glory.* They know that they were ildren of wrath, and consequently liable to the dreadful penalty eternal misery; and, being alive to spiritual and eternal reali-s, it is inconceivable how any thing short of a thorough per-asion, that they *have redemption through the blood of Christ,* en *the forgiveness of sins,* could afford a foundation for the ppiness which they experience. They may not all express emselves in the same terms, nor is it necessary they should; t they are all baptized into the same spirit; and the love of od being shed abroad in their hearts, they can all say, with St. hn, *We love him, because he first loved us.*

From many passages of Scripture, which do not immediately rn on the subject of the knowledge which believers possess of eir acceptance with God, we may conclude, by fair induction, at they do possess that knowledge. For instance: the life of ristians is compared to the running of a race: *So run,* saith Paul, *that ye may obtain;* and surely it is fair to conclude, at men who are thus engaged, know that they are running in e narrow way of holiness, which leads to life, and not in the

broad way of sin, which leads to destruction. They are compared to soldiers, and commanded to take unto them the whole armour of God, that they may combat successfully with the powers of darkness; and can it be imagined, that it remains a question with them, whether they are contending with their spiritual adversaries, or rushing upon the thick bosses of the Almighty's buckler. Christ says, *If any man thirst, let him come unto me, and drink;* and is it to be supposed, that such as through grace, obey the invitation, have their moral taste so vitiated, as not to be capable of distinguishing between their drinking the water of life freely, and their drinking iniquity as the ox drinketh water!

Having taken a short and general view of some points connected with the Queries of our correspondent, we proceed to the Queries themselves, as they lie in order.

1. What is the Scriptural view of justifying faith?

A. If, by justifying faith, be meant that act of a penitent which precedes his being justified; we answer, it is such a believing with the heart unto righteousness, under the influence of the Spirit of God, as is immediately followed by the removal of his guilt, and by his being made a partaker of the divine nature for all who so believe, are both justified and born of God, Acts xiii. 39; Rom. v. 1; 1 Cor. vi. 2; 1 John v. 1. But if by justifying faith, be meant that faith, which all who are created anew in Christ Jesus possess, it cannot, perhaps, be better defined than it is in one of the Homilies of the Church of England, in which it is said to be, "A sure trust and confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God." "Justifying faith, say the Westminster divines, is a saving grace, wrought in the heart of a sinner, by the Spirit and Word of God, whereby, being convinced of his sin and misery, and of the disability in himself and all other creatures, to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousness therein held forth, for the pardon of sin, and for the accepting and accounting of his person righteous in the sight of God, for salvation." Mr. Wesley's views of the subject are as follows: "Faith in general, is a divine, supernatural ελεγχος, (evidence, or conviction) of things not seen, not discovered by our bodily senses as being either past, future, or spiritual. Justifying faith implies not only a divine ελεγχος, that *God was in Christ, reconciling the world unto himself*, but a sure trust and confidence, that Christ died for *my* sins, that he loved *me*, and gave himself for *me*. And the moment a *penitent* sinner *thus* believes, (he means with the heart unto righteousness,) God *pardons* and absolves him. These different, but not opposite definitions of justifying faith

are probably equal to any that have ever been published on the subject.

Question 2d. Does it include in its nature a knowledge of the forgiveness of sins?

A. Should we admit that, *abstractedly* considered, in does not include that knowledge, yet it would not follow, that men may possess that capital Christian grace, and at the same time be ignorant of their acceptance with God: for, (not to insist on the evidence arising from the witness of the Spirit, which is consequent on believing,) the divine love, joy, and peace, which invariably accompany justifying faith, would afford decisive evidence to those who possess them, of their justification. Some, we are aware, who, in other words, substantially and satisfactorily profess the knowledge of their justification, would, through not being thoroughly informed on the subject, hesitate to say, "I *know* that my sins are forgiven." Though happy in a sense of the divine favour, and rejoicing in a well-grounded hope of eternal life, and sufficiently ready to profess that they know they are of God, by the Spirit which he has given them; yet, associating an idea of presumption with the *words*, "I *know* my sins are forgiven," they scrupulously avoid the expression. It is to the *words*, not to *what* is meant by them, that they object.—And who, possessed of genuine piety, and a well-instructed mind, would venture to condemn such characters? It may be urged, they do not say that their sins are forgiven; and we answer, they say what is equivalent, and what answers every purpose of a truly Christian profession.

Question 3d. Is this knowledge possessed by all the real children of God, and given immediately on their believing with the heart in the Saviour?

A. All who so believe have the witness and fruit of the Spirit, and are, consequently, happy in God;* though some of them, through their not having accurate ideas of the doctrine of justification, may not express themselves with clearness and precision upon the subject.

Question 4th. And are all those, whatever their character may be in other respects, who are doubtful with regard to their acceptance, at least who dare not directly affirm that their sins are forgiven, to be considered in the light of unbelievers?

A. We have no ground for concluding, that such characters as substantially profess that they experience "a death unto sin, and a new birth unto righteousness," and who manifest by their tempers, words, and actions, that they are true followers of Christ; we say, that we have no ground for concluding that such cha-

* Rom. viii. 16. Gal. v. 22, 23. 1 John v. 10.

racters are unbelievers, though, through a defect of knowledge, they may scruple to say, "I *know* that my sins are forgiven." See our thoughts upon this subject more at large, in our answer to the second question.

Having made every allowance, which we conceive to be warranted by the Scriptures, in favour of such sincere and upright Christians, as through ignorance or any other cause, may hesitate to say, in express terms, that they *know* their sins to be forgiven; it may be proper to conclude this article with a few observations.

1. The Scriptures of the New Testament declare, in various modes of expression, that believers in the Lord Jesus know themselves to be such, and consequently in a state of acceptance with God; nor do they contain the remotest hint in favour of that opinion, which has been extremely detrimental to the interests of true religion, namely, that *assurance* or *certainty* of the divine favour is neither universally nor generally consequent on the possession of justifying faith. Who can calculate the mischief which has been done by divines, who, from the pulpit and the press, have inculcated the unscriptural notion, that a *sense* of pardon is ordinarily confined to a few eminent saints, and no part of the experience of true believers in common! They who adopt that notion, and yet at the same time make a profession of true piety, which is the case with many, say, in effect, that they themselves are justified, although, according to their own account, they possess no decisive evidence of their justification. For as every one who truly believes on the Son of God, is justified, and as there is no such character in the world as a guilty Gospel believer; so they, by professing a living faith in Christ, consequently profess that they are justified. If they answer, "We know that we truly believe in Jesus Christ, but still we know nothing, by experience, of the love of God shed abroad in our hearts, nor of joy in the Holy Ghost, nor of the peace of God which passeth all understanding;" it is proper to inform them, that they are not Gospel believers; for divine love, joy, and peace, always accompany that faith which is of the operation of God's Spirit. The truth is, that most of those who dispute against the doctrine of "assurance of God's love," are either immoral characters, or trifling unawakened professors, who substitute a set of opinions for that faith which is *the evidence of things not seen.*

2. It will probably be urged by some, that the practice of maintaining that none are Gospel believers, who do not possess the witness and fruit of the Spirit, has a tendency to grieve those who ought to be comforted. But whom, it may be asked, is the maintaining of that Scriptural position calculated to grieve? Such, undoubtedly, as ought to grieve, nay, to be afflicted, and

mourn, and weep. It is, indeed, calculated to grieve such careless professors as heal their hurt slightly, saying to themselves, peace, peace, while, by indulging the carnal mind, they are at enmity with God. But ought not Gospel mourners to be comforted and encouraged? Undoubtedly they ought; but the question is, how? Is it by telling them that they *are* justified, while at the same time they grieve beneath a *sense* of guilt? No: but by inviting them to come to Christ, who is a present, a willing, a suitable, an Almighty Saviour; that, being justified by faith in him, they may receive the Holy Ghost, in his renewing, strengthening, and comforting influences. But does not maintaining the position in question, tend to grieve and discourage weak believers, who are strongly tempted to cast away their confidence? It does not ordinarily do so; but if it did, a truth of such importance—a truth, on the reception or rejection of which so much depends, should not be withheld on that, or any other account. The whole counsel of God ought to be declared, and that clearly and faithfully, whomsoever it may offend.—It is by a proper application of the great and precious promises, that believers ought to be comforted and encouraged, and not by omitting to inculcate any doctrine of Christianity.

3. Some men assume as a fact, though it does not admit of proof, that many individuals *are* justified, who themselves believe that they *are not*; and from this assumption they infer, that a sense or knowledge of pardon, is neither included in the nature of justifying faith, nor ordinarily a fruit of that primary grace. Thus they draw a *certain* conclusion, from what themselves must allow to be doubtful premises; for surely they cannot pretend to be such thorough judges of the hearts of those in whose favour they decide, as to *know*, with moral certainty, that they *are justified*. Their judgment in this case is, at best, no more than the judgment of charity, which, from its nature, must be formed without evidence, and which is therefore often, if not generally erroneous. The judgment of charity, which all good men are in the habit of forming, is no fit standard for deciding upon any doctrine whatever.

It is undeniable, that the New Testament abounds with passages plainly expressive of the knowledge which true believers possess, of their being in the favour of God; and that it no where asserts, either directly or indirectly, that that knowledge does not *universally* accompany a living faith in the Lord Jesus Christ.—*If* there be any exempt cases, (and we dare not say there are not,) they can be *known* only to the Searcher of Hearts, and therefore they afford no authority for lowering the tone of a doctrine so clearly and unequivocally revealed in the Scriptures of Truth.

REVIEW *of a Sermon preached in the parish church of St. Mary, Stafford, on Thursday, January* 13, 1814, *being the day appointed by proclamation for a General Thanksgiving to Almighty God; with an application in behalf of the Naval and Military Bible Society. By the Rev.* JOSEPH MAUDE, M. A. *Price* 1*s.*

IN the advertisement prefixed to this discourse, the author informs his readers, that it was not intended for the press, but published by particular request; and that "the profits of the impression are meant to be applied to the benefit of *The Naval and Military Bible Society!*" The text on which Mr. M. founds his discourse is, Daniel ii. 44; and, after an introduction suited to the ever-memorable occasion of its being delivered, he proposes, 1st, to consider the kingdom of God foretold in the text; and, 2dly, to give a more particular explication of the text, in reference to the times in which we now live.

After having noticed, in conformity with the best commentators, that the four different metals which composed the great image seen by Nebuchadnezzar in his prophetic dream, represent the *Babylonian*, the *Persian*, the *Macedonian*, and the *Roman* monarchies, Mr. M. proceeds thus:

"We are informed, that by *the stone* which smote the image, and which afterwards increased into a *mountain* which filled the earth, the *kingdom of God* is intended. The stone smiting the image upon the feet, would not only break them in pieces, but cause the whole to fall down; and thus God, by setting up his kingdom in the dominions of the fourth monarchy, would thereby prepare the way for extending it amongst the other nations of the earth,—The STONE would become a MOUNTAIN."

The sentiments contained in the following quotation, taken from the second division of the subject, cannot fail to be interesting to every reader who sincerely desires the extension of the Redeemer's kingdom.

"The passage before us, foretels the setting up of the kingdom of God. If the present opportunity had permitted, I might have descanted at large upon the *time* and the *general prevalence* —the *principles* and the *subjects*—the *signs* and the *weapons* of this kingdom; but I must touch upon them as briefly as possible.

"As to the *time* in which it was to be set up, it is distinctly stated to be 'in the days of these kings.' By this expression it is understood, that in the succession of the four monarchies, and in the time of the last of them, the kingdom of God would be set up; and that in the days of the *ten kingdoms*, in which the Western Roman Empire was divided, the stone would grow up into a mountain.

"So far as to the *setting up* of God's kingdom, this prophecy

as been fulfilled. Jesus Christ was born when the Roman empire was at its highest pitch of glory. Then he came 'preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the *kingdom of God is at hand:* repent ye, and believe the gospel.' The kingdom was then but small, as a stone. But since Christ died for the sins of the world, it has been gradually increasing. And there is every reason to believe, from this prophecy, compared with Daniel's vision of the *four Beasts*, and the prophecies in the book of Revelation, that the time is now quickly approaching, when the Stone shall have grown into a Mountain; or, as it is expressed in the text, when the kingdom set up by the God of heaven 'shall break in pieces and consume all these kingdoms.' And as there will be no limit to its extent, or it shall generally prevail, so neither will there be any limit to its duration. It will not exist merely in *time*, but in *eternity*. It will prevail over all enemies, and shall never be destroyed. 'The kingdom shall not be left to other people.' There shall be no succeeding kingdom, as was the case in regard to the former earthly powers. 'It shall stand for ever.' And thus it is written, in anticipation of the glorious event, by another prophet —'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.'

"Seeing this blessed kingdom is represented as prevailing over the kingdoms of this world, it is necessary that something be said relative to its *principles* and *subjects*. Here let it be noted that it is a *spiritual* kingdom—a kingdom which is set up, and has influence in the hearts of men. Though begun *on earth*, it is *not earthly;* though begun *in* this world, it is not *of* this world. In this view we easily distinguish that it does not interfere with that dutiful allegiance, which men owe to the constituted authorities of the state in which they live. Nay; one special part of its sacred law is, 'Let every soul be subject to the higher powers.' Again, 'Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.' But whilst the kingdom of God does by no means interfere with, but rather most plainly support, the due exercise of human governments, it will most assuredly, by the secret working of God's power, eventually prevail over every wicked, antichristian persecuting government upon earth. Not that we understand such kingdoms will be deprived of their *lawful temporal authority*, but that they will be divested of their heathenish, or apostate character; or if not christianized, at least they will possess no power of persecuting the church of God.

"Closely connected with the *principles* of this kingdom, is the question, Who are the *subjects* belonging to it? They are *the*

people of God; termed in the same book of Daniel, 'The saints of the Most High.' And *who*, or *where*, are these highly-privileged people? They do not belong *exclusively* either to any particular kingdom on earth, or to any particular church, whether national or sectarian; but they are '*of all nations, and kindreds, and people, and tongues.*' Nevertheless, though of different nations and kindreds, they are of *one body*, of *one spirit*, and of *one faith*. And no wonder; for they are 'all taught of God.' Shall I describe them more particularly? It is not difficult; for they are a *peculiar* people. By the Spirit of the living God, operating upon their hearts, they repent of their sins; and breaking off from every evil way, their constant endeavour is to follow that which is good. By the same Spirit, they are taught *unaffected* humility, to acknowledge their fallen and sinful condition by nature, and are drawn to the Friend and Saviour of sinners—to Jesus, the Son of God. In him alone they trust for the pardon of their sins, the acceptance of their persons, the sanctification of their souls, and their eternal happiness in heaven. To his service they are devoted. They acknowledge him as their Prophet, their Priest, and their King; their Saviour, their Lord and their God; and to him they render the homage of the heart and the dutiful obedience of their lives."

"Let us further observe *the signs* of the prevalence of the kingdom of God. It is manifest that God has raised up, in these latter years, a great number of faithful ministers of his gospel. These are exerting themselves to the utmost in the extension of the Redeemer's kingdom. In consequence of this, and through the blessing of God upon their labours, there is an increasing religious disposition, and a glowing zeal kindled for the cause of God, amongst all ranks of people in the Christian world. And as there was, before the first coming of Christ, a general expectation of that event; so has there been of late a great expectation of the enlargement of his kingdom, together with a diligent searching into the meaning of the prophetic writings relative to the subject. Lastly. God has stirred up his people, in our own country especially, to devise measures for the benefit of their fellow-creatures yet in darkness. Hence *Missionary Societies* and *Bible Societies* abound. Men, devoted to the service of their Lord, are sent forth to preach the Gospel to every creature; and the word of God is going forth into every nation under heaven. The descendants of God's ancient people, the Jews, are not forgotten: the eyes of the Christian world are towards *them*. And the Gentiles are, almost universally, invited to come into the church. Surely these are *signs* that God is at work. These are signs that the Stone which smote the image *has* increased, *is now* increasing, and *shall continue* to increase, even to its becoming

Mountain, and filling the earth. Surely, my beloved brethren, hese are signs that God is extending and establishing that king-dom 'which shall never be destroyed."

After shewing that it is by the power of God accompanying is own blessed word, that the kingdom of Christ shall be en-arged and established; Mr. M. concludes his popular and vangelical discourse with an animated address in favour of *The Naval and Military Bible Society.*

THE WORD OF GOD ILLUSTRATED

London, 4th Aug. 1814.

REV. SIR,

I MET with the following "Remarks" a few days ago in a hop, amongst some waste paper. I am unable to say who is the uthor of them, but as they throw considerable light upon a ubject in which the unlearned find much difficulty, and which, think, is solved in a judicious and satisfactory manner, I think hem worthy of your notice · and I leave it to your superior dgm ent, whether they merit a place in the Methodist Magazine.

I am, Rev. Sir, your's, &c.

EDMUND HEPPLE.

REMARKS ON THE CURSES IN THE PSALMS.

Loving our enemies is such an imitation of God, and our Di-ine Master—such an argument of a great and generous mind—o much the ornament of Religion—so expressive of a high de-ree and pitch of virtue—and so much for the good of the lower orld, and the way to a better, that it is much to be wished, hat nothing inconsistent with it might be traced in any of the elebrated names in holy writ. But, as the Scriptures now stand, e do find in the Psalms, curses and imprecations, which make part of the service of the established church, and are continually ead, without scruple or remorse. Ps. vi. 10, 'Let all my ene-ies be ashamed and sore vexed.' Ps. x. 2, 'Let all the wicked e taken in the devices they have imagined.' Ps. lv. 15, 'Let eath seize upon them; let them go down quick into hell; for ickedness is in their dwelling, and amongst them.' Ps. lviii. 8, As a snail melteth, let them pass away.' And we elsewhere nd David speaking of seeing *his desire* on his enemies.

To remove the difficulty attending these and such like passages, would observe, that the Hebrews have no such thing in their nguage as an optative mood; and, therefore, we cannot, from ie bare formation of the verb, conclude the *desire* or *wish* of m that speaks. For the truth of this I appeal to those who are

best skilled in that language. It is material to observe also, that the Hebrews have a way by which they express their wish, or desire that a thing should come to pass. This is done by *two words*, as may be seen Ps. xiv. 7, 'Oh that the salvation of Israel were come out of Zion!' Ps. lv. 6, 'Oh that I had wings like a dove.' After this manner does the Psalmist express *his* wish and desire: but he no where uses this form of expression, where he is supposed to pray against his enemies, or wish any calamity to befal them.

It is to be observed also, that the verbs in the Hebrew in the places above cited, and elsewhere, are in the *future* tense. And if there be some in the imperative mood, it does not alter the case; because the Hebrew grammarians agree that the imperative is but another future; so that these expressions, against which an objection apparently lies, may not import any wish or desire. They are rather *predictions* than *prayers*; and convey to us, not what David *wished*, but what he *believed would be* the issue, and final consequences of the spirit and conduct of his enemies. This is no new opinion. "Non optat sed prævidet. Prophetia est pronunciantis, non votum maledicentis." Agust. And this agrees with the manner of the Psalmist's speaking, elsewhere; e. g. 'The ungodly shall not stand in the judgment, the way of the ungodly shall perish; mine enemies are turned back; they shall fall and perish at thy presence; for lo, thine enemies shall be scattered. He shall cut them off in their own wickedness?' In these places our translators have kept to the future. They had the same reason to have done it in those against which the greatest exception has been taken.

And besides—to construe the expressions alluded to into prayers and imprecations, without any certain grammatical reasons, is exceedingly uncandid; and is inconsistent with that language he frequently uses, and various well known actions of his life. How far removed from a vengeful spirit must he be whose language is, Ps. vii. 3, 'O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea I have delivered him that without cause was mine enemy;) let the enemy persecute my soul and take it.' Ps. xxxv. 11, &c. 'False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good, to the spoiling of my soul. But as for me when they were sick, my clothing was sackcloth: I humbled my soul with fasting: and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily as one that mourneth for his mother.' And he elsewhere tells us how he was affected as to his enemies. 'It was not an enemy that reproached me; then I could have borne it.' This David might say: for with what singular meek

ness did he bear the reproaches and curses of Shimei, and the causeless persecutions of Saul, without rendering evil for evil, or railing for railing! Is it, then, credible, that he should curse his enemies in his prayers and solemn devotions, as the present translation of the Old Testament might lead the reader to suppose?—And I shall only observe, that if we consider the passages distinctly, we shall find that they do not import so much evil as may at first sight be supposed. That our enemies *should be ashamed* and *confounded*—that their *way* should be *dark* and *slippery*, amounts to this, namely, that they should be disappointed in their evil attempts, and brought to that shame and confusion which attend genuine repentance. Various passages sound harsh and severe in our version, which do not in the original. To mention but one: 'Let death come hastily upon them, and let them go down quick into hell.' The word rendered hell, commonly signifies the grave or place of the dead. He who looks at the words as they lie in the original, can infer no more than this, that the Psalmist predicts the sudden *death* of men in whose dwelling is wickedness. There is nothing further that the words import. And where we read of the good man's seeing *his desire* on his enemies, as Ps. cxii. 8, and cxviii. 7, the words *his desire*, are supplied, and not in the original text.

I should be glad if these observations should contribute to place a name so distingushed as that of David, in a more just point of view; and to render the book of Psalms, more congenial than it now appears to be, to a mind under the influence of extensive charity, benevolence, and exalted devotion.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

DEAR SIR,

As you were pleased to insert in your Miscellany for August last, a few remarks on the "Banian Tree," which I had the honour of transmitting; I now beg permission to present you with some observations on that useful production, the "Cocoa Nut Tree." They are transcribed from the elegant works of James Forbes, Esq. F. R. S. many years resident in India. I feel encouraged in this attempt, by reason of an assertion made by the royal Psalmist; "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious." Their insertion, when convenient, will oblige,

Dear Sir,

Mansion-House, Kettering, Your's, with great respect,

November, 1814. WILLIAM B. BROWNE.

REMARKS ON THE COCOA NUT TREE.

Of all the gifts which Providence has bestowed on the Oriental world, the Cocoa Nut Tree most deserves our notice: in this single production of nature, what blessings are conveyed to man! It grows in a stately column, from thirty to fifty feet in height, crowned by a verdant capitol of waving branches covered with long spiral leaves: under this foliage, branches of blossoms, clusters of green fruit, and others arrived at maturity, appear in mingled beauty. The trunk, though porous, furnishes beams and rafters for our habitations; and the leaves, when platted together, make an excellent thatch, and common umbrellas; while the finest fibres are woven into very beautiful mats.

The covering of the young fruit is extremely curious, resembling a piece of thick cloth in a conical form, close and firm as if it came from the loom; it expands after the fruit has burst through its inclosure, and then appears of a coarser texture. The nuts contain a delicious milk, and a kernel sweet as the almond: this, when dried, affords abundance of oil. The shell of the nut furnishes cups, and other domestic utensils, while the husk which encloses it, is of the utmost importance: it is manufactured into ropes, and cordage of every kind, from the smallest twine to the largest cable, which are far more durable than hemp. In the Nicobar Islands, the natives build their vessels, make the sails and cordage, supply them with provisions and necessaries, entirely from this tree, and provide a cargo of arrack, vinegar, oil, jaggree or coarse sugar, &c. Many of the trees are not permitted to bear fruit; but the embryo bud, from which the blossoms and nuts would spring, is tied up to prevent its expansion, and a small incision being then made at the end, there oozes, in gentle drops, a cool, pleasant liquor, called Taree, or Toddy; the palm-wine of the poets. Thus the plantation of Cocoa Nut Trees yields the proprietor a considerable profit; and, generally, forms part of the government revenue. The Cocoa Nut Tree delights in a flat sandy soil, near the sea, and must be frequently watered; while the Palmyras, or Brab Trees, grow on hills and rocky mountains. These also abound here, as well as the date trees. These trees are of the same genus, though differing according to their respective classes; they all produce the palm-wine, and are generally included under the name of Palms, or Palmetos.

OBSERVATIONS.

First, *The works of God are very magnificent, and expressive of their Great Author.* What are the elegancies of art when compared with the sublime productions of the God of Nature? The stately palace, the superb mansion, the lofty column, and ma-

jestic pyramid, may not be put in competition with the grandeur and magnificence of the works of God. There is a greatness upon every thing God doth: we may in all discover, either the "wonders of his hand, or the impress of his feet." His wisdom planned all, his power created all, and his providential care preserves all. The same stupendous Being that commands the cedar of Lebanon to rear its lofty head, bids the prolific shower descend, that aids the growth, and brings to maturity, the useful Cocoa Nut. He says to the sun, arise; and he bids the sparrow fall: and the fluttering bird comes not to the ground without the divine inspection. He numbers the stars in the splendid arch of heaven, and, with equal precision, the hairs on the heads of mortals. Let us ever remember,

'Nature is but a name for an effect,
Whose cause is God.' COWPER.

Second, *The works of God demand our highest praises, and should raise our admiration.* David was very forcibly actuated by this principle when he said, "Unto thee, O God, do we give thanks, for that thy name is near, thy wonderous works declare." Wonderous works are an argument that God is near. Eliphaz, speaking of the Lord Jehovah, saith, "Who doeth great things and unsearchable; marvellous things without number." Surely then, he who doeth such great works, is entitled to our highest praises. As soon as the prophet Isaiah had described the Lord in his greatness, saying, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance: behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing:" then, after this magnificent description, he adds, "And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering." As if the sublime prophet had said, no services or sacrifices are sufficient, for this great God, for he is highly exalted above all blessing and praise. Were all the lofty cedars of Lebanon brought into one pile, and kindled in one blaze; and the cattle upon ten thousand hills consumed upon this stupendous pile, in an offering made to the Majesty of Heaven, yet, this would be inadequate to the praise of his glory, in the commemoration of his wonderful works.

"Let ev'ry living soul his works record,
"Let ev'ry breathing creature praise the Lord."

To the Editor of the Methodist Magazine.

SIR,

OBLIGED by your having inserted the extracts from Paley's Natural Theology, which I transmitted to you a few months

ago, I take the liberty of sending you a few more from that justly celebrated work: which, if admitted into your Miscellany, will be found equally pleasing and profitable to such of your readers as are disposed to trace the wisdom and goodness of God in the works of creation.

N. M.

OF THE MUSCLES.

Muscles, with their tendons, are the instruments by which animal motion is performed. It will be our business to point out instances in which, and properties with respect to which, the disposition of these muscles is as strictly mechanical, as that of the wires and strings of a puppet.

1. We may observe, what I believe is universal, an exact relation between the joint and the muscles which move it. Whatever motion the joint, by its mechanical motion, is capable of performing, that motion, the annexed muscles, by their position, are capable of producing. For example; if there be, as at the knee and elbow, a hinge-joint, capable of motion only in the same plane, the leaders, as they are called, *i. e.* muscular tendons, are placed in directions parallel to the bone, so as, by the contraction or relaxation of the muscles to which they belong, to produce that motion, and no other. If these joints were capable of a freer motion, there are no muscles to produce it. Whereas, at the shoulder and the hip, where the ball and socket joint allows, by its construction, of a rotatory or sweeping motion, tendons are placed in such a position, and pull in such a direction, as to produce the motion of which the joint admits. For instance, the sartorius or tailor's muscle, rising from the spine, running diagonally across the thigh, and taking hold of the inside of the bone of the leg, a little below the knee, enables us, by its contraction, to throw one leg and thigh over the other; giving effect, at the same time, to the ball and socket joint of the hip, and the hinge-joint at the knee. There is, as we have seen, a specific mechanism in the bones, for the rotatory of the head and hands: there is, also, in the oblique direction of the muscles, belonging to them, a specific provision for the putting this mechanism of the bones, in action. And mark the consent of uses. The oblique muscles would have been inefficient, without that particular articulation: that particular articulation would have been lost, without the oblique muscles. It may be proper, however, to observe, with respect to the *head*, although I think it does not vary the case, that its oblique motions and inclinations are often motions in a *diagonal*, produced by the joint action of the muscles lying in straight directions. But whether the pull be single or combined, the articulation is always such, as to be capable of obeying the action of the muscles. The oblique muscles attached to the head, are likewise so disposed, as to be capable of steadying the globe, as well as of moving it. The head of a new-born infant, is often

bliged to be filletted up. After death, the head drops and rolls n every direction; so that it is by the equilibre of the muscles, by ne aid of a considerable and equipolent muscular force in constant xertion, that the head maintains its erect posture. The muscles ere supply what would otherwise be a great defect in the artiulation: for the joint in the neck, although admirably adapted o the motion of the head, is insufficient for its support. It is ot only by the means of a most curious structure of the bones nat a man turns his head, but by virtue of an additional mus**ular power, that he holds it up.**

As another example of what we are illustrating, viz. conformity f use between the bones and the muscles, it has been observed f the different vertebræ, that their processes are exactly proortioned to the quantity of motion which the other bones allow f, and which the respective muscles are capable of producing.

2. A muscle acts only by contraction. Its force is exerted in o other way. When the exertion ceases, it relaxes itself, that , it returns by relaxation, to its former state; but without nergy. This is the nature of the muscular fibre; and being so, is evident that the reciprocal *energetic* motion of the limbs, by hich we mean motion *with force* in opposite directions, can only e produced by the instrumentality of opposite or antagonist uscles: of flexors and extensors answering to each other. For nstance, the biceps and brachiaeus *internus*, muscles placed in ne front part of the upper arm, by their contraction, bend the bow; and with such degree of force, as the case requires, or the rength admits of. The relaxation of these muscles, after the ffort, would merely let the fore-arm drop down. For the *back roke*, therefore, and that the arm may not only bend at the bow, but also extend and straighten itself, with force, other uscles, the longus and brevis brachiaeus *externus*, and the anonaeus, placed on the hinder part of the arms, by their conractile twitch, fetch back the fore-arm into a straight line with ne cubit, with no less force than that with which it was bent out f it. The same thing obtains in all the limbs, and in every ioveable part of the body. A finger is not bent and straightened, ithout the *contraction* of two muscles taking place. It is evident, nerefore, that the animal functions require that particular disosition of the muscles which we describe by the name of anagonist muscles. And they are accordingly so disposed. Every uscle is provided with an adversary. They act like two sawyers n a pit, by an opposite pull: and nothing surely can more rongly indicate design, and attention to an end, than their eing thus stationed, than this collocation. The nature of the uscular fibre being what it is, the purposes of the animal could e answered by no other. And not only the capacity for moon, but the aspect and symmetry of the body is preserved by

the muscles being marshalled according to this order, e. g. th mouth is holden in the middle of the face, and its angles kept i a state of exact correspondency, by two muscles drawing against and balancing each other. In a hemiphlegia, when the muscl on one side is weakened, the muscle on the other side draw the mouth awry.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

ON DIVINE PROVIDENCE.

(Continued from VOL. XXXVII. *page* 923.*)*

THE unsearchableness of the Divine wisdom in governing th world, is a reasonable answer to all difficulties which have no in trinsic evil in them.* Whatever we see done in the world, if i be possible to imagine any cases or circumstances wherein suc a thing may be wisely and justly done, we have reason to believ that the infinite wisdom of God had wise and just reasons fo doing it, though we know not what they are. For is it not grea perverseness to charge God with doing such things unjustly, s it is possible might be done for wise and just reasons?

The difficulties of Providence do not consist merely in exte nal events; for all external events may be good or evil, just o unjust, with respect to their different circumstances of time, o place, or person, and the like: and, therefore, when we see an thing happen, which, as far as we apprehend the case, seems difficulty in providence, if altering the case would answer th difficulty, it is only supposing that God sees the case to be othe wise than we apprehend it to be, and the difficulty vanishes: an is it not very easy and natural to suppose, that God may kno the case better than we do? And is it not much more reasonabl to suppose that we mistake the case, than to charge the Divi Providence with doing any thing hard or unjust?

Most of the objections against providence, relate to the goo or evil that happens to private men, or to public societies, kingdoms and commonwealths; such as the length or shortne of our lives, health or sickness, poverty or riches, honour disgrace, famine, sword, and pestilence; or the contrary blessin of plenty, peace, and a wholesome air; the changes and revol tions of states and empires; the removing kings, and setting u kings: now what of all this is there, which God can never wise and justly do? May not God have very wise and just reasons f lengthening some men's lives, and for shortening those of other

* Here the author refers to what he had said against the doctrine of *unc ditional* reprobation.

or making men rich or poor, honourable or vile? For transrring kingdoms and empires? For sending peace or war, enty or famine? And if all these things may be wisely and justly ne, how can the doing of any of these things be an objection ainst providence? Yes, you'll say, such good or evil events ay be wrong applied to persons who do not deserve them, and en they become unjust; and so you apprehend they many times e; and this is the difficulty of Providence: but now if there be iniquity in the events themselves, when there are wise and just asons for them, why should we not rather conclude, that there e wise reasons for them, when they are ordered and appointed God? Are not the natural notions we have of divine justice, sufficient reason to believe, that God never does any thing but hat is just? And is not his unsearchable wisdom, which sees ch things as we cannot see, a sufficient reason to confess, that od may have wise and just reasons for what he does, though e know them not? This is enough to satisfy the friends of ovidence, and to silence its enemies: for if all those events hich they think hard or unjust, may be very wise and just, as e natural justice of God affords reason to believe they are, and the unsearchable wisdom of God proves they may be, though e do not see the wisdom and justice of them; then it is certain, at what may be wise and just, can be no argument against the sdom and justice of providence: and when we have so many asons to believe a providence, such a *may be* is a reasonable swer to all such difficulties as are themselves no more than *ay be's.*

The unsearchable wisdom of God, is a reasonable satisfaction to all prerogative acts, which we must seek for no other reason but the good will and pleasure of God; I call those prerogae acts, which are the exercise of a free and sovereign will, thin the bounds of just and good. The Divine Nature, as inite as it is, confines itself within the bounds of justice and odness; and the prerogative of God, as the absolute Sovereign ord, cannot trangress these bounds: but there are a great many ts of sovereignty relating to the free exercise of justice and odness, which are under the necessary direction of no law, but e only the free and unaccountable choice of a Sovereign Will; in Scripture, God is sometimes said to do such things *accordg to his will, according to the good pleasure of his will;* which vays relates to such prerogative acts, and signifies to us, that must seek no farther for the reasons of such things, than the vereign will of God; as a sovereign, while he keeps within e legal exercise of his prerogative, needs give no other account it, but that it is his will and pleasure.

But there are some men, who will not be so civil to God, as ey are to a sovereign prince, to take his sole will and pleasure a satisfactory reason of any thing; but quarrel about these

prerogative acts, and ask a great many foolish questions, and make a great many impertinent objections, even against the exercise of a free and sovereign goodness.

Would men but allow the authority of a sovereign, who can spare, and reprieve, nay, pardon in this world, without the imputation of injustice, it would answer all the caviling objections against providence, which relate to the punishment of bad men. God might then be allowed to execute speedy vengeance upon some sinners, and to delay the punishment of others, and to suffer them to be prosperous for a while, without giving any other reason for it, than his own will and pleasure. God hath always wise reasons for these things, though we do not always know them; but if the Sovereignty of God will justify all this, without any other reason, much more ought we to be satisfied with what God does, when we know that he executes judgment, and restrains and punishes wickedness, and governs bad men, with unsearchable wisdom.

That the ways of God are unsearchable, is a reasonable answer to all difficulties which concern such matters as we must confess to be above our understanding: and indeed he is a very ignorant man, who is not sensible that there is a knowledge which is too wonderful for him, and which the light of nature cannot discover, and which God has not thought fit to reveal; and is it not reasonable in all such cases to say, that the ways and judgments of God are above our knowledge; and to be contented to be ignorant of what we cannot know? This I am sure is the only remedy that is left us, and the only way to rid our minds of such perplexing difficulties as are owing to our own unavoidable ignorance of things.

This is sufficient to shew you, that the providence of God who is not only our absolute Lord, but the infinitely wise Governor of the world, is and must be unaccountable; and that this is a very reasonable answer to the difficulties of providence; and the true use of all this is, not to strive with God, not to quarrel at his providence, but to reverence his unsearchable judgments, to bear whatever he lays on us, with patience and submission, and to compose our minds to a firm trust and dependance on him, in the most cross and threatening events.

(To be continued.)

ANECDOTE.

DEAR SIR,

IF you think the following awful fact worthy an insertion in the Methodist Magazine, you may depend upon its authenticity, as it came under my own observation. And may God bless it to the souls of your numerous readers!

At W———, in the county of Cambridge, lived Mr. S——, the latter period of whose life was a scene of blasphemous profligacy and drunkenness, even to a proverb; so that, in the autumn of 1813, he frequently declared he had disposed of himself, both soul and body, to the devil, who would fetch him away before the winter was over; with many other expressions, too horrible to relate. But mark the judgment of the Almighty! On a Saturday night, whilst returning from market, he fell down in the midst of the snow, and broke one of his legs; his companions finding he was hurt, but not thinking any bones were fractured, put him into his cart; and when they arrived at the end of the town, left him to drive himself home; but being no longer under controul, and much in liquor, he got upon the ground and walked, until the bone came through the flesh; in which state he entered his house, and taking the dangling foot in his hand, pottered the fire with his toe; the heat thawed the frozen limb, and he soon underwent the most excruciating agony. A surgeon was called in, who declared the leg must be taken off. He, not willing to suffer an amputation, another surgeon was sent for; but before he arrived, a mortification had taken place; and the wretched sinner breathed out his last moments, in the frantic horror of a tormented conscience, blaspheming his God; while his agonized soul felt an immortal strength only to bear, without annihilation, the accumulated torments it was about to endure. Such was the awful state in which he expired, before the morning light. M.

ANECDOTE.

From Part LXXI. of the Periodical Accounts relating to Missions of the United Brethren

November 4, 1813, Johanna Julius, at the Cape of Good Hope, had a remarkable presentiment of danger to her child. She had laid the infant down to sleep, and went to work in her garden. On a sudden it came into her mind, that her child was in danger, and that a serpent (called a puff-adder) was in the house: she hastened back, and to her great fright, saw an immense puff-adder, coiled up, and lying close to her child. She snatched up her infant; and the venemous creature was killed by some women who came to her assistance. It measured eight feet in length.

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

Rev. Sir, *Taunton, Dec. 20, 1813.*

I take the liberty to send you an account of the conversion and death of Mrs. Maria Peach, late of Bridgewater, which, if

you deem worthy of a place in your valuable Magazine, will, I hope, prove useful to many of your numerous readers. Its early insertion will oblige many who knew her, and, especially,

Your's, very affectionately,

JOHN KEELING.

Though Mrs. Peach, in the early part of her life, had frequent opportunities of hearing the gospel preached, by various ministers, and in different places, yet her hearing was without a saving effect, till a few months previous to her decease. Year after year had rolled on while she remained inattentive to the great end for which she had been brought into being, and for which her life was continued. At length, in the year 1812, a door was graciously opened at Bridgewater, for the Methodists to preach the gospel; this they did in the house occupied by her family, till a more commodious place was procured.

While meetings were held in the house, she was frequently much affected; and although the impressions wore off, yet her mind was not left wholly destitute of a conviction that her soul was not saved, and that the children of God enjoyed privileges that were necessary for her comfort. However, on the 5th of March, 1813, it pleased the Lord to set the things of eternity before her in an unusually important point of view, or rather he inclined her soul to contemplate them in their true light, and to reflect upon her own situation with respect to them. She was made truly conscious that she had lived to herself, and to the world, *not* to GOD. Her eyes were opened, and she discovered that she was indeed poor, and blind, and naked: every thing around appeared to her to bear witness against her neglect of God, and of her immortal soul. She groaned under the burden of her sins, which she found to be an intolerable load; and mercy and deliverance became the great object of her ardent desire. She had often heard, with pleasure, of the blessed Jesus, but now she longed for his grace and power to be revealed in her heart.

On the following Sunday, March the 7th, she attended divine worship, hoping that faith would come by hearing, and that liberty and peace would be proclaimed to her soul. She sought the Lord in private, as well as in public; still expecting that he that should come, would come, and would not tarry. But the day passed without an answer from the Lord. Being with her the day following, I exhorted her still to labour by faith to obtain rest, and urged her earnestly to call upon God, to continue looking for it as a present blessing, and to pursue and strive for it as the one thing needful for her.

March the 9th, being the night appointed for the prayer meeting, which was held once a week in the house, she was present, and exceedingly affected. As soon as the meeting was concluded, she retired to her closet, where, in deep distress, she poured out

her heart before the Lord. Her sister Ann, who was then on a visit from Plymouth, and who had obtained a sense of pardon about six weeks before, in the same house, went up to her room to call her; but finding her engaged in earnest prayer, she joined with her. They both, however, came down, without obtaining their request, and the mourning soul still remained without comfort. After some conversation about the ways of the Lord, we spent some time together in prayer, hoping that this would be the time of salvation; but the Lord saw fit still further to exercise our faith and patience. We were preparing to take supper, but our dear sister hungered and thirsted only after righteousness: and the language of her heart was,

"Haste, O haste, to my relief!
From the iron furnace take;
Rid me of my sin and grief,
For thy own sweet mercy's sake,
Set my heart at liberty,
Shew forth all thy power in me."

Prayer was proposed again; and after reading one of Mrs. Rogers's letters, (that on faith,) we kneeled down before the Father of mercies; in the name of the Lord Jesus Christ, we opened our hearts, and expressed our wants and desires before him; and (for ever magnified be his holy name!) while we called, he, in infinite condescension, answered, and justified the penitent believing soul. This was succeeded by a scene which will not soon be forgotten by those who were present. Jesus was in the midst, and every one of the company enjoyed a time of refreshing from the presence of the Lord. She, who had so recently become a subject of divine grace, rose from her knees, filled with peace and joy, blessing and praising God for his unbounded goodness.

When she had given God thanks for his wonderful love to her soul, she began to exhort her mother, who was then with her on a visit, to seek the Lord with her whole heart, and to give herself wholly up to him; assuring her, that that was the only way to be happy. I hope her advice will never be forgotten. It may now be easily conceived, that we ate our food with gladness, as the bounty of our Heavenly Father. We then sung a hymn, commended each other to the Lord, and retired to rest in possession of that peace which passeth all understanding. O may the sweet savour last while life and breath remain!

Sensible of her constant dependance on God, for the continuance and increase of that divine life, of which she had been made a partaker, Mrs. Peach spent her remaining days on earth, in the spirit of prayer. She incessantly called upon God for assistance, and the language of her heart and lips was, "Lord, help me!" She was aware that the heart is naturally inclined to

unbelief, and, therefore, by an act of faith, she constantly presented herself before God. She watched and prayed, that she might be enabled to stand fast in, and improve the liberty wherewith Christ had made her free, and to exemplify the abundant grace of God in her life. She looked well to her heart, lest any noxious weed should grow up, and deprive the precious seed of benefit from the Sun of Righteousness. She waited often before the LORD for seasonable showers of divine grace, that the precious treasure within might be strengthened and increased; and that the good work begun might be carried on to the day of Christ. Her one desire was to possess the mind of her adorable Redeemer, and as, in order to obtain this end, she diligently used the appointed means, so she evidently profited above many. Her meekness was exemplary. She freely acknowledged and lamented the least error, and constantly prayed that divine wisdom might teach her, that grace might influence and support her mind, and that the Lord would continue his mercy to her, and increase her ability to love and serve him with all her heart. She often lamented that she could not speak more of the goodness of God. I frequently heard her say, "I feel more than I can express." Though she said little, it was *not* on account of her having but little *to* say, but because she was unable to describe the wondrous love of God to her soul. She never lost a sense of her acceptance, from the moment she was first justified, till that in which she left the church militant to join the church triumphant. Her meekness, her carefulness to keep a tender conscience, her diligent attention to the means of grace, both public and private, account for her steadfastness in the enjoyment of peace with God through our Lord Jesus Christ.

A consumption, with which she had been afflicted several months, evidently increased upon her, and her strength daily diminished. To some of her friends, this was a source of much trouble; but as she was far advanced in a state of pregnancy, hopes were entertained by others, that she might recover, if safely delivered. She was, however, fully resigned, resolving that, if she lived, it should be to Christ; and knowing, if she died, it would be eternal gain to her. About the beginning of June, she took to her bed, and never left it, for any considerable time, till her happy spirit was called to inherit a mansion in her Father's house above. During the last five weeks of her life, she had to pass through uncommon sufferings, and to endure many powerful assaults from the great enemy of souls; but her friends had many opportunities of witnessing her victories, as well as her conflicts and her struggles. Many answers to prayer, vouchsafed both to herself and to others in her behalf, might be recorded; but I shall confine my account to the following one. During the day, she had suffered extreme pain, with very little intermission; and had also

een severely tempted. In the evening, the family met together
her room, for prayer; and He who has commanded mankind
make known their requests to him by prayer and supplications,
irected our attention to the sufferings of our sister, whose ease
e ardently desired, and were powerfully inclined to ask. The
ord, who is rich in mercy, answered. by delivering the subject
affliction from every pain, and manifesting his grace to every
ul. She immediately exclaimed, "All my pain is gone, and
y soul is blessed, oh! praise the Lord." She then gave out,
d assisted in singing,

"I thirst, thou wounded Lamb of God," &c.

The last time that I saw her alive was on June 27. She ex-
red a few hours before I re-visited the house. I was not much
sappointed, as it was evident, from the weak state to which her
fliction had reduced her, that she could not live much longer.
hen I left her, she enjoyed peace with God, and a lively hope
immortality; looking forward with desire for her expected
ange. She was always glad to hear, and to speak, of the things
her blessed Lord, and of the eternity of bliss to which she was
ing.

On the 2d of July, being asked by an intimate friend, if she
as happy, she replied, "Yes, very happy; Christ is precious."
e slept most of the night, and said little more till the next
orning. This day she relished her food better than usual, and
as exceedingly thankful to God for his mercies, and to those
out her for their little acts of kindness. Her resignation to the
ll of God, was so great, that, under the most painful dispensa-
ns with which she was visited, her language was, "the will of
od be done—his will is best." And in the midst of the most
cruciating pain, she would say, when she could get breath to
eak, "Blessed Jesus, support me!"

She frequently expressed a wish to depart, and be with Christ:
d every intimation that her departure was at hand, was, evi-
ntly a sourse of gladness to her. In the evening of July the
, the Doctor entered the room, to whom she said, "I am
ing to ask you a question; what do you think of me?" He
ade no answer. "Now don't flatter me:" she added, "I am
t afraid to die." Then he said, "Your pains are *very* great,
t I'll do all I can to give you ease." She understood him;
when he had left the room, she said, "It is plain he has
hope of my recovery." She continued to pray for support
the awful moment. Soon after the fever, with which her com-
int was accompanied, came on; she breathed short, and ap-
ared to be in an agony of pain: but in the midst of, and through
whole, she continued to look to God for support; and as
n as she could speak, she said, "Precious Jesus! come

quickly!" She saw her sister weeping, and entreated her not to weep on her account, but pray that the Lord would remove her to himself. Her expressions evidently shewed how much her mind was fixed on the object of her growing love. Being again in much pain, she asked a friend whether he thought she was dying, he answered, "Yes; it will not be long before you see your Lord:" she replied, "Blessed Jesus." Her exit now manifestly drew near; she was fully aware of it;—and, with unusual exultation, exclaimed, "Blessed Jesus! blessed Jesus! welcome, welcome, welcome death!—*O death, where is thy sting? O grave, where is thy victory?*"

Hearing the friends around her speak about hymns that had been useful, she said, "Can you not sing a pretty hymn now—why do you not?" They answered they would; and selected that which begins with

"Ye virgin souls arise," &c. &c.

When they came to these words,

"Made ready for your full reward,
Go forth with joy to meet your Lord,"

she joined most fervently, with seemingly renewed strength, as if she had gained the summit of mount Pisgah, and was viewing the heavenly land before her.

After this, she became continually weaker, and appeared on the brink of the eternal world. Although she was longing to be dismissed from her earthly tenement, yet she was entirely resigned to the will of him who has the keys of hades and of death. Feeling inclined to sleep, she desired to be supported; and after dozing a short time, she awoke, and cheerfully partook of some refreshment. Apprehensive that her mother and sister might be fatigued and hurt by too long watching with her, she desired them to go to bed; for she was truly more concerned for the comfort of others, than for her own ease. She was then laid down, for the last time, and remained very quiet for nearly an hour. Then, conscious that her departure was at hand, she deliberately gave a bottle, with some hartshorn in it, to a friend present, intimating that she needed it no longer; and after asking for a little raspberry vinegar, she spoke no more. A few minutes after, she looked on each person present, and smiled; and then lifted up her hands in a manner expressive of her happiness and triumph ever the last enemy. Thus Mrs. Peach fell asleep in Jesus, on the morning of the 5th of July, 1813. It is thus that a Christian can die. She was a tender, faithful, and affectionate wife; a loving mother; a kind sister; a friend to the ministers of Christ, whom she received and regarded as the servants of God. May I die the death of the righteous, and may my last end be like hers!

MEMOIR OF MRS. MARY TROTMAN (LATE HARWOOD) OF ILMINGTON. By her husband.

My late dear partner was brought to a saving knowledge of God in Christ, about ten years before our marriage. Her natural disposition was proud and over-bearing; but being careful to maintain a good character, she abstained from gross acts of immorality. She was convinced of sin when she was a servant in a Baptist family, while hearing her mistress read an account of a backslider's death. The persons with whom she lived, perceiving her distress of mind, advised her to pray much, and come to Christ, that she might obtain a sense of pardon. Having sometimes heard from the pulpit that Christ did *not* taste *death for every man*, but for the *elect* only, she concluded, that she was a *reprobate*. She then wished that there had been no revelation of the Almighty's will, as she read in it her own condemnation: and at one time, she was so powerfully tempted on this subject, that she threw her Bible with violence on the floor, and cried aloud, in the bitterness of her soul. Her sleep, for a time, departed from her; she mingled her tears with her eating; and her body was reduced almost to a skeleton. But though she had embraced the unscriptural and destructive notion, that Christ did not die for her, she was so far from acting upon it, that she sought the Lord with the utmost sincerity and earnestness. One night she retired to her room, in great distress of soul, and formed the resolution not to sleep until God should bring her into the glorious liberty of his adopted children. Thus determined, she continued in an agony of prayer, till God removed her guilt, and shed his love abroad in her heart. Her joy was then in proportion to the grief under which she had laboured; and overwhelmed with a sense of God's stupendous grace, she longed to make known to others the great things which God had done for her, that they might join with her in praising him for his boundless mercy. In the pleasing exercise of praise, she spent whole nights. In this happy state of mind she continued for several years. Happy in the enjoyment of a sense of God's gracious presence, she earnestly desired that all might be partakers of similar happiness, but especially her parents, who were much opposed to her, on account of her holy conversation. With them she was instant in season and out of season, to prevail upon them to turn to God; she wept and prayed over them, till she obtained the desire of her heart in their behalf.

Hitherto, she had continued in church-fellowship with the Baptists; but having accepted an invitation to hear the Methodists, she so approved of their doctrines, spirit, and discipline, that, leaving the Baptists, she became a member of the Methodist Society. This step highly offended some of her former friends;

but she still loved them, and all who loved the Lord Jesus Christ in sincerity. About this time she was exceeding happy, and continuing so for a considerable time, she concluded that she should never be brought into *heaviness through manifold temptations;* and hence, when attacked by the enemy of souls, she imagined that she had forfeited the divine favour. This apprehension plunged her into great distress of mind. While in this state, she took an opportunity of consuling an aged local preacher on her case; who, on hearing her tale of woe, informed her, that the trials with which she was exercised, were common to all the children of God. But though from this interview she derived considerable encouragement, yet she never afterwards possessed so large a portion of divine consolation, as she had previously experienced. There is no doubt, that her strength, being impaired by affliction, joined to the bad state of her nerves, contributed much to her depression of spirit. But amidst all her sufferings, so great was her love to holiness, that every stain of sin, nay, every unavoidable imperfection, was to her a matter of great uneasiness. Her disposition to promote peace was apparent, by the steps she was in the habit of taking, for the purpose of reconciling differences; to that end she did every thing in her power. A person so sincere and active in the service of God, however variously tried, could not be destitute of divine comfort, and hence the great and precious promises of the gospel afforded her, under all her sufferings and sorrows, ground of consolation. She understood St. Paul's meaning, in that saying, which is incomprehensible to carnal minds, *As sorrowful, yet always rejoicing.* Her conversation was indeed such as becometh the gospel of Christ. Her entire devotedness to God she manifested by a regular and faithful discharge of every christian duty. As a wife, she was very attentive to the duties of her station; nothing was wanting, on her part, to make her husband comfortable. Meantime she would often say, that she was very defective in the fulfilment of the duties of her station. As a class leader, she was faithful and affectionate; she rejoiced with them that rejoiced, and wept with them that wept. In short, she was ever striving to promote the temporal and spiritual interests of her fellow creatures. She kept death and eternity constantly in view, and fully evidenced, by her deadness to the world, and the holiness of her conversation, that she was a stranger and pilgrim travelling to the heavenly country.

Her death was occasioned by the scarlet fever, attended with a sore throat, which nearly deprived her of the power of articulation. Before she wholly lost her speech, I observed to her, that she was very heavily afflicted, to which she replied, "I am very ill, but these are light afflictions: *His grace is sufficient.*— Happy! happy!" On the afternoon of the day on which she

died, I sat by her, and looking steadfastly at her, a heavenly smile appeared on her countenance: she nodded three times at me, which seemed to imply her affection for me, the full assurance she had of heavenly rest, and a farewell for a little time till we meet in a world of spirits. This was the last time that she took notice of any one; and about midnight, December 19, 1813, without a sigh or a groan, resigned her happy spirit into the hands of the Saviour of mankind. As she died at the age of 33 years, her life may be considered a short one; but it answered the ends for which it was given; for in the course of it, by taking effectual steps, through grace, to recover and retain the divine image, she prepared for a happy eternity.

MEMOIR OF THOMAS COOPER.

The following account contains a few particulars of the short, but useful life of an amiable young man, Thomas Cooper, (son of John Cooper,) who died in June, 1813, aged 25 years. Having been a witness to his great usefulness, and having visited him daily, during his last illness, I the more readily bear my testimony to his great zeal and diligence in the service of God, and the truly christian meekness and fortitude which he evidenced in his last illness. But I think I cannot better perform the task which I have undertaken, than by sending the statement which his mother has given of his conduct and experience, whilst he was under parental authority, and the particulars of his last illness, as given by his widow: to which I shall annex the remarks of his class leader.—That he had the advantage of receiving religious instruction from a pious parent, appears from the simple, but affecting language of his mother. She says, "My son was blessed with a tender and sympathetic mind from a child; although there did not appear to be any work of grace on his heart, at that early period. Although the divine impressions made on his infant mind by frequent admonitions, wore off at school, yet, at hearing the name of Jesus mentioned, he would be melted into tears. He loved the people of God, was a constant attendant at public worship, and took great delight in prayer and sacred music. He never was profane, but always preserved a good moral character. He was a dutiful son and an affectionate brother. At the age of 21 he left home for a few months, when, through a violent cold, he returned very ill. In this affliction, which lasted three months, it pleased God to convince him more fully of the necessity of true repentance, pardon, and holiness.

He cried mightily to the Lord for deliverance, and obtained that peace of mind which passeth understanding. As soon as he recovered, he joined the Methodist Society, and met in class;

but he was always fearful of saying too much, or of speaking of unfelt experience. He delighted much in prayer, and in singing the praises of God. In the 23d year of his age, he had a return of his disorder, which brought him near the border of the grave. At this time he was wholly resigned to the will of God. He was again, through the divine blessing, restored to health, and continued a steady, uniform member of the Methodist Society until the day of his death."

The following particulars of his last illness are related by his widow. "On his recovery from his second illness I became acquainted with him. We were very providentially brought together. Our first business was to consult a throne of grace and our parents; and as there appeared to be no obstacle in the way, we were united to each other by marriage in April last. He never took any thing in hand without first commending his cause to the Lord, and then he would say, 'Whatever is, is best;" meaning, whatever is in the order of Providence. He used to say, that the salvation of my soul was next to his own, and always, at parting, his last words were, 'Keep close to the Lord.' Aware of the delicacy of his constitution, I frequently requested him to give up the Sunday school, when he would say, 'My dear, I cannot all at once, but will gradually.'—However, he never began to put into practice this scarcely formed resolution; for the children seemed to lie so very near his heart, that he continued to meet them until he was confined to the house. Whilst teaching the children the hymns for the last annual sermon, he caught the cold which proved the occasion of his death.

"When our union took place, which was only eight weeks previous to his death, the Lord seemed to smile upon us. Every thing prospered, and, in our estimation, our earthly happiness was complete. However, we had scarcely pronounced ourselves happy, when the afflicting hand of God was laid upon him: but then he would say, 'Good is the will of the Lord; let him do what seemeth him best: no doubt, my dear, it is for some wise purpose; and I feel quite resigned.' He never once murmured nor complained to the end of his life. The day before his departure, he seemed to have a warning of his approaching end, as he continued an hour and half in most fervent prayer; and when praying for me, he said, 'Lord, I do not ask for riches, or honour, or any thing in the world for her; but I pray that she may be kept from the evil that is in the world.—I pray for the salvation of her soul.' After this he became delirious, and continued in that state for three hours. When he recovered his reason, he was more composed than he had been for some time, and continued so until a few hours previous to his death; when he was again delirious, except at intervals, till about a quarter of an hour before he departed. Then, clasping his hands together, and looking up to heaven, with a smile of joy and transport, he

articulated the name of Jesus, and, without a sigh or a struggle, fell asleep in the Lord."

Mr. Newton improved the occasion by a discourse to a very numerous assembly at Hinde Street Chapel—and addressed the children in a manner well calculated to impress their minds with the uncertainty of human life, and the danger of neglecting to seek salvation, even in youth.

The following is the account given of Mr. Cooper by his class leader:—

"Mr. Cooper was well known for his upright conduct and zeal for the glory of God, and the good of the church. In the welfare of the Sunday school, he was deeply interested, and his personal exertions for its success were indefatigable, and even beyond his strength. He evidenced his piety by his love to God and the brethren, from the time he joined the Society till his latest breath.—His being occasionally absent from his class, arose wholly from bodily weakness, and not from coolness of affection. He was a young man of a very tender conscience, and felt most sensiby when at any time he conceived that he had been guilty of the least omission of duty. He had a true experimental knowledge of that scripture, "In whom we have redemption through his blood, even the forgiveness of sins." He did not at all times enjoy that fulness of divine comfort which he had experienced previous to his first severe illness; which, no doubt, was principally owing to the complication of bodily disorders under which he laboured. He had, through the whole of his last illness, a firm trust and unshaken confidence in the mercy of God, through the merits of Jesus Christ, for salvation. On Sunday, the 4th of June, three days before his death, he spoke more freely and confidently of his acceptance with God, than at any other time. He said, 'I have a firm confidence in the merits of Jesus Christ, that I shall be saved.'

"On Sunday morning, the 6th of June, at nine o'clock, he was very restless, and rather delirious. However, on my asking him 'Shall I pray for you?' he answered, with the greatest composure, 'Yes, pray?'—At the same time he expressed the great love which he felt for me, and the friends that had visited him.

"On asking him again of his confidence, he replied, 'I love God.' I was particularly struck with the fervour of his devotion, the day before he died, when I called upon him before he had concluded prayer. During the whole of his delirium, his words and actions shewed that his heart was right with God. Indeed his medical attendant declared, that he had never witnessed so much resignation and piety in a dying person. The evidence which my young friend gave of his preparation for heaven, must afford great consolation to those relatives and friends whom he has left to lament his loss."

London, March 22, 1814. E. D.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

DEAR SIR,

YOU have never been backward to notice and commend, with becoming gratitude to God, the extraordinary efforts made, particularly for these ten years past, for the diffusion of the sacred scriptures over the face of the earth. The British and Foreign Bible Society have realized, in reference to the habitable globe, in a moral sense, what Archimedes vainly wished in a physical sense, Δος που στω, he said, και τον κοσμον κινησω. *Give me a place to stand on, and I shall move the world*: following the mechanical ideas of this great mathematician, I am authorized to state, that the *providence* of God has become a *station*, on which the vast *lever* of the British and Foreign Bible Society has been *erected*, and *worked* by a few individuals, (at the head of whom is a nobleman, whose excellent mind and numerous virtues, are far beyond my praise.) They have been enabled, by the good hand of God upon them, to move the whole habitable globe.* We who live in this favoured day, have seen this Institution, as the angel in the Apocalypse, *flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.* Rev. xiv. 6.

Our forefathers longed to see this day: they *did* anticipate the glorious æra, for God himself had foretold it; and their hearts rejoiced in the *lapse of ages* that was bringing forward those auspicious times, and the *talia secla currite!* "Roll onward, ye glorious times!" was modified into ten thousand prayers. It is enough, God has given the commandment, and the nations of the earth have opened their bosom to receive the word of life.

Had this work been confined to the people already *professing* Christianity; and to the *languages* into which the *Sacred Writings* had *already* been translated; yet still it would have been a work unparalleled for the rapidity with which it was executed, and for its beneficial results: as the word of God was become exceedingly *scarce*, in many christian countries, and to such an extent too, as would not have been credited in Britain, had it not been proved by incontestable documents. Thank God! this most destructive *famine* is now at an end; and *the word of God has free course, runs, and is glorified* in all parts of the christianized Earth.

* To say that this is not the work of man, is saying little indeed: the whole is so obviously of God, that the instruments, whom he has employed, can scarcely come in for secondary praise. It is not by might, nor by power, but by the Spirit of the Lord of Hosts; and to follow my metaphor, every agent employed in this work, has been at all times ready to acknowledge, that it is God alone who has given them the place to stand on, and the energy and means by which the whole machine is worked.

But this great work has not been confined here; *nations* which had never heard of the Saviour of men, have heard and believed: and *languages* which had never been sanctified by being a *medium* to convey the revelation of God, have been pressed into this great service; and the heathens of Africa, America, and Asia, begin to hear, in their different tongues and dialects, the wonderful works of God.

The clergy and others in the Calcutta Auxiliary Bible Society, are proceeding, with great zeal and industry, in translating the Holy Scriptures into some of the most popular languages of India: and the Rev. Mr. Morrison, at Canton, has made great progress in the Chinese language; and has already completed a partial translation of the New Testament, which he found in Chinese, and has printed the whole, and has it in circulation in some of the dependencies of that vast empire.

But, in referring to this point, justice requires, and bigotry itself cannot withhold, the acknowledgement of the astonishing labours, industry, and success of Messrs. Carey, Marshman, and Ward, Baptist Missionaries, in India; who, supported by their own society in England, the British and Foreign Bible Society, and the christian public of Britain and America, have carried the translation of the Scriptures to an extent, of which there has appeared nothing equal in the annals of the world. With a zeal and perseverance rarely equalled, and, perhaps, never surpassed, have these excellent men devoted their lives, and consecrated their talents to the translating the Holy Scriptures into the principal languages of India; and spreading them, *without note or comment*, through the different provinces of that vast Country; and thus giving God's word the opportunity to *speak for itself.*

That which among superficial and unthinking men, has been considered the *reproach* of the gospel, viz. that its *preachers* were *mechanics*, has, in this instance, as well as in the case of Paul the Tent-maker, and Peter the Fisherman, been turned to the highest interest of Divine Truth.—These apostolic men have not only translated, but *printed* the Scriptures—they have done more—they have *cut* their *punches*, *struck* their *mattrices*, *cast* their *founts*, and *made* their *paper:* and thus their philological and mechanical knowledge have gone hand in hand.

The *invention* of Chinese *moveable metal Types*, by Dr. Marshman, one of those Missionaries, I must reckon among the first discoveries of the present century; by this discovery the tedious, expensive, and almost *necessarily inaccurate* mode of printing by *wooden blocks*, is superseded; and an expeditious, cheap, and accurate method substituted. As there are several evidences that the vast Empire of China will shortly receive the word of life, this invention will be of infinite importance.

This is not the only discovery which this indefatigable Missionary has made in *Chinese literature*.—He has investigated the *principles* and *genius* of that language, as no European has ever before done. He has reduced it to its elementary simplicities, in such a surprizing manner, as to place a language, hitherto supposed to be *almost unattainable* by a European, within the reach and mental apprehension of *any ordinary capacity*. His *Philological Dissertations* on this language, published in India, which I have carefully read, place this subject, in my opinion, beyond dispute. Should God spare his life, Europe, in all probability, will know of Chinese literatare, what, without him, or some such mind, it had never known.

But, on this subject, what strikes me *most forcibly* is, the *manner* in which his *translation* of the Scriptures into Chinese, has been conducted, in order to secure its *fidelity*—and the *means* used in *printing* the translation, in order to secure its accuracy. To the knowledge of these last facts, I have come through the medium of the *Periodical Account*, No. XXVII. just now published, where, in a letter from Dr. Marshman, these particulars are detailed. It is a curious and important document, and exhibits, according to my judgment, a proper model, which every conscientious translator of the Holy Scriptures should follow. I shall subjoin this letter for the gratification of your numerous readers; very few of whom might have an opportunity of seeing the above Periodical Account.

Extract of a Letter from the Rev. Dr. Marshman, at Serampore, to the Rev. Dr. Ryland, Bristol.

December, 1813.

You enquire, why I have not mentioned our distributing Chinese books among the Chinese at Calcutta, and elsewhere.—We sent as many of the gospels printed as we could spare to Java, by brother Robinson, who informs us, that they have been gladly received by the Chinese there.

While on this subject, I mention two or three more particulars respecting the Chinese: the Lord blesses us greatly therein. I scarcely expected by this time, to have seen my way so clearly in the language as I now do. Within the last year, I have been able to read more Chinese, than, perhaps, in the first five; and my desire for it increases with my progress. My hope, when I took the translation of the Scriptures in hand, was to be able to see my way as clearly therein as in Sungscrit. I think I can do this already, but I wish to speak with diffidence, as well as with gratitude. Perhaps, you may be able to judge of this yourself, when I tell you, that in a sheet of the New Testament, containing five hundred characters, there are seldom thirty, and not often fifteen, with the force of which I am not already acquainted:

and as I examine all these by the dictionaries I have, this number is gradually lessening.

If I detail the method taken with every sheet, it may enable you to answer any questions a friend may put to you, though I fear it will be tiresome.

The first step, as I have often told you, taken in the translation, is that of Mr. Lassar's sitting down at my elbow, (where he sits from month to month, and year to year,) and translating from the English, assisted by his knowledge of the Armenian. For a long time he and I read over the assigned portion together, prior to his beginning it, till he found it unnecessary: he now, therefore, only consults me, respecting words and phrases. In due time my son John follows, correcting verse by verse; then, with Griesbach in my hand, I read over every verse in Chinese, and suggest my doubts relative to the force of particular characters, rejecting some, and suggesting others. When a whole chapter is thus done, which sometimes takes two, three, or four hours, I give him the Chinese, and read Griesbach into English, very slowly and distinctly; he, the mean while, keeping his eye upon the Chinese version. It is then copied fairly, and sometimes, that is, when any doubt remains, it is examined a second, and, finally, even a third time. It then goes to press; and here it undergoes a fresh ordeal, a double page being set up with our moveable metal types. I then read it over with another Chinese Assistant, who is ignorant of English, and who suggests such alterations as may seem necessary to render the language perfectly clear; it is then corrected, and a clean proof given, or even two or three, if they be required, to be read by different persons. This done, I sit down alone and read it, comparing it with Griesbach again, and occasionally consulting all the helps I have. This is to me the most solemn examination of all. Here, as I have two Latin Chinese Dictionaries by me, I make it a point of conscience, to examine them for every character, of the meaning of which I do not feel quite certain; and to assist me herein the more effectually, I have a book by me wherein I write down the meaning of every character I examine;—these, as I have told you, are seldom more than twenty, and sometimes not so many. In reading the original in Griesbach, now, however, I deviate a little from my first method: I then read verse by verse; I now read a small portion of the original, perhaps five or six verses at one time, and then the same portion in Chinese, that I may view the force and connection to greater advantage: this I find profitable. Having written in the margin of the sheet every alteration my mind suggests, and every thing that appears as a discrepancy, I then consult Mr. Lassar and the Chinese Assistant *together*, sitting with them till every query be solved, and every discrepancy adjusted. This done, another clean proof is given, which

after having read, I give to my son John, that he may examine it for himself, as his knowledge of the Chinese, as it relates to idiom, &c. is, perhaps, greater than my own. When he has satisfied himself respecting it, another clean proof is given; and then I give one to my Chinese Assistant, to read alone, and to Mr. Lassar, that they may each point out, separately, whatever they dislike. When this is done I compare it with Griesbach for the last time, to see if any thing has escaped us all. I then, in another clean proof, desire the Chinese Assistant to add the requisite stops, according to his idea of the meaning. I then examine it, and if his idea of the stops agrees with mine, send it to the press. When in the press, a clean proof is brought me, which I first give to the Chinese Assistant, to see if all be right—then to Mr. Lassar—and, lastly, read it myself, and then order it to be struck off. Thus you see that after the translation has been corrected for the press, we still have ten or twelve proofs of every sheet, before we suffer it to be printed off. You may, perhaps, think it strange that this should be necessary, and that two or three revisions, at most, do not complete the correction. It must be remembered, however, that these frequent revisions, involve the judgment of four different persons, Mr. Lassar, the Chinese Assistant, myself, and my son, each of whom judge independantly of the other three: and I am further of opinion, that beyond two or three revisions of *the same copy*, there can be little advantage gained, the same ideas will arise the fourth time which occur the third, or even the second, and thus the need of corrections does not appear. When, after correction, a new proof is given, or a new copy written, the old chain of idea is broken, and a new object for criticism is presented. I recollect Dr. Beattie's observing, that he could never judge of his own style till he saw it in print. It is possible that you yourself have observed a sermon, when printed, appear very differently in certain passages, from what it did while you read it in manuscript.

By means of this severe scrutiny, I cannot but hope, that a faithful version of the Holy Scriptures in the Chinese language, will be, at length, produced. The importance of presenting the word of life faithfully and perspicuously expressed, to two or three hundred millions of perishing sinners, when I duly realize it, removes all thought of the labour, and causes me to feel a joy in the prospect, which I can scarcely describe. And although I am afraid to express the idea, lest it should savour of pride, yet when I reflect that I have made the Scriptures my study for nearly thirty years, and the greater part of this time in the languages in which they were written, and that this is the fourth time I have gone through the original Scriptures of the Old and New Testaments, for the sake of comparing them with as many translations, discussing, in the three former, every thing with

brother Carey, which occurred to us as difficult;—when I reflect that all the knowledge I have thus been enabled to gain of the sacred oracles, and of the difficulties insuperable from translating them into other languages, is thus brought to bear in the Chinese version;—I have hopes that the goodness of God, in furnishing us with the means of acquiring the language and of printing therein, beyond our highest expectations, will not have been altogether in vain.

I must add a word or two respecting the moveable types. For this improvement, I sometimes think, we can never be sufficiently thankful to the God of wisdom. We have now brought them fully to bear, and are, therefore, able, in some degree, to appreciate their value. One instance of this you have seen already, in our being enabled to get and correct ten or twelve proofs of one sheet, before we finally strike it off: this, however, we could not have done in wood. There, all is immoveable, no improvement after the chissel has begun its work; but by means, almost equally expensive, with cutting a new block; and if we say *correct it ten or twelve times*, only think of the expense of getting ten or twelve copies of every sheet; but the moving of a few characters up and down, or the replacing them with others, is the work of a far less number of minutes. *Then* the beauty of a character first neatly *drawn*, and then cut in metal; I do not say that our first essay will exceed in beauty the generality of wood types in China, yet, perhaps, this will be the case;—but succeeding ones certainly will, should our lives be so long spared.

But the beauty of thus printing, and the ultimate saving to the public in the multitude of copies which China will require, are beyond any thing I ever mentioned to you. I thought at one time, that the preparing of all the metal types for an edition of the Scriptures, might, perhaps, equal the expense of getting them cut in wood, although, when we cut in wood formerly, by examining the estimate given in the Evangelical Magazine, of printing the Acts, which is, I think, a faithful one, and which agrees with what Mr. Lassar and my Chinese Assistant tell me of the price of printing in China: we, however, cast much cheaper here, from the lowness of wages. We found the expense of cutting the first five or six frames was considerable, but it lessens in each sheet as we advance, from the fewness of the new characters required. I expect that the first expense of the metal types for the whole Scriptures, will be scarcely a *fourth* of that of getting them cut in wood, either in China or Bengal. This, however, once done, we have the types ready for *ten* succeeding editions, should so many be necessary to the improvement of the translation. The additional expense is scarcely any thing, as it is chiefly a new arrangement of characters, which a second edition requires: the new characters which will be needed, forming but a

small number. It will probably occur to you, that if, while the translation of the Scriptures is in a state of improvement, the saving be so very great, the saving must end there; as when it is brought to perfection and fixt, printing on wood like stereotypes, must have the advantage in cheapness: *this, however, is not the case.* It is the superior cheapness of our printing with metal types, *even then*, that I see so much cause for gratitude to the Giver of every good and perfect gift. You will say, whence can this arise? I answer, from two causes: first, the cheapness of labour in Bengal, owing to the exceeding cheapness to the natives of the necessaries of life. This so materially affects our printing, that we find we can print the same quantity of letter-press, in an edition of the New Testament, at a lower rate than the Bible Society can purchase New Testaments of a stereotype edition. (What a mercy this is when considered in its full operation as to the distribution of the Scriptures throughout India.) This applies to the Chinese printing, and enables us to do the same quantity of work at about a third of the price it would cost in China. Another advantage arises from the difference in metal and wood in point of durability; the fine strokes of the wood types necessarily wear down in time, and injure the legibility of the impression; which any one may easily see, who considers how a large edition of any work wears out even metal types: wood, however, wears down far quicker, unless the types be made very large, which, if done, increases the bulk of the book, and the expense of the paper. Thus in every way the metal types will be found, at least in Bengal, far cheaper in the execution than wood, even after the blocks are cut. So great indeed will the difference be found ultimately, that in an edition of the whole Scriptures, which shall consist of *ten thousand copies*, if the expense of mere paper and printing from *wood* be *fifteen thousamd pounds sterling*, we shall be able to execute the same with our *metal types*, at an expense of *five thousand;* and if it should cost only *thirteen thousand five hundred*, it will cost us *four thousand five hundred*, or thirty-six thousand rupees. To calculations of the expense of printing the Scriptures, I have been accustomed many years; and after calculating the price of paper in China, of which I have accounts perfectly accurate, and the price of labour there, when provisions are nearly three times as dear as in Bengal, I find that our printing an edition of ten thousand with the metal types, will be a little more than a fourth of the expense of printing the same number from the wood blocks there, as they print by hand, and each double page must, in throwing them off, cost a separate effort of human labour. When we realize the amazing saving of eighty thousand rupees, or ten thousand pounds sterling, saved to the cause of human benevolence, on each ten thousand copies of the whole Scriptures, and consider how many ten thousands

of copies will probably be required in the course of years; the wisdom of the Father of lights, the giver of every good and perfect gift, seems to appear in thus establishing a press, secure from all interruptions from Chinese edicts and mandates, in a place from whence the Chinese Scriptures can be continually sent to the Burman Empire, to Java, Amboyna, Penang, and the Isles of the sea, and thence find their way into the heart of the Chinese Empire. You would, perhaps, be gratified at a look at our Chinese establishment. In one room you might see Mr. Lassar, a Chinese Assistant, and myself, each separately examining proof-sheets of the Scriptures; in another you might see two young men, natives, *drawing* the Chinese characters required for printing the Scriptures, from those in the Imperial Dictionary, which they then submit to the Chinese Assistant for examination; and in the same room *eight* more, whom we have employed for years, in cutting the Chinese types, i. e. cutting them on small lumps of types-metal cast to an exact size. In another room my son superintending two men *composing* a new proof of the Scriptures, or correcting one just examined. In another room a man casting those Chinese types of which many are required, from a type cut in steel, by an excellent native artist, which would cost half-a-guinea in London, but which he does for a rupee, and finds it a gainful employ. Thus you see we have sixteen persons occupied in preparing and printing the Scriptures, including myself, and Mr. Lassar, of whom four are occupied in preparing them, Mr. L. myself, the Chinese Assistant, and my son; and twelve in printing them.

You may, perhaps, enquire about our speed in printing them: our progress at first was slow; we were two months in getting ready the first double page; the next two months produced two double pages; the next two months twelve: and so much are we now improved, that the last week we saw *three* double pages printed off; we shall, therefore, soon complete what remains of the first edition of the New Testament; and I expect, before the end of another year, to have the *second edition* of St. Matthew in the press, in a completely new type, somewhat smaller, and much more beautiful, which we are preparing for the Old Testament. In this new type I expect to have Genesis in the press within a month; the printing of which will go forward while we are finishing the New Testament in the larger type. As the greater part of the Old Testament is translated, there will be little cause for delay in future."

I cannot tell which to admire most in this work, the *prodigious labour*, or the *judicious means* employed to make that labour effectual.

In another letter, dated June, 1813, their peculiar facilities for circulating the Scriptures in China, and the vast advantage of the *metal types*, invented by Dr. Marshman, are particularly mentioned.

In speaking of their *stations*, they say,

"Rangoon, Java, Penang, Burmah, which joins China, Assam, and Bantan, with a variety of other places, will give us an opportunity of sending thousands and tens of thousands of copies of the Sacred Writings into the heart of the Chinese Empire. There is no place in the Chinese Empire, in the present state of that government, which affords half the opportunity of distributing the Sacred Scriptures in China, as our situation at Serampore; which opportunity we shall not be slow to embrace.

"The advantages of the Chinese moveable metal types in printing, are incalculable; the beauty of the *printing* will exceed any thing of the kind ever seen in China itself. The cheapness can scarcely be credited:—it is *six thousand* moveable types instead of *half a million* unmoveable, and, therefore, to be thrown away, when any large corrections are to be made. No English printing is by one-fourth so cheap. The *speed*, also, of printing, exceeds every thing yet known. If we had no corrections to make, we could print the whole New Testament in a little more than three months, and the whole Scriptures in a little more than a year."

I have seen a large specimen printed from the moveable types, and having compared it with a great variety of specimens of Chinese printing in my own possession, I can say, that it far exceeds the finest of them in elegance and beauty. All these excellent men, in their different situations, are preparing the way of the gospel to the uttermost parts of the world: and as our connexion affords Missionaries in greater proportion than any other religious body on the earth, we may anticipate the time at no great distance, when the call for labourers will be more general and pressing, and the Bible, and the Missionaries, be found in every nation on the face of the globe. Amen. Come, Lord Jesus!

Wishing these laborious and exemplary men every blessing in their important and useful labours, and prosperity to the cause of God, universally, I am, dear Sir,

Your's, sincerely,

A. CLARKE.

Mr. SAMUEL WOOLMER's SPEECH,

Delivered at DERBY AUXILIARY BIBLE SOCIELY, *March* 8, 1814. *Sir* ROBERT WILMOT, *President.*

Mr. President—

Sir, Before I introduce the motion just put into my hand, I beg to intrude on your patience for a few moments. I am happy to embrace this opportunity of uniting my testimony, with the very excellent observations that have been advanced in favour of the Holy Bible. After a studious attention to the divine oracles of truth, for above twenty years, after feeling the benign influ-

ences of them on my heart, and after having seen the good effects of their operations on the minds of thousands of my fellow-creatures; I should think that I was not only remiss, but almost criminal, in withholding my tribute of praise, from this valuable Institution. I am aware, that it is hardly possible to give my approbation without repeating sentiments that have been already expressed; for where every heart glows with the same sacred emotions, and every sentiment breathes glory to God, and goodwill towards men, there must necessarily be a similarity manifested. When we speak of the pure unadulterated word of God, it does not require human eloquence to celebrate its praises; it is the voice of God. It does not require human art to paint its beauties; it is touched with the finger of God. It does not require human reason to prove its divinity; it is all divine. Human calculation cannot estimate its worth, it is beyond price.

Nevertheless, it hath pleased the Almighty to deposit this heavenly treasure with the children of men; it hath pleased God to reveal his mind and will to mortals; it hath pleased him, to employ human beings, as his instruments to circulate truth. To-day, we renew our commission, to-day, we animate each other to new vigour; to-day, we bear a public testimony of zeal for his glory. When we view the Bible as a mere ordinary gift, the value is but trifling; but, when we consider its intrinsic worth, it is beyond estimation. To present a human being with a Bible, is in effect, to say with the prophet, Behold your God. Behold him in all his attributes and perfections: in his inviolable truth, his inflexible justice, his unlimited mercy and love, his immaculate purity, his infinite wisdom, his matchless power: we discover to him the glory of God, the Lord passing by, proclaiming himself, "The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth." When we present a human being with a Bible, we point him to all the amiable perfections of our Lord Jesus Christ; in all his redeeming acts, in all his official characters, in all his divine excellencies. We give a discovery of human nature in all its stages, in its primitive, fallen, and restored state; all the requisitions of the Almighty, every duty, civil, moral, and religious. In short, the word of God contains every degree of information necessary to salvation; and it promises us the Holy Spirit to lead us into all truth. It is such a divine magnet, we wonder any can escape its attraction; such a brilliant luminary, we wonder any remain dark, and cold, and cheerless. It was from an experimental knowledge of the intrinsic value of the Bible, that those excellent men who first formed the Bible Society, were animated. Having felt the divine influence of truth on their own hearts, they were induced to meditate, and form plans for its circulation. It taught them benevolence, affection, and zeal. It led them to

commiserate the deplorable state of millions of the human race, involved in intellectual, moral, and spiritual darkness. It led them to take a survey of human misery in every department: to explore the abject abodes of wretchedness, to pity the captive and prisoner, and to present the Bible, as a sovereign balm for every species of human distress. It led them to extend their beneficence to every nation, and kindred, and tongue within their reach. God hath wonderfully sanctioned their endeavours, and blessed their exertions. Never was a public institution more cordially supported, never was a union more firmly cemented. Here are no animosities, no jealousies, no suspicions, no striving for pre-eminence, no head but Christ, no foundation but the Bible. The utility of this institution has given a death-blow to prejudice. Prejudice, at the commencement of this institution, might in some degree be expected: it was natural for the zealous church-man, unacquainted with the nature of the coalition that was forming between churchman and dissenters, to indulge a degree of suspicion, that the church might be in danger. It was natural for the dissenter, unacquainted with the coalition, to be suspicious, that his privileges were about to be infringed. But now the grand design is completely developed; and the good effects produced, prove the excellency of the cause; the happy consequences that have ensued, prove the purity of the principle, without any evil to the churchman, without any injury to the dissenter: there has been no schism on the one side, no invasion on the other: old prejudices have been removed, and bigotry mortally wounded: so that now there is no ground left for prejudice, even should any arise in some unhappy disposition of heart. It is evident that these Auxiliary Societies have had a great tendency to remove prejudice. But as their utility has been so ably and so largely spoken upon, by several gentlemen, and so eminently stated in the Report, I shall not dwell upon it; but conclude, by congratulating you, Sir, and this respectable Society, on the pleasing success that has crowned your exertions, and on the cheering nature of your prospects. I would beg leave to recommend this auxiliary child, to imitate the parent institution in every feature; this auxiliary force, to follow closely the grand army, in beneficence, affection and zeal. From a general view of auxiliary societies, there is the greatest encouragement to indulge hope, that the glorious period will soon come, when all these streams of pure auxiliary benevolence, shall be lost in the ocean of divine knowledge; when the glory of the Lord shall be fully revealed; when the knowledge of the Lord shall cover the earth, as the waters cover the great deep; when brother shall not say to brother, know the Lord; when all shall know him, from the least unto the greatest.

DESCRIPTION OF SOME CUSTOMS AMONG THE NATIVES OF THE EAST INDIES.

Mr. Editor,

Your Magazine not being confined to religious subjects merely, but embracing also a portion of those branches of Philosophy, which are immediately adapted to the purposes of illuminating the mind, I am emboldened to request you, Sir, to insert an Article from Tenant's Indian Recreations, relative to the *Customs among the East India Natives*, which, for its excellency, is, in my opinion, highly creditable to its very literary and scientific author, and consequently merits a place in your Repository. That the reader may be edified by the perusal of it, is the earnest wish of, Sir, Your's &c.

W. S.

"AN European, on first beholding the cottages of the Hindoos, is struck with the meanness of their appearance. The whole stock of furniture, and clothing of a family, make a very humble store to supply the wants of six or eight persons: but these wants are in general proportioned to the means of supply, and, in a year of ordinary plenty, a native of this country is not much more at a loss for the necessaries of life, than an European. A family that has never drunk any thing stronger than water, nor ate a more substantial meal than rice and vegetables, is placed, as nearly as human beings can be, beyond the reach of fortune.

"Amidst all their penury, therefore, the Hindoos apparently enjoy a longer share of domestic comfort than could be looked for in such circumstances. The members of a family, like those of the state, pay implicit submission to the head of it, and look up to him with great respect: there are here few instances of undutifulness to parents; so far otherwise, a son will not sit down in the presence of his father, unless he receives his commands to do so. The women are remarkable for gentleness and submission: their seclusion from society is, among the lower ranks, but partially enforced: and, where it is most rigidly adhered to, probably occasions little regret; as ideas of happiness are much influenced by habit; and a Hindoo female is equally surprised how enjoyment should be found in company, as an European lady can be at her bearing the horrors of confinement. Exposed to few of the asperities of life, and strangers to ambition, a native family enjoys, not only tranquillity, but contentment and cheerfulness; and, even under despotic government, is perhaps less frequently disturbed in its noiseless tenor of life, than one in the same sphere in Europe.

"In the private *merry-makings* of the Hindoos, great use is made of musical instruments, as well as vocal performances:

the airs are simple, and not unpleasant. Fire-works have been a principal amusement at public rejoicings, from the earliest periods. Fire-balls, or blue-lights, employed in besieged places to observe the motions and position of the enemy during the night, are in use all over India, and in greater perfection than in Europe. In those parts that have never been visited by Europeans or Mahommedans, rockets are found, a weapon almost in universal use in Indian war. This instrument consists of a tube of iron about eight inches long: it is filled and fastened to a bamboo, about the thickness of a walking-cane, and about four feet long, which is pointed with iron. At the opposite end of the tube from this point is the match: the man who uses it points the end of the shaft, which is shod with iron, to the object at which he aims; and setting fire to the match, it flies off with great velocity. From the irregularity of its motion, the rocket is difficult to be avoided, and it sometimes acts with considerable effect, especially among cavalry.

"The late embassy to China has established the great proficiency made by that people in every species of fire-works, and particularly in their nocturnal illuminations: yet it does not appear that either they or the Hindoos were acquainted with the use of artillery before the Europeans. In the Gentoo laws, there is a prohibition of the use of fire arms, but the words so translated, may be equally truly rendered *arms of fire*. Mention is made in Sanscrit of shetagny, or the weapon that kills a hundred men at once, which has been translated cannon; but these expressions afford hardly any proof of the Hindoos being possessed of such a discovery. Guns are now used over all Hindostan; and had they been equally common at the period when the country was first visited by Europeans, there can hardly be a doubt that they would have attracted their observation.

"The final solution of the question which has been considerably agitated of late, whether the eastern or European nations first understood the use of fire-arms, will probably rest in favour of the latter. A substance possessing so many of the properties of gunpowder was known in Asia long previous to its discovery in Europe; but it does not appear to have been applied much to the improvement of the art of war; and for the use of artillery, not at all.

"Several changes in that art are, however, certainly introduced in Asia. The use of chariots is frequently mentioned in the Sanscrit writings; and from these it appears, that the infantry were placed in the centre, cavalry on each flank of the army, and beyond these chariots of war.

"The Hindoo code contains several regulations, which may be regarded as their law of nations, and which characterise them as a humane, and, in some respects, a civilized people

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It prohibits, not only the weapons called fire-arms, but all poisoned instruments: it forbids the slaughter of any one who has no means of escape; of a person who is sitting down; of him who is naked or asleep; and, in short, of every person not actually engaged in hostilities.

"The institutions of the Hindoos, like those of every other nation in an imperfect state of improvement, retain, along with these humane provisions, an unseemly mixture of pristine barbarism. Trial by ordeal, which was so common among the half-civilized nations of Europe, still keeps its place in the Hindostanee code; various species of this trial are there particularized, and the precise mode of conducting them defined. Fire and water are most usually employed, but other methods are adopted by choice of the parties. A person of rank being accused of corresponding with the enemy in time of war, thus writes: 'Let my accuser be produced: let me see him face to face; let the most venemous snakes be put in a pot; let us put our hands into it together; let it be covered for a certain time; and he who remains unhurt shall be innocent.'

"A mode of trial which leaves the decision of any cause to chance, or the immediate interposition of a miraculous power, certainly indicates a state of society not far advanced in the science of jurisprudence: yet when the cause is perplexed, such an appeal seems natural enough to a simple people. It was adopted by the Jews in an early period; and among them it was accompanied, as it is here, with all the solemnity of a religious ceremony, to render it more awful and impressive upon the minds of the parties.

"There seems to be a considerable similarity between some of the rites and religious observances of the Jews, and the Eastern nations. The Sanniasses or Faqueers, who separate themselves from the rest of mankind, in consequence of a vow, resemble Nazarites among the Jews, whose conduct was regulated by certain legal injunctions. The same resemblance in customs takes place with regard to dead bodies. A party coming from the Ganges with water, if met by a dead person carried thither, pour out the water as impure, and bring another load."

ON POPERY.

To the Editor of the Methodist Magazine.

Dear Sir,

The re-establishment of the Inquisition in Spain, and the recently invigorated state of Roman Catholicism in France, having excited considerable anxiety respecting the constitution,

and policy, and influence of the Romish church, I transmit, for insertion in your valuable publication, a few extracts from the decisions of various Councils, believing they will be interesting to many of your readers. These extracts include, if I mistake not, the principal points involved in the late discussions on the Catholic Question; and bring before us the four following most dangerous positions, as embraced by that church: viz.

1. *That there is no salvation out of the pale of the Romish communion.*

This tenet, if true, would vindicate the establishment of the Inquisition, and every mode of torture employed for the conversion of infidels and heretics, since it must be, not only politic, but *humane*, to torture the body, if by the temporary tortures of the body, the soul can be prevented from enduring misery endless and extreme.

2. *That the Decrees of a General Council are binding not only on temporal Princes, but on the Pope himself; and are irreversibly decisive in every thing relative to the Reformation of the Church, the Belief of Doctrine, and the Extirpation of Heresy.*

The influence communicated by such a decision as this, to any power capable of influencing a General Council, is inconceivably great, and dangerous in the extreme to any Secular Power opposed to the claims of the Papal Hierarchy.

3. *That it is lawful for the Ecclesiastical Authorities to absolve the subjects of an Heretical Prince from their allegiance;*—for if a General Council have a right to absolve the subjects of a feudal lord from their allegiance, the same authority may, under other circumstances, extend the absolution to the subjects of the Supreme Prince. Such extensions of undue authority frequently occur in the history of Papal domination. Pius V. in 1570 excommunicated our Queen Elizabeth as a heretic, and a favourer of heretics, and declared her subjects absolved from their oaths and allegiance; and Sixtus V. excommunicated Henry III. of France, declared his subjects absolved from their allegiance, and granted nine years indulgence to any of them who would bear arms against him!!

4. *That any Promise or Pledge of a temporal Sovereign may be violated with impunity, when it interferes with the exercise of Ecclesiastical authority.*

On this ground the safe-conduct, granted by the Emperor Sigismund, to John Huss, was violated at the Council of Constance, and the reformer suffered at the stake.

I am, with sincere respect,

Macclesfield,
Oct. 20, 1814.

Your's, truly,
J. T.

EXTRACTS FROM THE DECISIONS OF DIFFERENT COUNCILS.

Council of Cirtæ in Numidia, held A. D. 412.

" Epistola Synodalis ad Donatistas.

" Quisquis ergo ab hac Catholica ecclesia fuerit separatus, quantumlibet laudabiliter se vivere existimet, hoc solo scelere, quod a Christi unitate disjunctus est, non habebit vitam, sed *ira Dei manet super eum.*"

" Whoever therefore is separated from the Catholic church, notwithstanding his conduct may be excellent in other respects, yet because he is criminally disunited from Christ, he shall not see life, but the wrath of God abideth on him."

Council of Basil, held A. D. 1431.

Decretum III. Sessio 2.

" Et primo, declarat quod ipsa Synodus in Spiritu Sancto legitime congregata, generale concilium faciens, & ecclesiam militantem repræsentans, potestatem immediate a Christo habet, cui quilibet cujuscumque status vel dignitatis, itiamsi papalis existat, obedire tenetur in his quæ pertinet ad fidem, & extirpationem dicti schismatis, & ad generalem reformationem Ecclesiæ Dei in capite & in membris."

" The Synod being lawfully assembled under the influence of the Holy Spirit, constituting a General Council, and representing the church militant, has an immediate authority from Christ, to which all persons of whatever degree, order, or quality soever (the Papal dignity not excepted) are bound to submit in things relating to Faith, the Extirpation of Schism, and General Reformation of the church of God both in the head and members."

Fourth Council of Lateran, held 1215.

Decret. III.

" Si vero dominus temporalis requisitus & monitus ab ecclesia, terram suam purgare neglexerit ab hac hæritica fœditate, per metropolitanum & cæteros comprovinciales episcopos excommunicationis vinculo innodetur. Et, si satisfacere contempserit infra annum significetur hoc summo pontifici: ut ex tunc ipse vassalos ab ejus fidelitate denunciet absolutos, & terram exponat catholicis occupandam, qui eam exterminatis hæreticis sine ulla contradictione possideant, & in fidei puritate conserrent: salvo jure domini principalis, dummodo super hoc ipse nullum præstat obstaculum, nec aliquod impedimentum opponat: eadem nihilo minus lege servata circa eos qui non habent dominos principales."

" If the temporal lord, being required and admonished by the Church, shall neglect to purge his territories from heretical

filth, he shall be excommunicated by the Metropolitan, and his suffragan Bishops. And if he neglect to offer satisfaction within a year, this shall be signified to the Pope, that he may declare his vassals to be from thenceforward discharged from their fidelity, and expose his lands to be occupied by Catholics, who having extirminated the Heretics, may possess them without any opposition, and keep them in the purity of the faith. Taking care, nevertheless, to guard the rights of the supreme lord, so long as he presents no obstacle nor opposition. The same law also being enforced upon those who have no superior lord."

Council of Constance, held A. D. 1415.

Sessio 19.

" Præsens sancta synodus ex quovis salvoconductu, per imperatorem, reges, & alios sæculi principes, hæreticis, vel de hæresi diffamatis, putantes eosdem sic a suis erroribus revocare, quocumque vinculo se adstrinxerint, concesso, nullum fidei catholicæ vel jurisdictioni ecclesiasticæ prejudicium generari vel impedimentum præstari posse, seu debere declarat, quo minus, dicto salvoconductu non obstante, liceat judici competenti & ecclesiastico, de hujusmodi personarum erroribus inquirere, & alios contra eos debite procedere, eosdemque punire, quantum justitia suadebit, si suos errores revocare pertinaciter recusaverint, etiamsi de salvoconductu confisi, ad locum venerint judicii, alias non venturi; nec sic promittentem, cum fecerit quod in ipso est, ex hoc in aliquo remansisse obligatum."

" This present Sacred Synod declares, That no safe-conduct granted by the emperor, kings, or other secular princes, to heretics, or to those accounted as heretics, thinking to reclaim them from their errors, by whatsoever bond they have bound themselves to the observance of it, can, or ought to be any bar to the Catholic Faith, or Ecclesiastical jurisdiction. But that notwithstanding any such safe-conduct, it may be lawful for any duly authorized Ecclesiastical Judge to enquire into the errors of such persons, to institute a process against them, and to punish them as justice shall require, if they obstinately refuse to abjure their errors; even if they came to the place where the council or tribunal is held, relying on the protection afforded by the safe-conduct, and would not otherwise have come thither: and he who hath promised, is no farther obliged by his promise, provided he hath done what he could."

Extract from the Bull of Pope Pius V. *excommunicating Queen Elizabeth, issued* A. D. 1570.

" Declaramus prædictam *Elizabetham* Hæreticam, Hæreticorumque Fautricem, prætenso Regni prædicti jure, necnon omni & quocunque Dominio, Dignitate, Privilegioque privatam,

& etiam Proceres, Subditos, & Populos dicti Regni qui illi quomodocumque juraverunt a Juramento hujusmodi, ac omni prorsus Dominii, Fidelitatis, & obsequii debito, perpetuo absolutos."

"We declare the aforesaid *Elizabeth* a Heretic, and a Favourer of Heretics, and for that cause deprived of her pretended kingdom, and of all Dominion, Dignity and Privilege whatsoever, and all her subjects of whatever rank, absolved for ever from their oaths, and from all subjection, allegiance, and obedience to her."

N. B. The extracts from the "Acts of Councils," are made from the S. S. Concilia, &c. of P. Labbe; and the extract from the Bull of Pius V. is taken from a work printed in 1723, entitled, "A Discourse concerning the Laws, Ecclesiastical and Civil, made against Heretics."

ON COVETOUSNESS.

To the Editor of the Methodist Magazine.

VERY DEAR SIR,

HAVING read the whole of your Miscellany, (from its commencement in 1778,) which has afforded me very great satisfaction, and I hope, has been accompanied with a good degree of profit; I cannot help wishing it the most extensive circulation, as well as manifest my sincere desire to promote its utility.—Should you think the following extracts on Covetousness (taken from Robinson's Morning Exercises, and Smith on the Last Judgment) worthy insertion, they may probably gratify the friends of liberal morality, and edify your numerous readers.

Belper, Your's, affectionately,
December 27, 1813. THOMAS EASTWOOD.

Justice carried too far becomes cruelty, and excessive frugality is parsimony or covetousness. To covet, is to desire beyond due bounds. God hath set these due bounds. He hath bounded passion by reason, and reason by religion and the nature of things. If a man of twenty years of age, to whom Providence hath given both reason and passion, should lay aside his reason, and make use of only his passions, he would act as preposterously, as if, having both his legs and arms, he should resolve to walk with his legs, but never to make the least use of his arms. May I say? Yes, let me say, reason is intended to poise the passions, and to prevent a fall. Perhaps all this is too general; let me, in a short detail, shew the unreasonableness of Covetousness.

1. Covetousness is *unjust*. Let the Prince enjoy the privilege of his birth; let the man who has hazarded his life for wealth, possess it in peace; let the industrious enjoy the fruit of his labour:

to transfer their property to myself without their consent, and without putting something as good in the place, would be an act of injustice. Only to covet is to *wish* to be unjust.

2. Covetousness is *cruel*. A man of this disposition is obliged to harden his heart against a thousand plaintive voices, voices of poor, fatherless, sick, aged, and bereaved people in distress; voices that set many an eye trickling, but which make no impression on a covetous man.

3. Covetousness is *ungrateful*. A covetous old man was once a child; has he no feelings of gratitude for his nurses; or if they be dead, has he none for other poor women now employed in nursing such as he was, and whose tenderness and care will never be half paid for?—He was once in business; hath he no feelings of gratitude for the old servants, who assisted him to get his wealth; or if they be dead, are none of their children or grandchildren left in want? Shall the whole world labour for this old miser, one to feed him, another to guard him, and all to make him happy; and shall he resemble the barren earth, that returns nothing to him who dresseth it! This is a black ingratitude.

4. Covetousness is a *foolish* vice, it destroys a man's reputation, makes every body suspect him for a thief, and watch him; it breaks his rest, fills him with care and anxiety, excites the avarice of a robber, and the indignation of a housebreaker; it endangers his life, and, depart how he will, he dies unblest and unpitied.

5. Covetousness is *unprecedented* in all our examples of virtue. The scripture shews us many sorts of good men, and honestly acknowledges their faults. One spoke unadvisedly with his lips, another cursed and swore, a third was in a passion, and a fourth committed adultery: but which of them ever lived in a habit of covetousness? It is Judas, who hanged himself, and not such as Peter, whom covetous men imitate.

6. Covetousness is *idolatry*. It is the idolatry of the heart, where, as in a temple, a miserable wretch excludes God, sets up gold instead of him, and places that confidence in it, which belongs to the great Supreme alone. The fears and the hopes, the sorrows and the joys of a miser hover about his idol, as the spirits of the just wait round the throne of God. In effect, the blasphemy of such a criminal addresses that to gold which good men say to God,—*whom have I in heaven but thee, and there is nothing upon earth that I desire beside thee.*—After all this, we affect to wonder, that God should choose to give us one example of the punishment of such a sinner. We are not shocked at Providence, when we see a miser starve himself to death: but should the Judge of the world prevent his killing himself, and choose to make him edify the world by his death, after he had scandalized it by his life, why should we be astonished? The covetous Achan was doomed to be burnt, but not alive; he was, therefore, first stoned to death,

then consumed by fire, along with his accomplices and his plunder; and the place was called, as the place of every miser deserves to be called, *the valley of trouble*, to this day.—Achan, and all such as he, cause a great deal of trouble; and, to pass every thing else, let us only observe what covetous men do with their wealth. *Behold it is hid in the earth, in the midst of my tent.* Observe the miser with his bag. With what an arch and jealous leer the wily fox creeps stealthily about and about to earth his prey! He hath not a friend in the world; and, judging of others by himself, he thinks there is not an honest man upon earth, no, not one that can be trusted. Doth it not vex an ingenuous soul to see such an image of a beast in the shape of a man? Disgustful triumph.—*Behold it is hid in the earth, in the midst of my tent.* Remark his caution. He turns his back on his idol, trudges far awav, looks lean, and hangs all about his own skeleton ensigns of poverty; never avoiding people in real distsess, but always comforting himself with the hope, that nobody knows of his treasure, and that, therefore, nobody expects any assistance from him. How vexatious to any upright soul to see a wretch feeding on falsehood, and revolving in his mind, by way of pleasure, *Behold it is hid in the earth, in the midst of my tent.* Take notice of the just contempt, in which mankind hold this hoary mass of meanness. He thinks his wealth his hid; but it is not hid, his own anxious side-looks betray the secret. People reckon for him, talk over all his profits, omit his expenses and losses, declare his wealth to be double what it is, and judge of his duty according to their own notions of his fortune. One lays out this good work for him, another rates him at so much toward such a charity, and all execrate him for not doing what is not in his power. Prudent men cannot justify him, and even they are obliged to allow that half the popular contempt is just. How painful to a benevolent man, to see a hoary head despised; how much is his pain increased by knowing that the scorn is just; for behold, be his wealth little or much, it is not used, *it is hid in the earth, in the midst of his tent!* Mark his *hypocrisy*.—He weeps over the profligacy of the poor, and says it is a sad thing that they are brought up without being educated in the fear of God. He laments every time the bell tolls, the miserable condition of *widows* and *orphans*. He celebrates the praise of learning, and wishes public speakers had all the powers of a learned criticism, and all the graces of elocution. He prays for the down-powering of the Spirit, and the outgoings of God in his sanctuary, and then, how his soul would be refreshed! What a comfortable Christian he would be then! Tell this son of the morning, that there are schoolmasters waiting to educate the poor, tutors longing to instruct youth, and young men burning with a vehement passion for learning and oratory; tell him that

the gratitude of widows, the hymns of orphans, and the blessing of numbers ready to perish, are the presence of God in his church. Tell him all these wait to pour themselves like a tide into his congregation, and wait only for a little of his money for cutting a canal. See how thunderstruck he is! His solemn face becomes lank and black, he suspects he has been too liberal already, his generosity has been often abused, why should he be taxed, and others spared; God is never at a loss for means, no exertions will do without the divine presence and blessing, and beside his property is all locked up, *Behold, it is hid in the earth, in the midst of his tent.* Let us respect truth in the mouth of a miser. This ignoble soul tells you he would not give a wedge of gold to save you all from eternal ruin; but he says God is not like him, God loves you, and will save you freely. This is strictly and literally true. There have been thousands of poor people besides you, who have been instructed and animated, converted and saved, without having paid one penny for the whole; but this, instead of freezing, should melt the hearts of all who are able, and set them running into acts of generosity. I conclude with the words of an ancient teacher in Italy, one Ambrose, more remarkable for his wit than for the accuracy of his judgment, "Joshua, (said he,) could stop the course of the sun: but all his power could not stop the course of avarice. The sun stood still, but avarice went on. Joshua obtained a victory when the sun stood still, but when avarice was at work, Joshua was defeated."

R. R.

Cursed thirst of gold! thou fruitful source of evil! How many owe to thee their insupportable sentence! See an instance in that poor wretch who *said to gold, thou art my hope; and to the fine gold, thou art my confidence!* The Saviour often knocked at his door in the guise of a poor brother. Through the iron bars of his window, he beheld him shivering; but his door was not unlocked. He beheld him naked and forlorn, his soul ready to fail for want of bread; but he did not draw forth his soul, or what was the same, his gold, to help him. The voice of humanity cried, but he would not listen. The Gospel told him that his charity would be paid with unspeakable interest; that his treasure would be secure, *where thieves,* those fiends that haunted his daily thoughts and midnight dreams, *could never break through nor steal;* as also, that charity would soon ease him of that tax which "*it irked him to pay to his own carcase,*" and give him the vast privilege *to hunger no more, nor thirst any more.*—Charmed with this account of heaven, he half stretched his hand to relieve his brother; but he turned it back to his bosom again, saying to him, '*Depart, be thou warmed, and be thou fed.*' The wandering orphan next lay down at his door, and breathed his sighs in through

his lattice—He blessed himself that it was not a thief or a robber, but turned away his eye, lest in spite of himself his heart should soften. He turned away his eye, but on the other side he espied

> "The wretched widow forced in age, for bread,
> To strip the brook, with mantling cresses spread;
> To pick her wintry fagot from the thorn,
> Then seek some nightly shed, and weep till morn."

He espied her; but his bowels, like his coffers, were locked up; and to draw them out to the hungry, all the arguments taken from the consideration of heaven and hell, could not persuade him. For, although his wealth might purchase a kingdom, he might die a beggar. It is now manifest that he died worse, and that he lived no better.

> Oh cursed thirst of gold; when, for thy sake,
> The fool threw up his interest in both worlds,
> First starv'd on earth, and now in judgment damn'd.

JOHN SMITH, *Campleton.*

Query 1. Are none of the professors of religion covetous, or in very great danger of being so?

2. Is it not by faith in the mercy of God, that we are enabled to overcome covetousness? and if we are not bountiful and merciful, according to our power, do we not lack saving faith?

3. When the necessary wants of ourselves and families are supplied, can we be too generous and liberal in supporting what we believe to be the cause of God, or can we do too much for God?

4. When we come to die, shall we, on our death beds, repent that we have done too much or too little, to serve the cause of God and our generation?

5. May not many, with their present ability, do more good than they have done, or now do? And ought they not to seize the present opportunity, and do the good they do willingly, with all their might, while it is called to-day?

OBITUARY.

DIED, in July, 1813, Mrs. Alice Carvosso, of Ponsonooth, Cornwall, in her 64th year. She was born in the parish of Paull, in Cornwall. Both her parents died when she was at an early age. When about one or two and twenty, she was first led to hear the Methodist Preachers, and the Word reached her heart, and filled her with terror and consternation. Shortly after she was awakened, her mind was painfully exercised with Atheistical suggestions from the enemy of her soul; and from these she did not obtain an entire deliverance, until in the space of about five months, it pleased God, who had called her by his grace, to

satisfy her soul, and resolve her doubts, by leading her to a saving acquaintance with the Friend of penitent sinners.

From this time, she regularly attended upon the sacred institutions of public worship and christian fellowship; and was instructed and edified in listening to the truths of God: until, in about 20 years from the time of her conversion, she was rendered incapable, by an extraordinary and invincible deafness in both ears, of deriving those advantages, and that pleasure and instruction from religious ordinances, which she had so long enjoyed, and in which she had been frequently encouraged and strengthened. However, she did not murmur or repine at the dispensations of God, nor was her love to his cause, or people, suffered to languish or decline.

Mrs C. was a person of strong intellectual powers, which were cultivated and improved by reading, for which she had a great taste. She had a general knowledge of history, chronology, geography, the writings of the poets, and was well acquainted with the most important events, both of ancient and modern times, as well as with the manners and customs of many distant nations. From the time that she lost her hearing, she read more than she had done before; for now, while others were busily engaged in conversation around her, she would often read without being subject to interruption. She read divinity much. Most of the well-known authors, whether Arminian or Calvinistic, she made herself acquainted with. For a short time she seemed to favour some of the peculiarities of the latter, but she soon became fully satisfied, that the "free gift came upon all men;" and would often exclaim, with peculiar delight,

"For all my Lord was crucified,
For *all*, for *all*, my Saviour died!"

The works of Mr. Wesley and Mr. Fletcher, together with the voluminous Commentary of Dr. Coke, were nearly all read by her. Very few, in her sphere of life, have been so much conversant with dead and living authors; but notwithstanding this, her family concerns, and domestic duties were not neglected. She was endued with an active mind, and was a pattern of neatness, frugality, and industry.

There was one excellency in the character of our departed friend, for which she was eminently distinguished: she fed the hungry, and clothed the naked; and in relieving the poor and afflicted, it was evident that she sought not the praise or thanks of men. When she administered to their necessities, she would faithfully reprove their vices, and with a considerable degree of energy, point out to them the destructive consequences of sin. During the dearth and scarcity in the year 1801, she abounded in acts of benevolence; but her acts of kindness were frequently unknown to all but herself, and the persons benefited by them. Her memory will long be dear to many in the neighbourhood; and no doubt she will rank, in the great day, amongst the foremost of that number, to whom the Judge of quick and dead will say, "I was sick, and ye visited me; naked, and ye clothed me," &c.

In May, 1810, it was discovered that she had a cancer growing in her breast. She applied for medical advice, and was directed to get it immediately taken out. This she considered as almost certain death, but just as she was consenting to have the painful operation performed, by consulting another person of reputed skill and celebrity, her attention was directed to the obtaining of relief another way. She used with care and diligence every means which was prescribed, but all was unavailing; and the cancer had now so far extended itself, that there was no probability of making any successful attempt to extract it.

From this time, (about Christmas 1811,) to her death, she was the subject of deep and uncommon affliction. She sometimes said to those around her, "You cannot conceive the greatness of my sufferings. O pray to the Lord that I may not lose my reason." Her sufferings were indeed indescribable, and unknown to any but God, and herself.

From the beginning of her affliction, she chiefly confined her reading to the Sacred Scriptures. She built upon Christ as her foundation, and regarded him as her pattern. She took great delight in singing the praises of her adorable Redeemer. Often, in the midst of pain, she would break out, to the astonishment of all present, in the following words:

"Jesu, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.

Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into thy haven guide,
O receive my soul at last," &c.

She would often invite those around

her to sing. She was very partial to that excellent hymn of Mr. T. Oliver's, on "The God of Abraham."

Sometimes, when she was so overwhelmed with pain as to cry aloud, after a moment's pause, she broke forth into singing, with a loud voice,

"While th' angelic choirs are crying,
Glory to the great I AM,
I with them will still be vieing,
Glory, glory, to the Lamb:
O how precious
Is the sound of Jesu's name."

Towards the close of life, she dwelt particularly on that admirable hymn, "Let earth and heaven agree," &c. This, she said, appeared to be the most excellent in all Mr. Wesley's collection.

Her confidence in the Lord was so strong, that she said more than once, "If I die distracted, I have no doubt that I shall land safe." After struggling with acute pain one day, and being tempted to murmur against God, these words came with power to her mind, "Where is God, my Maker, who giveth songs in the night?" At one time, she said, "Tho' I long to depart, and to be with Christ, yet would I wait the Lord's appointed time." Often would she repeat those words of the Psalmist, "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." One night, these words brought great comfort to her soul, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath have I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

One morning, she said, with much confidence, "I now know that God will never leave me, nor forsake me." At another time, she spoke of being cheered in the hour of darkness by these words, "Light is sown for the righteous, and gladness for the upright in heart;" and not long before her death, she spoke of deriving great consolation from these words, "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

On Wednesday morning, June 30, she was taken much worse, and lay in a most distressing situation for about 24 hours. Grievous indeed was the struggle which she had during that time, yet she did not murmur against God; but while struggling with the cough, and phlegm in her throat, or gasping for breath, frequently her hands and eyes were lifted upward.

On Thursday morning, July 1, her distressing cough left her. Immediately an alteration was seen in her countenance, and it was thought that her sufferings were at a final close, but she revived a little again, and it was evident that she was alive to her pains. Her senses were preserved entire; and from the moving of her lips, she appeared to be engaged in prayer. From this time, she was able to speak but little, but still continued to lift up her eyes and hands unto God. About an hour before "the weary wheels of life stood still," it was asked, If she had a pleasing prospect beyond the grave? she answered, "Yes, the rest shall be glorious;" and just afterwards she said, "Precious Jesus!"—Her happy spirit left its shattered tenement, without sigh or groan. On the Lord's-day following her corpse was brought into the chapel; a short discourse was delivered from Rev. xxi. 4. "Neither shall there be any more pain." We then went to the grave, and interred her remains in our new burying ground.

A. B. SECKERSON.

RELIGIOUS INTELLIGENCE.

Extract from the PLYMOUTH CHRONICLE of Tuesday, November 22, 1814.

MISSIONARY SOCIETIES,

For Missions to the *West Indies, Nova Scotia, Gibraltar, Sierra Leone, Cape of Good Hope, Ceylon, Java, &c.*

THE present age is strongly characterized by the combination of benevolence and zeal; pious and philanthropic societies are rapidly increasing, whose founders and supporters, far from feeling the pitiful jealousy of *rivals*, congratulate each other as *brethren*, on their prospects of mutual success, and hail every additional institution as an acquisition to the general cause. It affords us pleasure to lay before our readers an account of the very interesting meetings which were held last week in Plymouth, and Plymouth-Dock, for the formation of Missionary Societies among the people called *Methodists*, late in connexion with the Rev. J. Wesley. The order of the different services con-

pected with this occasion, was as follows:—

On Monday evening, the Rev. S. P. Woolley, (a Missionary, lately arrived from the West Indies,) preached a very appropriate and impressive discourse, at Morrice-Street chapel, Dock, from Psalm lxxii. 17. On Tuesday morning, the Rev. A. B. Seckerson, preached an admirable sermon, at Windmill Hill chapel, from those very apposite words of Christ to Nathaniel, John i. 50, "Thou shalt see greater things than these." In the evening of the same day, the first public meeting for business was held in Morrice-street chapel, when the Rev. J. M. Byron was called to the chair. After singing and prayer, Mr. B. rose and stated the object of the meeting. He observed, that it was not in opposition to the various Missionary societies already established, that another was contemplated here; but rather we were desirous of being *co-workers* with them in their laudable efforts "The business, (said he,) on which we are met, is a business in which angels feel an interest—yea *God* himself is in the midst of us, and our meeting is pleasing in his sight!" He took a rapid and extensive view of the different missions, which had existed from the first promulgation of the Gospel, down to the last mission sent to the East by the Methodist Conference. He observed, our Lord himself was a Missionary; so was every one of the apostles, and so was every Methodist preacher. He noticed, with approbation, the labours of Francis Xavier, the Danish, and Moravian Missionaries; also, those of the Baptists, and of such as were sent from the London Missionary Society. He then gave a brief statement of the circumstances which gave rise to the establishment of the Methodist missions, the singular success which had attended them, and the urgent necessity of additional efforts to meet their increasing expenditure.

[The resolutions, subsequently carried, are inserted in the Plymouth Chronicle; but, as they are similar to those of other Methodist Missionary Societies, of which we have already published accounts, we deem the insertion of them unnecessary.]

The first resolution was moved by the Rev. A. B. Seckerson, who said, he esteemed it a peculiar honour to stand before the meeting, on such an important occasion. He should deem it highly improper to detain their attention long, when there were many present who were so well able to speak on the subject, especially two *Missionaries* from abroad. Missionary work, he considered as the work of God, and had been invariably stampt with marks of his peculiar approbation. When the mission of that eminent man, the late Rev. J. Wesley, first began, the moral and religious state of this country was deplorable. Those illustrious ministers, the nonconformists, ejected by the Bartholomew Act, were all gone to their reward: the Baxters, and Howes, and Bates's were no more. Their successors, in general, had little more than the form of godliness left; and in the established Church, religion was at a very low ebb. Mr. Wesley, who wished to immure himself within the walls of a college all his days, whose aversion to publicity was so great, that he would not even take charge of a single parish, was, quite in opposition to all his prejudices and predilections, dragged forth by the providence of God, from his beloved [illegible]urity, and sent out into "the highways and hedges," to proclaim salvation by faith, throughout every part of the land. Fellow labourers were raised up, who "ran to and fro, and knowledge was increased." In the year 1776, he was joined by the late Rev. Dr. Coke; Mr. W. noticed this circumstance in his journal, in the following words: "April 13th. At Taunton, I found a clergyman, Dr. Coke, late Gentleman Commoner of Jesus College, Oxford, who came 20 miles on purpose. I had much conversation with him; and an union then began, which I trust shall never end." Preachers had already been sent to America, and this latter indefatigable servant of God, was about to visit them in the latter end of the year 1785. He had three Missionaries with him, two of whom he intended to leave at Newfoundland, but by what then seemed an adverse Providence, they were driven to the island of Antigua, in the West Indies, where they landed on Christmas-day. Here they found a society, which had been raised by the instrumentality of the conjoint labours of Nathaniel Gilbert, Esq. speaker of the House of Assembly; his brother, Francis Gilbert, Esq.; and Mr. John Baxter, an officer in his Majesty's Dock Yard. Here the Doctor and his companions preached; and from this circumstance, commenced the Methodist missions in the West Indies. Mr. S. then shewed the great importance, the wide success, and present

ourishing state of these and other mis-ions of the connexion, and concluded y strongly urging the necessity of ad-litional pecuniary exertions.

Mr. W. Pearce, of Launceston, se-conded Mr. Seckerson's motion. He bserved, that he had been greatly af-ected by the death of the venerable Dr. Coke; and began to inquire by what neans his loss could be supplied to the Missionary cause. Presently it occured o his mind, that the only effectual nethod would be, to increase our sub-criptions; accordingly, he had himself esolved to give ten times the sum he had been accustomed to do—instead of *one pound*, he would give *ten*. It was the duty, he said, of the rich to contribute iberally, out of their riches. Metho-lists were under peculiar obligations to support the Missionary fund, as many of them were indebted to the Mission-ary labours of their preachers, for all their enjoyments and hopes.

The Rev. Mr. Woolley, from the West Indies, moved the second resolution. He expressed himself much affected by the circumstances under which he rose to address the numerous and res-pectable audience before him. He felt his heart burn within him, and he was zealous for the Lord of Hosts. "The power of God, (said he,) is present." He stated, that, notwithstanding so much ignorance and moral darkness prevailed among the poor Africans in the West Indies, a glorious light had been shed on the minds of thousands, and proved to be the powerful means of their salvation. He had had the honour to labour among them himself; and had often witnessed the pleasing effects of the Gospel, on the hearts and lives of the slaves. The negroes do not, in general, lose their native superstitions, till they become religious; but when once they are awakened to a concern for religion, it is astonishing to see with what earnestness they seek to be in-structed; frequently, they will sit up the whole night for this purpose, after the toils of a laborious day. Could we but see their eagerness, he said, it would stimulate us to use still greater exertions on their behalf.—Seconded by Mr. Rundle.

The third resolution was proposed by the Rev. Mr. Jones, of Tavistock, who remarked, that divine grace was de-signed both to be improved by ourselves, and communicated to others: "A can-dle was not lighted to be put under a bushel, but upon a candlestick;" by imparting to others, we enrich our-selves; for, "Teaching, we learn; and giving, we retain." All are not quali-fied to go abroad as Missionaries, but all may contribute at home. He strongly recommended united exertions in this great cause; observing, that mutual endeavours would succeed, when soli-tary ones would fail.

Mr. Condy—He rose to address the present audience on this most important subject. He had not the honour to be a foreign Missionary, but desired to give the cause of Missions his warmest sup-port. He loved the people of Dock, for the public spirit which they had so long manifested in favour of the gospel of Christ. They had "an ear to hear what the Spirit said to the Churches." They were a liberal people; and had fre-quently shewn their liberality, in sup-porting the truth. Many prophets and righteous men, had desired to see the things which we see, and to hear the things which we hear, but were not per-mitted. The luminous Gospel of the ever-blessed God, had set forth Jesus Christ evidently crucified before our eyes; and had been effectual in enliven-ing and renovating our souls; and had also brought us to the knowledge of the everlasting truth. What, asked Mr. C. had not the Gospel done in the first ages? read the Acts of the Apostles. It had attacked the firmest superstitions in the world, overthrown idolatry, si-lenced the heathen oracles, and con-strained the sorcerers to give up their lies, and burn their books in the fire. The Lord had determined to liberate the souls of the poor Africans in cap-tivity, by the life-giving power of his Gospel, though he suffered their bodies to die in chains, and be humbled into the graves; and he would bring them to Mount Zion, to adore him for ever. And now that the Lord was opening a way to the banks of India, he would spread his Gospel among the Brahmins, which would attack the superstitions of that people, and would go into the Mogul Empire, find its way among the Otto-mans, and triumph over the Mahometan lies, which, like the smoke of hell, had darkened all the region of Asia, that beautiful country, the garden of the world, where our first parents were placed.

The Rev. R. Robarts rose to move the fourth resolution; and requested permission to express the happiness he felt, in having the honour to afford the smallest assistance to so noble a work.

The Missionary cause, he said, was the cause of God, and was truly godlike—it was all benevolent and lovely. It was the cause for which the Saviour came from heaven; for which he lived, suffered, died! The cause which inspired the Apostles with zeal; to which they devoted their lives, and in which they expired. It was the cause which led the Martyrs to rush into the flames; and which still lay near the hearts of many, he would hope, of *all* present. Every individual who contributed to this cause, was a coadjutor with Jesus Christ, a fellow-labourer with the Prince of Life, in saving souls from death. Next to our own personal adoption into the family of God, this was the highest honour to be sustained in the present world. This, however, was not the only motive.—To him it appeared, that all the separate streams of motives which individually ought to affect our hearts, had now met in full confluence, to bear us away into the channel of useful exertion. Our souls were assailed with holy violence: by all the principles of gratitude, benevolence, and interest. That every one who receives a favour, ought to be grateful, was a maxim which no one would dispute—and that Britons of the 19th century ought to be *peculiarly* grateful, was equally unquestionable. If we look back to the ages when Druidical, or even when Popish superstitions overwhelmed our country with a double night of ignorance and error, and compare them with our own happy days, what cause for gratitude! Gratitude, however, is best evinced by fulfilling the designs of our Benefactor, and spreading the glory of his character. And how can we do this so effectually, as by sending his Gospel to every region of the earth? He also urged the claims of benevolence and interest in behalf of the heathens. "Is there, (said he,) no satisfaction in the consciousness of having discharged our duty? Is there no pleasure in attempting to spread the honours of the cross? Is there no delight in reflecting, that a single contribution consisting of two mites, is among the means by which God may convert a soul—convert many souls to himself?" Towards the conclusion of this speech, he exclaimed, "O who can conceive the happiness of departed Missionaries, and the friends of missions, in the abodes of bliss! O could the souls of those illustrious men, Rainerd, Swartz, and Coke, render themselves visible, to tell us what they now enjoy, while leading on the melodious choirs of redeemed Hindoos, and Indians, and Negroes, through all the notes of that extatic song, which they ever sing to God and the Lamb, it would fire all our hearts with Missionary zeal! And could they but know, (and it is probable they *do* know,) the object of our present meeting, surely their happiness would be increased, and louder strains of praise would vibrate through all the mansions of the blessed. —Seconded by Mr. Thomas Geake, of St. Germans.

The Rev. Mr. Warren, from Camelford, proposed the next resolution: he stated that he himself was the first of Mistionary labourers in the island of Jamaica, where he had not only felt the salutary influence of the Gospel, but had witnessed its blessed effects on hundreds of the poor blacks, who were converted to God, among whom several useful preachers had been raised up. He urged the people of Dock to liberality in this cause, from their being so greatly indebted to Missionaries themselves: and affectingly adverted to former days, when the Methodist Society in that town consisted only of 31 members. We should also recollect, he said, that now there was no COKE, to plead the cause of Missions, who had access to families, from which we in our humble sphere, were excluded. He emphatically recommended all whose ability would admit of it to imitate the example of Mr. Pearce, and augment their subscriptions to a tenfold degree.—Seconded by Mr. Mogg, of Dock.

Rev. Mr. Dodd, of Launceston, in moving the sixth Resolution, feelingly appealed to the benevolence of God as a *powerful* inducement to abound in benevolence ourselves.—The Rev. Mr. Carvosso seconded the motion.

The seventh resolution was moved by the Rev. Mr. Toase, who declared that his feelings on the present occasion were inexpressible. "Again and again said he, my heart has silently exclaimed, *Lord, it is good to be here.*" He observed, that the world was the *theatre* on which we act, and we aimed at nothing less than the conversion of all mankind; the world was our *field*, and we would go on till we had cultivated the whole. The rich out of their abundance can do much: but were Missionary exertions to be confined to them alone? No. The poor had supported the Gospel, and by regular weekly contributions were still capable of doing

reat things. He then related an interesting anecdote of a poor woman at Wakefield, well known to be in very needy circumstances, who came and offered to subscribe a penny a week to the Missionary fund there. It was immediately said to her, "Surely *you* are too poor to afford it." She replied, 'I spin so many hanks of yarn a week for a maintenance, I will spin one more, and that will be a penny for the society." He argued the necessity of extended exertions from the deplorable state of the heathen world, from the nature of our religion, and from the command and promise of God. We have had this evening a splendid example set before the rich, by the gentleman who had increased his contribution ten-fold. He pointed out the admirable constitution of the society, which was open to the weekly offerings of the poor, as well as to the annual subscriptions of the rich; it was wise in its construction, and extensive in its operation. He concluded by reading a most affecting account of the deeply-lamented death of the Rev. Dr. COKE; and of the condescending attention paid to the Missionaries who sailed with him, on their arrival at Bombay, by the governor and other distinguished characters of that place.

The Rev. Mr. Burges, jun. from Liskeard, seconded this motion, and spoke to the following effect. He viewed this as a very important occasion, and after what had been already said, were he to consult his own private feelings only, he should remain silent. But it was a matter of imperious duty to bear testimony to so noble a cause. Missionary societies did not require the aid of eloquence to recommend them to the attention of mankind—they spoke for themselves, and depended on simple facts; and if facts would not establish their necessity, they ought to be abandoned. But let any one reflect for a moment on the horrid superstitions of the heathen, on the cruelty and obscenity of their religion, if indeed such abominable systems might be termed religion, and then say if there be not the most pressing necessity for sending them Missionaries. We could even be contented to let the matter rest on the ground of mere humanity. If we pity our fellow-creatures when involved in temporal calamity, or exposed to some imminent danger, how much more should we pity these unhappy beings already in a most deplorable situation, and liable to eternal death? Can we see them prostrated before stocks and stones, worshipping the works of their own hands, degrading themselves below the level of brutes, and dishonouring their Maker—can we behold all this and not feel for their misery, or be disposed to communicate relief? The individual who can, has quitted the dignity of his nature, and is unworthy the name of a man! But were we to take a higher ground of *religion*, the duty is enforced by the immediate command of God himself; "Thou shalt love thy neighbour as thyself;" now every human being is our neighbour—the heathen in the remotest clime, as well as our countryman who lives beside us. We love ourselves, it is plain, and self-love to a certain degree is proper and just: we secure to ourselves not merely the comforts of the present life, but also the means of religion. We furnish ourselves with Bibles, we build places of worship, we hear the word of God, and join together in exercises of devotion. If then we are to love all men as ourselves, let us send the bible to the heathens, let us provide for their instruction, let them also have ministers to teach them the way of eternal life. This is not more our duty than it is our honour and privilege. Missionary efforts confer honour upon the country in which we live, and contribute to its safety. What had saved Great Britain during her late dreadful conflicts, and elevated her to her present rank among the nations? Not so much the power of fleets and armies, as the prayers of the pious, and their various institutions for spreading the knowledge of the truth. We had Bible Societies, Missionary Societies, &c. These were the strongest bulwarks, and brightest ornaments of our highly favoured isle. He concluded by reminding the audience that they would one day give an account before a more august assembly for their conduct in reference to this society, which therefore ought to be such as they would then reflect on with satisfaction and delight.

The 8th resolution was proposed by the Rev. Mr. Sutcliffe, a missionary lately arrived from Nova Scotia. He assured us he deemed it his highest honour to be a missionary—to brave all the dangers and difficulties which might obstruct his way, while carrying the word of salvation to all, whether whites or blacks. None, he said, could form a just idea of the labours and toils of

missionaries, but those who had endured them. He himself had traversed the dreary wilds of Nova Scotia, all wet and cold, the ice hanging from his clothes in all directions, and even from his eye-brows. He had walked with his bags upon his shoulders, through rivers and woods, glad to find a fallen tree on which to rest awhile, and empty the water out of his boots. Yet in these circumstances, he was peculiarly happy, and while his body was cold, his heart glowed with love to God. Never *once* did he repent of going out as a missionary, and he was resolved to return to his former labours, if the Committee would appoint him. In Nova Scotia the people occasionally came for thirty miles to hear a single sermon, and among them he had seen five, six, ten or twelve persons, at once deeply affected, who never once ceased to implore mercy till they had obtained peace with God! [*Mr. S. continued a most interesting address to a considerable length, which made a very great impression on the audience.*]—Seconded by Mr. Mumford, of Dock.

Mr. Burt, of Dock, who moved the 9th resolution, said he was greatly affected by the transactions of the evening, and especially by the mention which Mr. Warren had made of the late Mr. Whitfield (a very old member) and the state of the Methodist Society in Dock forty years ago. During 40 years he had marked the rising progress of the Gospel there, and now beheld with emotions of delight, the present state of the work of God. The present evening he regarded as a proof of God's goodness, while his heart felt the powerful efficacy of Mr. WESLEY's expiring words, "The best of all is, God is with us!"—Seconded by Mr. Dingley, of Dock.

Rev. Mr. Seckerson moved the 10th resolution. He noticed with high commendation the efforts of those benevolent ladies at Stonehouse, who had previously established a Missionary society, which had already done great things.—Seconded by Mr. Kennard, of Dock.

Rev. Mr. Worden, of Liskeard, moved the 13th resolution; and observed that the religion of Christ was *love*, love to God and man. It was a generous expansive principle, which embraced the whole of mankind, and led to ardent and unintermitting attempts to diffuse happiness all around. While we are in our natural fallen state, very different principles inhabit our breast, and like inhuman Cain we ask, "Am I my brother's keeper?" But as soon as religion enters our hearts, we become new men, and we long for the salvation of all mankind. It was therefore quite congenial to this second nature to support missionary efforts. But if unhappily there were any present who were devoid of this principle, he would advise them to be liberal to this cause as a means, *(not a price)* of procuring it; and also to express their gratitude to God, that he yet indulged them with opportunities of seeking his favour.—Seconded by Mr. R. Geake, of St. Germans.

The 14th was moved by Mr. Hoblyn, of Dock. Language, he said, was totally inadequate to convey an idea of his feelings. Forty years had he been in the path to Zion, but never was he so truly blessed as to-night. The lively speeches which had been delivered had animated, encouraged, and invigorated his soul. Would to God every one might feel the same! He related a circumstance which he said he should never forget, respecting the late venerable Dr. COKE, when last in this neighbourhood. He accompanied him one evening to Oreston, and while preaching to the congregation, which was uncommonly large, the Doctor exclaimed, "If I thought the Missionary cause would stand still for want of Missionary exertions, it would break my heart!" It went through the congregation, and produced a sympathetic emotion in all; the effect of which was displayed by the generous manner in which they came forward at the collection immediately afterwards.—Seconded by Mr. Lane, of Dock.

The Rev. Mr. Toase, while moving the 15th resolution, dwelt on the importance of prayer, as the great appointed means of securing the divine blessing on Missionary attempts. He called the attention of the meeting to the present state of France, the numerous population of which, may, in general, be divided into two classes, viz. Roman Catholics and Infidels. We had however, some members of society there; and the numbers of enlightened French prisoners, lately returned, might eventually introduce regular missions into that country. He read a very interesting letter which he had just received from a French gentleman, recently returned from the prison ships at Chatham, who intreated to know if he

could, by any means, further the benevolent designs of the Methodists, in sending the Gospel to France.—Seconded by Mr. Jarrett, of Dock.

The chairman having left the chair, the Rev. S. P. Woolley rose to propose a motion of thanks, and spoke in nearly the following words: "This has been the happiest night of my life. It was an awful providence which removed from our head, the indefatigable COKE: but we cannot doubt of raising pecuniary supplies, when so many are willing to help. A voice enjoins us *to go forward:* and we reply, 'We will go forward.' It is my full resolution again to visit the torrid zone; and when I arrive, I will acquaint our coloured brethren with what I have seen to-night; and O! how will the tears flow down their sable cheeks—tears of gratitude and joy, infinitely more expressive than the most laboured forms of speech." He then put the motion; which was seconded by Mr. Hunt, of Dock. The meeting then concluded with singing and prayer. A season more replete with generous sentiment, lively interest, or, we hope, more calculated to produce permanent good, has seldom been witnessed in this neighbourhood; and we anticipate with joy, the promotion of similar societies in every part of the kingdom.

Plymouth Methodist Missionary Society.

ON November 16, the day after a Methodist Missionary Society had been formed at Dock, a similar one was formed at Plymouth. Divine service commenced in the Methodist Chapel about 10 o'clock in the forenoon. The Rev. S. P. Woolley was to have preached, but after singing and prayer, it was judged expedient to omit the sermon, and proceed immediately to business. The Rev. Mr. Seckerson was called to the chair, and when a few more verses had been sung, the Rev. Mr. Mends again engaged in prayer. The chairman then rose to address the audience, and to state the object of the meeting. The speeches delivered upon the occasion are worthy of the greatest publicity, but having quoted so largely from the account of the Dock meeting, our limits oblige us barely to say, that that at Plymouth justly merits our warmest and most decided approbation.

Extract of a Letter to Mr. W. COLLINS, *from* Mr. W. BROMLEY, *late Pay-Master to the 23d Regiment.*

Halifax, Nova Scotia, March 9, 1814.

MY DEAR FRIEND,

I TAKE the earliest opportunity of acquainting you with all my plans, under Providence, for the welfare of my fellow creatures. We have had extraordinary success in the province of New Brunswick, in establishing a School for the benefit of the poor Indians. At the head of this Institution is Sir Thomas S——z, the worthy brother of Sir James S——z. I have, also, reason to bless God for the encouragement which I have received here. Last night I delivered an address to about one thousand persons, on the deplorable state of the Indians; and I never before saw so much decorum at any public meeting. It was held in the old Theatre, now the Acadian School.

The heads of my address were as follows:—1. The natural disposition and the intellectual powers of the Indians. 2. The causes of their jealousy and suspicions of the Europeans. 3. Their fidelity and strict observance of their treaties of peace with the English. 4. The probability of their acceding to any wise plan that may be proposed for their civilization. 5. The cause of the failure of the plans hitherto adopted by the British Government, or benevolent individuals. A provisional committee was unanimously chosen on the occasion, to correspond with the Society at St. John's, and collections will be immediately made for the support of the Institution. Sir John S——e is a warm friend to the Institution. After the meeting, he invited me to dine with him the next Tuesday; hence, I shall have an opportunity of conversing with him on the subject.—Our opponents are silent, and the School flourishes beyond my most sanguine expectations.—No less than four hundred children have been admitted; and hymns and prayers, and moral and religious instruction, have taken place of vice and immorality.—But will you believe me when I tell you, that the present schoolmistress, who has the charge of the females, trod the very stage, as an actress, on which she is now teaching the children. She has become a very serious character; and while she now performs her part with the girls on the stage, I, with a master, am superintending the

boys in that part formerly called the pit. "O! to grace how great a debtor!"—The children make a rapid progreſs; and the ſyſtem eſtabliſhed here will ſhortly ſpread over the whole of Britiſh America. The two houſes of repreſentatives having expreſſed their warmeſt approbation of it, applications are conſtantly made for my aſſiſtance in the country; and I have the ſatisfaction of informing you, that a pious Engliſhman, lately arrived, has taken his departure for Liverpool, (Nova Scotia;) that he has acquired a knowledge of the ſyſtem adopted in our ſchool; and that he will be enabled to eſtabliſh a ſchool there upon the ſame plan. The Bible Society goes on moſt gloriouſly: ſubſcriptions for it are coming in daily. *Seventy* pounds were ſent to-day from Liverpool—and large ſums are collecting in all parts of the country.

The Tract Society is to meet to-morrow. Do ſend out plenty of tracts—ſeveral hundreds of the Dairyman's Daughter:—I wiſh I had ſome on my own account.

After eſtabliſhing a ſociety at St. John, on the Lancaſterian plan, I intend, God willing, to go into the woods, among the Indians. I have got ſome Vocabularies of their language:—ſend me any that are in London.

COMMUNICATION from the King of Perſia, to the Britiſh and Foreign Bible Society, relative to the late Rev. H. Martyn's Tranſlation of the New Teſtament into Perſian.

From His Excellency Sir GORE OUSELY, *Bart. Ambaſſador Extraordinary from His Britannic Majeſty to the Court of Perſia. Addreſſed to the Hon.* LORD TEIGNMOUTH, *Preſident of the Britiſh and Foreign Bible Society.*

St. Peterſburg, Sept. 20, 1814.

MY DEAR LORD,

FINDING that I am likely to be detained here ſome ſix or ſeven weeks, and apprehenſive that my letters from Perſia may not have reached your Lordſhip, I conceive it my duty to acquaint you, for the information of the Society of Chriſtians formed for the purpoſe of propogating the Sacred Writings, that, agreeably to the wiſhes of our poor friend, the late Rev. Henry Martyn, I preſented in the name of the ſociety (as he particularly deſired) a copy of his Tranſlation of the New Teſtament into the Perſian language, to His Perſian Majeſty, Fateh Ali Shah Kajar, having firſt made conditions that His Majeſty was to peruſe the whole, and favour me with his opinion of the ſtyle, &c.

Previous to delivering the book to the Shah, I employed tranſcribers to make ſome copies of it, which I diſtributed to Hajee Mahomed Huſſein Khan, Prince of Maru, Mirza Abdulwahab, and other men of learning and rank immediately about the perſon of the King, who, being chiefly converts to the Soofi Philoſophy, would, I felt certain, give it a fair judgment, and if called upon by the Shah for their opinion, report of it according to its intrinſic merits.

The incloſed tranſlation of a letter from His Perſian Majeſty, to me, will ſhew your Lordſhip that he thinks the complete work a great acquiſition, and that he approves of the ſimple ſtyle, adopted by my lamented friend, Martyn, and his able co-adjutor, Mirza Seyed Ali, ſo appropriate to the juſt and ready conception of the ſublime morality of the Sacred Writings. Should the ſociety expreſs a wiſh to poſſeſs the original letter from the Shah, or a copy of it in Perſian, I ſhall be moſt happy to preſent either through your Lordſhip.

I beg leave to add, that, if a correct copy of Mr. Martyn's tranſlation has not yet been preſented to the ſociety, I ſhall have great pleaſure in offering one that has been copied from, and collated with the original left with me by Mr. Martyn, on which he had beſtowed the greateſt pains to render it perfect.

I alſo promiſe to devote my leiſure to the correction of the preſs, in the event of your thinking proper to have it printed in England, ſhould my ſovereign not have immediate occaſion for my ſervices out of England.

I beg you to believe me, my dear Lord,
Your Lordſhip's moſt ſincere and faithful humble ſervant,
GORE OUSELY.

Tranſlation of His Perſian Majeſty's Letter, referred to in the preceding.

"In the name of the Almighty God, whoſe glory is moſt excellent.

"It is our auguſt command, that the dignified and excellent, our truſty, faithful, and loyal well-wiſher, Sir Gore Ouſely, Baronet, His Britannic Majeſty's Ambaſſador Extraordinary (after being honoured and exalted with the expreſſions of our higheſt regard and conſideration) ſhould know, that the copy of the goſpel, which was tranſlated into Perſian by the learned exertions of the late Rev. Henry Martyn, and which has been preſented to us by your Excellency on the

part of the high, dignified, learned, and enlightened Society of Chriſtians, united for the purpoſe of ſpreading abroad the Holy Books of the Religion of Jeſus (upon whom, and upon all prophets, be peace and bleſſings!) has reached us, and has proved highly acceptable to our auguſt mind.

"In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been tranſlated in a ſtyle moſt befitting ſacred books, that is, in an eaſy and ſimple diction. Formerly, the four Evangeliſts, Matthew, Mark, Luke, and John, were known in Perſia; but now the whole of the New Teſtament is completed in a moſt excellent manner: and this circumſtance has been an additional ſource of pleaſure to our enlightened and auguſt mind. Even the four Evangeliſts, which were known in this country, had never been before explained in ſo clear and luminous a manner. We, therefore, have been particularly delighted with this copious and complete tranſlation. Pleaſe the moſt merciful God, we ſhall command the ſelect ſervants, who are admitted to our preſence, to read* to us the abovementioned book from the beginning to the end, that we may, in the moſt minute manner, hear and comprehend its contents.

"Your Excellency will be pleaſed to rejoice the hearts of the abovementioned, dignified, learned, and enlightened ſociety, with aſſurances of our higheſt regard and approbation; and to inform thoſe excellent individuals, who are ſo virtuouſly engaged in diſſeminating and making known the true meaning and intent of the Holy Goſpel, and other points in ſacred books, that they are deſervedly honoured with our royal favour. Your Excellency muſt conſider yourſelf as bound to fulfil this royal requeſt.

Given in Rebialavil, 1229.

(Sealed) FATEH ALI SHAH KAJAR."

A letter from China, by the Rev. WILLIAM MILNE, *a Miſſionary at Canton, to the Committee of the Religious Tract Society, on the facility and importance of printing Religious Tracts for circulation in the Chineſe Empire.*

Canton, Feb. 7, 1814.

GENTLEMEN,

FROM the land of China, I beg leave for a moment to addreſs you. The benevolence of your truly valuable Inſtitution has flowed far and wide, but has not yet reached this "vaſt world of ſouls." Allow me, in the name of *Three Hundred Millions* of Pagans, a conſiderable proportion of whom can read, and all of whom underſtand the ſame language, to intreat that your chriſtian benevolence may be extended to them.

Fifteen thouſand copies of a Chineſe catechiſm and tract, both compiled by the Rev. Robert Morriſon, have juſt come from the preſs, and are to be inſtantly circulated as widely as we can. I am in expectation of leaving Canton on the 10th, to carry them to the Chineſe ſettlers in Java, Malacca, and Penang; but what are they among ſo many? Three hundred thouſand tracts would ſcarcely ſupply theſe ſettlers under our own government; and yet theſe 300,000 ſettlers are *not as one to a thouſand* of the population of their own country!

We cannot, however, go farther, till Britiſh Chriſtians enable us. For aid to print the Sacred Scriptures, we look to the "Britiſh and Foreign Bible Society;" for our own expenſes, in acquiring the language of the Heathen, and in ſupporting ourſelves, we look to the "Miſſionary Society;" and (will you allow me to add) for aſſiſtance to print tracts, we look to *you*. We are willing to take the labour; but we cannot pay for paper and printing without the kind aid of our friends at home.

Permit me to beg, that in the wide range of your extenſive plan, you may include the Chineſe Empire, which is the moſt populous, and of courſe, as an object for you, the moſt important on the face of the globe.

Such is the political ſtate of this country at preſent, that we are not permitted to enter it, and publiſh, by the living voice, the glad tidings of ſalvation. Tracts may, however, penetrate ſilently even to the chamber of the Emperor. They eaſily put on a Chineſe coat, and may walk, without fear, through the breadth and length of the land. This we cannot do.

The Chineſe people read much; and Mr. Morriſon informs me, that *tracts*, inculcating the worſhip of their dumb idols, and the reciting of the ſacred claſſics, have been in uſe for ages among them. They are ſent to the temples by individuals, who conceive that they have

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* I beg leave to remark, that the word "Tilawat," which the translator has rendered "read," is an honourable ſignification of that act, almoſt exclusively applied to the perusiug or reciting the Koran. The making use, therefore, of this term or expreſſion, ſhews the degree of reſpect and eſtimation in which the Shah holds the New Teſtament. *Note by Gore Ouſely.*

obtained favours from their gods, and are diſtributed, gratis, to all who will receive them. The circulation of tracts is no new thing in China; though, alas! the matter of them has been of little moment; no doubt of dangerous conſequence.

From this paragraph, Gentlemen, you will ſee, that this country poſſeſſes advantages, and a field for the circulation of religious tracts, above many.

In hopes that we may be aided by you to print many thouſand copies of important tracts in the Chineſe language, I conclude, with my earneſt deſires and prayers for the increaſing proſperity of the Religious Tract Society, and for the comfort and ſpiritual welfare of all its friends.

I am, Gentlemen, your very humble ſervant, at command, in whatever relates to the kingdom of righteouſneſs and peace,

WILLIAM MILNE.

At the reception of ſuch intereſting intelligence from this devoted and excellent miſſionary, the committee of the Religious Tract Society felt a high degree of pleaſure, which they hope will be cordially and fully ſhared by every reader of his letter: and as the ſubject required immediate conſideration, a ſpecial meeting was held, at which it was agreed to devote *one hundred pounds* to the printing of tracts in the Chineſe language.

But the committee could not help regarding this object as one of the moſt important that ever came under their deliberation, and that ever was connected with the purpoſes and exertions of the Religious Tract Society. They felt that the ſum which they have appropriated to it, is large, and will bear heavy on the funds of the Inſtitution; but yet, that it will be ſcarcely ſufficient to *commence* the printing and circulation of tracts, among the Chineſe ſettlers in Java, Malacca, Penang, &c. and that the proſecution of this good work, with the purpoſe and proſpect of introducing religious tracts into the Chineſe Empire, will require and deſerve continued and very great aſſiſtance. It was, therefore, deemed neceſſary and expedient that the ſupporters of the Religious Tract Society, and the religious public, ſhould immediately be acquainted with the acceſſion of this vaſt object to the other concerns of the Inſtitution, with the means which God hath raiſed up for carrying it into effect, with the encouraging circumſtances which are connected with the commencement of the work, and with the ſum which has already been appropriated to it.

The Empire of China, which is ſuppoſed to include almoſt a third part of the population of the earth, has long preſented a moſt intereſting and affecting ſpectacle to the chriſtian philanthropiſt. He has been deeply grieved to behold ſuch a mighty maſs of blind and ſtupid idolatry, with all its attendant degradations and cruelties; and has eagerly looked for the interpoſition of a merciful Providence, by which that goſpel might be introduced into China "which is mighty through God to the caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God."

This long-expected time appears to have arrived. Mr. Morriſon, a truly Chriſtian Miſſionary, has acquired the Chineſe language; has tranſlated and publiſhed the New Teſtament in that language; two thouſand copies of this holy volume are now in courſe of circulation, and alſo fifteen thouſand religious tracts. He has been joined by Mr. Milne, who promiſes to be a very able co-adjutor; and although they are not at preſent permitted to enter China, yet the diſperſion of the ſcriptures and the tracts among the numerous Chineſe who dwell on the borders of the Empire and in our eaſtern ſettlements, will ſurely introduce the light and truth of the goſpel into the very heart of that kingdom; and to the attention of Three Hundred Millions of people, who are characteriſed as "reading much, and among whom tracts, inculcating idolatrous impieties, have been known and uſed for ages."

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. W. TURTON to the Miſſionary Committee.

New Providence, Oct. 21, 1814.

OUR ſocieties are ſtill increaſing in theſe iſlands. The Lord has ſo proſpered his word in Harbour Iſland, as to make it an inſtrument of ſalvation from the guilt and dominion of ſin, to many who have been added to our number. The Lord has owned the labours of brother Dowſon, and the church is greatly enlarged. Brother Rutledge brings good accounts from Eleuthera, concerning the ſteadfaſtneſs and integrity of the people; he ſays, that there are there as ſteady and experienced Chriſtians as in any part of the diſtrict.

Our chapel in this place is completely nished; and we have a good dwelling-ouse. Many of the people here, both Vhites and Blacks, are sound experi-nced Christians, who are determined to o on to perfection. Surely God, of his oodness, works powerfully for his own lory in these islands. The poverty of he people on the out islands, causes a ood deal of our expenses to fall on the ommittee; were they as able to assist he work among them, as they are to ain us, we should be independent of ny other help.

The preachers in the out islands have any inconveniences to grapple with: 'e have no friend from whom we can orrow till the end of the year; and ometimss I am at a loss to know how o supply a preacher with necessaries: his is indeed a great inconvenience, but he Lord opens a way for us, and the rospect of doing good to our fellow-reatures, supports us under all our dis-dvantages. The poor white people in he islands, appear willing to flee from he wrath to come; and I am sure that nore places than it is in our power to isit, would gladly receive the word of econciliation. We have, it is true, some nemies, but it is so generally known hat our designs are purely to do good, y the diffusion of religious truth, that he mouths of those who would oppose us, are stopped; and blessed be God, in whose hands are the hearts of all men, he makes a way for the spread of his glorious Gospel.

This town has been in great distress for want of American produce, and trade has been at a stand, on account of the war with that country.

In a letter of the above date, Mr. Turton says to Mr. Blanshard: "I am happy to say, that many are added to our society in Harbour island this year; and in this place, and Eleuthera, the work is greatly deepening. God has visited us this year in an extraordinary way, with such thunder storms as the old persons here had never witnessed before: and late in the season, with a gale which has greatly injured the crops. I have often thought so, and often told the people, that the last two years' visitations have been a loud call to the inhabitants of those islands to turn to God with all their hearts."

We are happy to inform our readers, that the Methodist Missionaries for the East, who left Bombay on the 16th of last June, arrived safe in Ceylon, after a pleasant voyage of about a month; and that many of the people of Columbo were anxious to congratulate them on their arrival.

LONDON METHODIST MISSIONARY SOCIETY.

OUR readers will naturally expect some further account of the Methodist Missionary Society recently formed in London, as well as a part of the speeches delivered upon the occasion. The Rules agreed upon are so similar to those of the Leeds Society, which appeared in one of our former numbers, as to render the insertion of them unnecessary. The arrangements for carrying the resolutions adopted, into execution, are forwarding with all possible expedition; and we are happy to state, that the affairs of the Society are in a state of growing prosperity.

The speeches delivered upon the occasion have been deemed of sufficient length and importance, to render the publication of them by themselves expedient; and as a Pamphlet, containing the whole of them, will shortly make its appearance, we must confine ourselves, at present, to the giving our readers an extract from the introductory Speech delivered by Dr. CLARKE.

"CHRISTIAN FRIENDS, AND BRETHREN,

"As we are met together to consult how we may most effectually communicate the blessings of the Gospel to those nations and people who are destitute of this heavenly treasure; it may not be amiss to enquire *how* we ourselves became possessed of so great a gift: and by what *means*, and at what *time*, our happy country, once full of gross darkness, became illuminated by this Divine light?

"The information we have on these points comes, partly from *tradition*, and partly from *authentic history*. The latter does not reach so *high* as the former; nor is it so *circumstantial*; but they have been in early times so blended with each other, that with some, the *genuine history* has been confounded with *uncertain traditions*, and so rejected; and the *tradition* has been by others, taken for *authentic history*, and all its extravagancies adopted. In these circumstances, we find it difficult to dis-

cern truth from falsehood; and are obliged to go to writers of other countries, for that information which we are afraid to receive from those of our own.

"Where, however, the voice of *tradition* has been strong, unvarying and continued; it is reasonable to suppose that it contains, at least, the *outlines* of truth: and it would be as absurd to reject all it utters, as it would be dangerous to receive all its amplifications and details.

"1. The *tradition* which is of the highest antiquity, and has been the most generally received by our ancient historians, and by the nation at large, is that which attributes the introduction of the Word of Life into Britain, to Joseph of Arimathea. The substance of this history is as follows:

"About 63 years after the incarnation of our Lord, and 30 after his ascension, Joseph of Arimathea, who had buried our Lord's body in his own tomb, was furnished by Philip the Evangelist with eleven disciples, and sent into Britain to introduce the Gospel of Christ in place of the barbarous rites of the Druids. With these rites, as well as with the people, the Roman empire had become well acquainted through the writings of Julius Cæsar.

"These holy men, on their landing, applied to *Arviragus*, a British king, for permission to settle in a rude and uncultivated spot, called *Ynswytryn* by the British, *Avalonia* by the Romans, and *Glæstinʒ-byrig* by the Saxons; and is still known by the name of *Glastonbury*. Their petition was granted, and *twelve hides* of land were assigned for their support; and the place is to this day, denominated the *twelve hydes of Glaston*. Here, according to this tradition, the standard of the Cross was first erected; and a chapel made of *wicker-work*, was the first church, or oratory, of God in Britain! See Dugdale's *Monasticon*, Vol. I.

"How famous this place became afterwards, it is not necessary here to enquire; nor shall I stop to mention, much less confute, the silly legends that have been so connected with this tradition as to render the whole almost incredible.

"Allowing the main circumstances to be true; we find from this earliest tradition, that the first establishment of Christianity in this country, was owing, under God, to the exertions of *Missionaries*: a subject that will gain increasing light as we descend with tradition and history.

"2. It is not to be supposed that these first labourers would be left long without help, as Christianity was making the most rapid progress in every part of the Roman empire; and a considerable connexion subsisted at that time, between the Roman government, and the British Isles:—The Romans kept up this intercourse, principally, for the sake of extending their conquests, and establishing those which they had already made: but such was the *divided* and *distracted* state of Britain, that the Gospel was not at all likely to get any *general* footing, as, in many cases, there was scarcely any communication between the different districts of the same country.

"3. That the conquests of the Romans were extended in this island, in the apostolic age, we know to be a fact sufficiently ascertained by history; and particularlyunder the emperor Claudius, who came hitherto in person about A. D. 43; and an ancient *inscription* has given some learned men cause to believe that the Gospel was first introduced by a Christian lady, named *Pomponia*, wife to *Plautius*, one of the generals of the Roman emperor; who is supposed to have made the Christian doctrine known to her domestics, and the whole circle of her acquaintance, whilst resident in Britain.

"4. That *St. Paul* meditated the conversion of the whole world, and purposed to carry the glad tidings of Christ crucified every where, his own history sufficiently proves. We need not, therefore, wonder to find *his* name in the traditionary records, among those who first planted the Gospel in Britain. *St. Clement*, who was contemporary with this apostle, and whose epistles are still preserved, and are an invaluable record of the remotest Chrsitian antiquity, (if his words be not misunderstood,) is supposed to assert the fact. The passage to which I refer, is in the fifth chapter of his first epistle to the *Corinthians*, where, speaking of St. Paul, he has these words, κηρυξ γινομενος εν τη ανατολη και εν τη δυσει—δικαιοσυνην διδαξας ολον τον κοσμον και επι το τερμα της δυσεως. *He became a Herald to the East and to the West; he taught the whole world righteousness, coming even to the* BOUNDARIES *of the* WEST. By the words τερμα της δυσεως, *the boundaries of the West*, Bishop Stillingfleet strongly argues, that Britain alone is intended; though others suppose that *Clement* refers to *Spain*.

"5. To St. *Peter*, and to *Aristobulus*, one of the domestics of the Roman emperor, mentioned Rom. xvi. 20, this honour has also been given, but on more dubious evidence, which it is not necessary here to produce.

" 6. That this nation was converted to the faith of Christ by those who had eing *disciples of our Lord*, was the early and constant belief of our forefathers. his runs through all our *histories*, and even through some of our *regal acts*. In he *charter*, granted by Henry II. in the Year of our Lord 1185, for the rebuilding f Glastonbury Church, which had been burnt; he styles it *mater sanctorum et umulus sanctorum, quam ab ipsis discipulis Domini edificatam*, 'the mother and urying place of the saints, founded by the *very disciples of our Lord*;' and adds, *enerabilis habet antiquorum authoritas*, 'it has the venerable authority of the ncients.' This church was the *head* of all ecclesiastical authority in these nations, ill the year 1154, when Pope *Adrian* IV transferred that honour to *St. Albans*.

7. " The story of *Lucius*, king of Britain, who, in A.D. 156, is said by the *Venerable Bede*, to have embraced the Christian faith, and who is called the *first Christian king*, is generally known. Bede says that this king wrote a letter to *Eleutherus*, bishop of Rome, praying that he might be instructed in the Christian faith: which was accordingly done. See *Bedæ* Hist. Eccles. lib. i. c. 4. *Salutaris lux Evangelii*, *Fabricio*, p. 406.

" This is the most uncertain of all the traditions which we have relative to this important event: and were we to suppose, that the Christian religion was *first* introduced here under the auspices of this king, we should then have *one solitary* proof, that God had departed from his general way of disseminating His truth among mankind; which is *beginning with the* LEAST, *and going to the* GREATEST: not beginning with *kings*, and then proceeding to their *subjects*:—but to hide pride from man, converting the *lowest* even of the subjects; and, by their means, converting the *kings* themselves. The truth seems to be this, that although Christianity was introduced here long before the time of *Lucius*; yet, Lucius, knowing the Christian religion, and finding the means of propagating it in his own district were very inadequate, might send to *Eleutherus*, for additional help: and from this, the zealous Romanists might take occasion to say, that king *Lucius* was converted by Roman missionaries.

" On reviewing all these alledged authorities for the *early* introduction of Christianity into this country; it may be said, 'The traditions themselves render the thing uncertain and incredible; the same fact being attributed to so many different persons.' I confess that this objection has, with me, no weight: different persons may be constantly enough said to have introduced the Gospel into different parts of the island; some in the *north*, some in the *south*, some in the *west*, and some in the *east*: for, such were the divisions and government of the Britons in those ancient times, that Christianity might have a firm footing in the *isle* of *Avalon*, without being known in the *isle* of *Thanet*; and he who brought it first to *Kent*, might suppose himself the introducer of Christianity into England, though it had existed long before in *Somerset*.

" Having gone, as far as I judge necessary, through *traditions* which must be allowed to be less or more uncertain, though by no means to be disregarded; I shall come now to *positive testimony*, which is incapable of being suspected; and which will prove that Christianity had an establishment here, long before the Romish Church pretends to have given our countrymen the blessings of the Gospel.

1. " The *first* decisive testimony I meet with is in TERTULLIAN, who flourished neareſt to the *apostles*, about the middle of the *second* century. In his book, *Adversus Judæos*, cap. 7, *De Nativitate Christi*, speaking on the words of David, Psal. xix. 4, *Their line is gone out through all the earth, and their words to the end of the world*. 'In whom,' says he, " have all the nations of the earth believed, but in *Christ*? Not only Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia and Cyrene, and strangers of Rome, Jews and Proselytes, and the other nations; '*etiam Hispaniarum omnes termini, et Galliarum diversæ nationes, et* Britannorum inaccessa Romanis loca, *Christo vero subdita*, &c. but also all the boundaries of the Spaniards, all the different nations of the Gauls, and *those parts of* BRITAIN which were inaccessible to the Romans, are become subject to Christ.'—This is another proof that the Gospel was established here before the middle of the *second* century; and how long *before*, we cannot pretend to say.

2. " The *second* testimony which I shall produce is that of ORIGEN, who flourished about A.D. 220. In his *fourth Homily* on *Ezekiel*, speaking of 'the Prophecies which the Jews allowed to refer to the advent of the Messiah,' and particularly on the words, *The whole earth shall shout for joy*, he says, 'The miserable Jews acknowledge that this is spoken of the presence of Christ; but they

are ſtupidly ignorant of the *perſon*, though they ſee the words fulfilled. *Quando enim terra Britanniæ ante adventum Chriſti, in unius Dei conſenſit religionem? When*, before the advent of Chriſt, did the *land of Britain* AGREE *in the worſhip of one God?* When did the land of the Moors, when did the whole globe at once agree in this? But now, on account of the churches which are ſpread to the uttermoſt bounds of the world, *the whole earth, with rejoicing, invokes the God of Iſrael.*' ORIGEN. Op. Vol. III. p. 370. From this it is evident, that the Chriſtian religion had been, even before his time, planted in Britain; and at leaſt in the diſtricts beſt known to the Romans, it had pretty generally prevailed.

3. "The next teſtimony I ſhall produce, is that of St. ATHANASIUS, taken from his *Apologia contra Arianos*, c. 1. written about A. D. 350, where, mentioning his trial before the council of *Sardis*, at which there were more than 300 *Biſhops* preſent, εξ επαρχιων Αιγυπτου, Λιβυης—Ιταλιας—Σικελιας, Αφρικης πασης, Σερδανιας, Σπανιων, Γαλλιων, Βρεταvιων· "from the provinces of Egypt, Lybia—Italy—Sicily, all Africa, Sardinia, the Spaniſh, Gallic, and *Britiſh* territories.' From which we find, that, in his time, there were churches in the Britiſh iſles: and their *Biſhops* were of ſufficient conſequence to be cited to this grand and important council.

4. "The laſt teſtimony which I ſhall cite from the *Ancients*, ſhall be that of St. CHRYSOSTOM, who flouriſhed about A. D. 400. In his work, entitled *Oratio contra Judæos et Gentiles*, quod Chriſtus ſit Deus, Tom. I. p. 576. Edit. Benedit, after ſhewing that in a very ſhort ſpace of time, the knowledge of Chriſt crucified was diffuſed over the world, ſo that the heathen nations were converted to God, their own ancient laws and cuſtoms changed, and idolatry deſtroyed, ſo that Chriſtian ſolemnities ſucceeded to Pagan myſteries, he adds theſe words: 'In every place altars are erected, among the Romans, Perſians, Scythians, Moors, Indians, τι λεγω; υπερ την οικουμενην καθ' ημας και γαρ αι Βρεταvικαι νησοι, αι της θαλαττης εκτος κειμεναι ταυτης και εν αυτω ουσαι τω ωκεανω, της δυναμεως του ρηματος ησθοντο, και γαρ κακει εκκλησιαι και θυσιαστηρια πεπηγασιν. What ſhall I ſay? even beyond our habitable world: for the *iſlands* of BRITAIN, which are ſituated beyond our ſea, in the very ocean itſelf, have felt the power of the word; and even there, churches are built and altars erected.' *(To be continued.)*

POETRY.

REV. SIR,

THE following lines appeared a few weeks ago in a provincial paper; if you think they poſſeſs ſufficient merit to entitle them to a wider circulation, they are at your ſervice. H.

LINES

ON THE DEATH OF THE REV. DR. COKE,

Who died on his paſſage to Bombay, on a Miſſion to propagate Chriſtianity in the Eaſt Indies.

Say, penſive Muſe! why heaves the latent ſigh?
Or why the falling tear, or languid eye?
In melting themes, my ſoul thy ſorrows pour,
At parted worth which here exiſts no more.
Oh! generous Coke! thou learned ſocial friend,
In whom philanthropy did far tranſcend
Thy other virtues; every ſmiling grace
Circl'd thy brow, and centred in thy face.
To foreign climes thy active ſoul aſpir'd,
Anxious to preach the word, by God inſpir'd:
In holy tranſport led, thou oft haſt been
Thro' devious ways, and deſert paths unſeen;
Nor ſtopp'd thy progreſs thro' the vaſt extent,
Of Carib iſles, or weſtern continent.
Borne on the wings of evangelic zeal,
He fled, the Goſpel myſt'ry to reveal:
He fled, at Pity's call, to ope' a door,
And preach ſalvation to the heathen poor:
To ſable tribes in ignorance profound,
Gladly proclaim'd redemption's joyful ſound;
Ten times th' Atlantic croſs'd, to point the r
Which leads to happineſs, to heav'n, to God
Bleſt Miſſionary! like Raphael thou haſt ſto
And all oppoſing powers combin'd withſtoo
Brav'd death in many a ſtorm—or burning r
Or, unprotected in the wildſome way:
A ſecond Paul, in raging ſurges toſt,
Intent to publiſh CHRIST on every coaſt.
The proſpect brighten'd, and his ſoul new fi
New ſcenes preſented what his views admi
Exulting in the favour'd grant * he ſtood,
And long'd again to ſtep beyond the flood;
In Aſiatic climes the truth proclaim,
And ſpread the knowledge of the Saviou
name.
But, ah! dear ſaint, thy glorious work is do
Thy race is ended, and thy glaſs is run.
"Servant of God, farewell;" 'tis Jeſu's vo
Bids thee with him eternally rejoice.
Go, thou departed ſpirit, banquet there,
While we are left to mourn thy abſence he

Myſterious Providence—perplexing maze
To us how dark, how intricate thy ways
How blind are mortals, how unfit to ſcan
Or "juſtify the ways of God to man."

* *The recent revival of the Eaſt India Ch ter, in which liberty is given to propagate Chriſtian Religion in that country.*

Bilborough, Nov. 2. W. H

London: Printed at the Conference-Office, 14, City-Road; By Thomas [illegible]

THE

METHODIST MAGAZINE,

FOR MARCH, 1815.

BIOGRAPHY.

MEMOIR OF MR. THOMAS TREGOSS.

To the Editor of the Methodist Magazine.

Sir,

THE following memoir of Mr. Tregoss is chiefly taken from Mr. Clark's account of that excellent man. His life was printed in a separate volume: but this, as well as Clark's Lives, is become very scarce, and difficult even to be borrowed. A life so full of incident, I have rarely met with; so much of the *utile dulci*, I have seldom seen combined. From a conviction that it will be both new and profitable to a great majority of your readers, I have sent it for insertion in the Methodist Magazine.

Your's, very affectionately,

JONATHAN BARKER.

Mr. Thomas Tregoss, of Exeter College, Oxford, was born at St. Ives, near the Land's End, in Cornwall, of an ancient and noble family. William the Conqueror created John Tregoss a baron, who died without issue; and Henry Tregoss sat as a baron in Parliament, in the 35th year of Henry I. Robert Tregoss was one of those lords that sided with the earl of Leicester, against Henry III. But this family, with all its dignities, came to ruin; which was considered as the righteous judgment of God, for a horrible instance of fraud, injustice, and cruelty, towards the widow and fatherless. Mr. Thomas Tregoss, who viewed the matter in this light, offered many fervent prayers for the removal of this curse. Both his parents, however, were pious persons, of the puritanical stamp, and they were careful to train him up in learning and religion. He was very early inclined to the work of the ministry; and though he at first appeared to be of a dull capacity, his faculties afterwards brightened, and he made good progress in literature, under the tuition of Mr. Francis Howell; and he gave such hopeful signs of piety, that Dr. Conant admitted him to communion in his church. A sermon

of his, on Hosea vi. 4, had struck great terror into his conscience, though the effects of it, after a time, vanished away; so that he was not (as he was afterwards persuaded) then brought to a thorough conversion. He was afterwards recovered to such a seriousness of spirit, and possessed such ministerial gifts, that when he left the University, and returned to St. Ives, the people there, upon hearing him preach, invited him to settle among them as their minister. Though he, at first, modestly refused, he, at length, yielded to their importunity, and, after spending some time among them, he was set apart to the pastoral office, August 17, 1657. He continued there two years, and approved himself a close student, and a constant, faithful preacher.

The first summer that he was here, he witnessed a remarkable event of Providence. This town depended much on the pilchard fishery. The fishing season was nearly expired, and no pilchards appeared, which greatly distressed the inhabitants. Mr. Tregoss hereupon advised them to keep a day of humiliation and prayer. They accordingly did so, and the very next day, there appeared great shoals of fish, of which they caught a large quantity. But the next summer, the fishermen having taken a great number of pilchards on the Saturday, were busy in drying their nets, &c. on the Sabbath, when he reproved them for it, telling them, that they justly provoked the Lord to withdraw his blessing; and it fell out accordingly; for, from that time, to the end of the season, they utterly failed of success.—In the year 1659, Mr. Tregoss removed to the vicarage of Milor and Mabe, from whence he was ejected, by the Act of Uniformity; upon which he preached twice every Lord's-day in his own family, where several others, who had experienced the comfort of his ministry, attended. This being reported to the lord-lieutenant, he committed him to the custody of the mareschal, for his refusing to take the oath appointed for the militia. After three months confinement, during which time he preached to the prisoners, and others who came to hear him, he was released by an order from the deputy-lieutenant. In September, 1663, he removed to the house of the baron of Kigilliack, in the parish of Badock, near Penrin, where he kept up his meetings on the Lord's-day, to which many flocked, "as doves to their windows." The next year, he and his wife, as they were one night in bed, felt a terrible earthquake, the shock of which none perceived but themselves. This was but an emblem of that trembling which he afterwards felt in his conscience.

On January 1, 1665, he was led to preach on Luke xii. 47, when he shewed what a dangerous thing it is to sin against knowledge. When the duties of the day were over, the Lord brought his own sins to his remembrance, and one above the rest, in such a manner as led him to conclude, that he had never been thoroughly converted; and that text, Heb. xii. 17, occasioned

him inexpressible terror. He applied himself earnestly to prayer, but, for five weeks, he was kept under the spirit of bondage, till he met with a passage in a good book, relating to the love of God in Christ, which was the means of affording him consolation; and on the following Sabbath, he experienced the delightful exercise of repentance and evangelical faith, in contemplating the promises of the Gospel, and the sufferings of Christ; after which, he was carried on in the discharge of his duties, with more enlargement and affection than ever. From this period he dated his conversion; for though, for a considerable time, his conversation was irreproachable, his labours in the ministry indefatigable, and his zeal for non-conformity ardent, he now looked upon all his former good deeds as splendid sins, and as a continued series of formality and hypocrisy, notwithstanding all that his friends urged to the contrary. He lamented the condition of the church, that so many were made ministers in it, before they were real Christians, and expressed his fears, that not a few, who, in the esteem of men, pass for good and able ministers, will at last, when they come to be "weighed in the balances, be found wanting." He was the more confirmed in his apprehensions concerning himself, by this circumstance, that, notwithstanding all his labours in the ministry for some years, he could not say, that God had made him the instrument of conversion to one soul; whereas, afterwards, he had many seals to his ministry.

Soon after this great change, he was brought low, both in body and mind, so as to apprehend that his death drew near; but he was soon encouraged to hope, "that he should not die, but live and declare the works of the Lord:" and he experienced a remarkable answer to his prayers, in being almost instantaneously restored, so as to be able to walk with ease, on rising up from prayer, (though before he could scarcely stand,) and even to go through the services of the next Lord's-day with vigour. He now found more than ordinary assistance in his studies, and in his ministry. He also felt increasing desires to extend his usefulness. On reading that text, Matt. ix. 36, his compassion to the multitude around him, "who were as sheep having no shepherd," was powerfully excited. His thoughts were directed to the parish of Mabe, and finding, on enquiry, that there would be no minister there the Lord's-day following, after deliberating on the matter, he resolved to go, and offer his services. He found the people willing to hear: and he preached without any disturbance. But the report of what he had done, was soon spread abroad, and reached the ears of justice Robinson, who came to Mr. Tregoss's house the next Lord's-day, where he found him preaching, and took the names of all present, requiring him to give security for his *good behaviour*, or surrender himself to the constable upon his order. He promised the latter, but the

former, which he understood of *preaching*, he refused, and in the afternoon he preached again. The following Sabbath, he again went to Mabe, and preached without any interruption, but was immediately served with a warrant to appear before Mr. Robinson the next Tuesday. He went, and boldly justified his conduct; but was committed to Launceston jail for three months; where he enjoyed much spiritual comfort, and was useful in preaching to his fellow prisoners, and to such as came to visit him. When he was set at liberty, he kept a day of thanksgiving. But he had not been above four days at home, when Robinson gave it out, that he would soon send him back to the place from whence he came. He had accordingly appointed another Justice of peace to meet him on the next market-day, to join in a warrant for a second conviction of Mr. Tregoss, and to prosecute some others for holding conventicles. But in the mean time he was gored by his own bull, which was never known to do any hurt before, and he soon died of his wounds.

August 20, Mr. Tregoss went and preached again at Mabe church, as also on that day fortnight, spending the intervals with much activity in his Master's service at other places. His friends would have dissuaded him from preaching publickly, but he could not in conscience desist; and, therefore, on the 18th of the next month, he was again committed to the same prison. He went cheerfully, under a persuasion that God would appear for him and his family, which he did in a remarkable manner. In this second imprisonment, he was useful to many souls, and enjoyed delightful tokens of the divine presence, as also some intimations of future providences.—December 14, he was released: upon which he again kept a day of thanksgiving.—On January 8, he preached twice at Mabe, without interruption, though, while he was there a constable went to his own house, with another officer, in order to seize him. The following week, his house was twice searched for him, but he again escaped, having set out on a journey into the east part of Cornwall, from whence he went into Devonshire, making a circuit in his way home, preaching wherever he went: and he had great encouragement in the fruit of his labours.—On his return, February 4, he went again to preach at Mabe, when a constable, with a warrant, apprehended him, as a dangerous and seditious person, though he never meddled with state affairs, or with the church, and always prayed fervently for the king. Being now under the custody of the mareschal of Bodwin, he was brought to an acquaintance with several persons who received much good from his ministry. He continued in this prison till September, 1667, and was released by a special order from the king, according to a secret persuasion in his own mind, while he was at prayer.—In the February following, coming to preach his Monday's lec-

ture, at Penrin, he was taken with a fever. On the Lord's-day morning, he felt much concern for his people, as he had no one to supply his place, and, therefore, he resolved, weak as he was, and against the entreaties of his friends, to rise and preach. He took that text, Isa. xl. 3! and to the great astonishment of all, as well as of himself, he found his strength increase, so that he preached three times that day, and at night he found himself well, nor did his disorder return.

In the beginning of the year 1669, the number of his hearers being much increased, the meeting was removed into a large barn, till being summoned by the proprietor to quit his house, he removed to Penrin. But, previous to this, a mittimus came from the Quarter Sessions, grounded on an information given by the bishop, to send him again to Launceston jail. When the constables came to serve the warrant, one of them, more violent than the rest, dropped down, with the mittimus in his hand, as if he were dead. He was, after a time, recovered, but went away without executing the warrant. In a few days they came again for this purpose, but had not power to take Mr. Tregoss to prison.—At the summer assizes, having some business at Launceston, he was invited to make a visit to the North West part of Devonshire, when he preached in a private house at Torrington, for which he was committed, with several others, to Exeter jail; but they were all bailed. In this journey his ministry proved useful to many souls. This encouraged him to lay himself out to the utmost of his strength, for improving all opportunities of doing good. The bill preferred against him at Exeter, obliged him to attend the two next assizes, and he was at length freed by proclamation. In these journies he had further advantage for propogating the gospel. It was remarkable, that some of the persons who discovered the greatest malice against him for preaching at Torrington, were soon after cut off by unnatural deaths, of which he himself gave an account in a letter to a friend, dated Penrin, September 16, 1670. Among other instances was that of one Dennis, who had expressed great joy at the surprisal of this conventicle, and whose wife had bitterly exclaimed, when Mr. Tregoss was taken, "Hang the rogue, hang him on the sign post, or the next tree." This unhappy man soon after hung himself in his own study, and his estate was forfeited.

About this time Mr. Tregoss's mind was much taken up in conversing with the state of the saints departed, who were martyred for the testimony of Jesus, which he expressed in a letter to a friend: a prophetic intimation of his own approaching dissolution. He still proceeded, however, in his unwearied labours. He hired a place for a meeting in the parish of Mabe, where he went on, without interruption, till May, 1670, when two de-

bauched persons turned informers. This frightened away most of his hearers, especially those of property; and fines were laid to the amount of £220: yet none of his effects were seized. He then resolved to preach the oftener to only the statute number, which he did five times every Lord's-day, and repeated a part of what he had delivered in the evening, besides two or three week-day services. His friends advised him to favour himself, but his zeal was such, that he persisted till he had completely worn himself out. On the 18th of January, 1671, perceiving the time of his departure to be at hand, he took his farewell of his friends, his wife, and children, in a long and most affecting speech, though somewhat broken, and, perhaps, not accurately written.—After having spoken some time concerning his past life and ministerial course, &c. his physicians desired him to desist, lest he should spend his spirits too much. Upon which he said, "Give me leave to speak, for I am upon the borders of eternity; and I think you all look upon me as a dying man: you may, therefore, suffer me to speak as much as I can. I am going to my dear father, my best friend: his face I hope to see this day." Having related the sweet experience which he had lately enjoyed of the divine manifestations to him, he addressed some faithful exhortations to those present, and commended them and his family to God. "And now, friends, (said he,) flesh and blood will say, 'tis hard to part with dear friends, with a dear wife, and with dear children; but as the Lord hath given them to me, so I now leave them with him. I call you to witness that I leave this dear wife, and these dear children of mine, with the Lord, to be protected and maintained by him, and to be kept blameless to the day of his appearance. Though men may prove unkind to them, (as I suppose they will,) yet the Lord, I know, will not.—I must go into eternity. I have been but a young branch, and you see the Lord is cutting me down this morning. O blessed God, shall there not be a meeting in paradise? shall not thy servant see thee, and love thee? Hast thou not given him tokens of thy free grace and eternal love in Christ? And now, Lord God, thy servant must away, and be about other work. Thy servant must away to holy angels, and to the spirits of the just made perfect.—And now, O friends, one thing I tell you: I shall come again with my Lord in most excellent glory, and you must then come before him. But I fear, I fear, some of you will then be in a poor miserable condition. Well, I commend you to the love and grace of God, the eternal Father in Jesus Christ. I pray you, get your hearts full of the love of God, and of the Holy Ghost. Think on these things that I have delivered unto you in the name of the Lord. I must go and deliver up my accounts to God.—And now I commit myself, my wife, and children, to the Lord.—I commit my spirit to thee, O Father of spirits. I com-

mit my soul to thee, O dearest Lord; keep these that do believe on thee."—These last words he spoke with a more audible voice than he commonly used in preaching; and in about an hour and a half after he had ended this speech, (which is here abridged,) his voice became silent in death, at a premature period; for though his age is not mentioned, it appears that he had not been engaged in the ministry more than fourteen years.

What an example is here exhibited to our view! what a pattern! how worthy our imitation! Perhaps, some may be ready to condemn Mr. Tregoss for want of discretion: but who art thou that judgest? None, but he that knows the heart can tell, how love to God and precious souls, constrained him: the zeal of the Lord's house appears, verily, to have eat him up. May all who read this memoir, but particularly those who are engaged in the work of the ministry, be possessed of the same genuine piety, and manifest the same zeal and ardour in the best of causes, then shall their latter end be equally glorious and happy.

AN ACCOUNT OF ROBERT FAIRLAMB.

To the Editor of the Methodist Magazine.

Rev. Sir,

If the following short account of the long life and happy death of one of the steadiest of Christians, is judged worthy a place in your widely circulated Miscellany, an early insertion of it will gratify the desire of a great many of your readers in the Newcastle district, and much oblige your constant subscriber,

Collierly Dykes, A. H. Matthewson.
Dec. 10, 1814.

Robert Fairlamb, the subject of the following memoir, was born at Coalburns, in the parish of Ryton, in the county of Durham, in the year 1727. His parents sent him to school when he was about five years of age: how long he continued there, or how far he proceeded in the elementary principles of knowledge, is uncertain; but it is conjectured that his stay at school was short, and his progress small; yet he always spoke with respect of the master, whose wholesome advice, accompanied with severe correction, checked in him a disposition to profane swearing, which he had learned from his father. At the early period of seven years of age, conscience began to operate powerfully upon him; a remembrance of past sins, a sense of present guilt, and a dread of future punishment, disturbed his rest, and scared him with dreams in the night season. Much did he wish, even then, that he had died in infancy, and often did he resolve upon amendment: but his resolutions were like the morning cloud and early dew, which pass away.

At twelve years of age, he became ashamed of some of those sins, to which he was most addicted, particularly Sabbath-breaking; and thought that a church-warden, a constable, or a priest, was to be found in every man he met; and though swearing and fighting were taught him by his father's example, yet, breaking the Sabbath was always punished in him with paternal castigation.

In his 13th year, he went to work in a coal-pit; here his wickedness increased to its greatest height: he had a fierceness that delighted to contend, and an obstinacy that disdained to yield. The age or size of an adversary, never deterred him from the combat; and like the Spartan warrior, he inquired, not the number, but the place of his foes. In short, at that period, to use his own language, he delighted in battle, and was proud of being covered with blood.

In his 14th year, it appears, he left the pit, and wrought for his livelihood at the coal waggon: he changed his work, but his disposition continued the same. All this time he was the constant friend, and inseparable companion of Mr. Christopher Hopper, who became afterwards a highly respected servant of God. His age, inclination, and employment, were nearly like Mr. Hopper's. In drinking, dancing, swearing, and cock-fighting, they embarked without restraint, and seemed greedy of securing their own destruction.—How far their parents' bad example, or want of instruction, might have contributed to their wickedness, it would be difficult to determine; but we cannot contemplate without horror, the idea of parents initiating their children in vice, and bringing them up for the devil. Here is the prospect of two young men, whose natural talents were far above mediocrity, taught by their parents to sin—going headlong to ruin, and who, but for a miracle of mercy, must have perished for ever!

In October, 1742, the Rev. Mr. Charles Wesley preached at Ryton, in the county of Durham: Fairlamb was then in his 16th year. He and Hopper, led by curiosity, were present: it was the first gospel sermon either of them had ever heard, and it proved the savour of life unto life to them both. The text was Luke xivth ch. and 16th ver. "A certain man made a great supper, and bade many," &c. The first sight of Mr. Wesley affected Fairlamb's heart; and during sermon, he could not help crying out, under a sense of his guilt, "What must I do to be saved." All his sins were brought to his remembrance, and he dreaded falling into the hands of the living God. As he and his companion were returning home together, Hopper addressed him thus: "Robert, if this man is right, we are both wrong." Robert saw and felt he was wrong: he had no rest, day nor night, on account of it: waking or sleeping he was reproaching himself with groans and lamentations, till his acquaintance imagined he

was going mad. The impressions made upon his mind, and the inquiries excited by this sermon, were not to be easily removed. He saw himself unfit for heaven, being unprepared to die; and though the enemy of souls often endeavoured to allay his fears by the thought that there were many as bad as himself, and that, if he went to hell, it would not be without plenty of company; yet the reflection, that "companions in sin afford no excuse for me, and companions in torment will not mitigate my pain," renewed his fears, and almost drove him to despair.—His broken resolutions, his violated vows, his infirmities, and his vices, were all causes of self reproach, and made him often cry out, "O wretched man that I am, who shall deliver me!" He continued exercised with sorrow and distress till May, 1743; and during more than half a year, his convictions were unabated; and having none to instruct him in religious truth, he walked in darkness, and had no light. At that period, Mr. Jonathan Reaves came to preach at the Spen, in the parish of Ryton: his text was Titus ii. 11, "The grace of God that bringeth salvation," &c. Though the preacher was much interrupted by a mob of smiths from a manufactory at a neighbouring village, Robert received some comfort. He saw the love of God to returning sinners, and began to entertain some hope of mercy. On the Sunday following, Mr. Thomas Merrick preached at the same place: now the mob became more numerous and violent, which only excited in Fairlamb a more anxious care for the preacher, and a more earnest concern for himself. When Mr. Merrick concluded his sermon, he requested as many as had a desire to save their souls, to accompany him into the house of Mr. John Brown, where he lodged, and he would engage with them a little further in conversation: several accepted the invitation, and Fairlamb amongst the rest. They all willingly gave in their names, as desirous of helping each other forward in the way to heaven; and thus one of the original Methodist Societies was planted, which, like Nebuchadnezzar's tree, has grown and spread till it has nearly covered all the land. Still many a sore struggle Fairlamb had with the enemy of souls. It was suggested to his mind, "It is now too late for thee to obtain mercy: thy habits cannot be altered; thy sins cannot be forgiven." In the deepest distress, he took his Bible one day, and went into a corn-field. There he gave free vent to the fullness of his heart: he cried unto the Lord, who heard him, and delivered him out of all his fears, by pardoning his sins, and giving him an assurance of that pardon manifested to his soul.—His sorrow was now turned into joy. He rejoiced that he saw a gospel day, in which the servants of the most high God, shew unto penitent sinners the way of salvation; and though priests railed against them from the pulpit, and the people persecuted

them with mob-like fury, Fairlamb was resolved, by the grace of God, to hold fast the beginning of his confidence steadfast unto the end. He now saw it his duty, as well as his privilege, to grow in grace, and not only to have his sins forgiven, but to be cleansed from all unrighteousness. Feeling the corruptions of his nature, he watched, he fasted, he prayed for help, and one evening Mr. C. Wesley, after preaching at Fairfield, met the society, where God in mercy comforted him, by applying these words powerfully to his heart, "Son, be of good cheer," &c.

Those of us who have been brought up in the full enjoyment of gospel privileges, can have but little idea of the inconvenience to which a religious professor was subject, at that period. Methodism was then in its infancy; and to espouse its cause, when the prejudices, and the vices of the country, ran so strong against it, required a conviction in the heart that it was from God, and a courage displayed in the life, not to be shaken by the fear of man. This conviction and courage Fairlamb possessed; and with none had he cause to exercise them more than with his own father, who threatened him, whipt him, and expelled him from his paternal roof: to all which cruelty he mildly said, "Father, if you will not go to heaven with me, pray excuse me from going to hell with you." His father lived to a good old age; and became dependant on the son whom he had so cruelly treated. He saw, and lamented, the errors of his past life; was truly converted to God, and died in peace, August 30, 1755, aged 82 years.

In 1753, when Robert was 26 years of age, he took a farm at Harclaw, in the parish of Lanchester, and county of Durham, where, by his industry, he supported his parents; and after their decease, when he was aged 38, he married a young woman, who, like himself, feared God. A numerous family of eleven children rose under their care, whom they endeavoured to bring up in the nurture and admonition of the Lord. Although their labour was not, in every instance, crowned with success, and the good man had in some cases to complain, that "his children when young made his arms to ache, and when arrived at maturity, they made his heart to ache;" yet, his example, his advice, and his prayers were not lost upon them all. Five of them died happy in the Lord; and there is a particular account of the death of two of them, written by himself, which, if the limits would permit, it would be well to insert in the Magazine. A funeral discourse, attended with remarkable solemnity, was delivered by Mr. John Shields, at the death of one of them, whose name was Mary, from St. John xi. 28, "Mary, the Master is come, and calleth for thee." Robert, whose natural turn for poetry shone through all the clouds that enveloped him, composed elegies on the death of his children.

As soon as Robert came to Harclaw, he lost no time in bring-

ing the Gospel to that neighbourhood. The Society at Collierly-Dykes, was principally planted and supported by him; and he enjoyed the pleasure of seeing it prosper far beyond human expectation. From his first embracing religion, he was fully persuaded, that Methodism was the work of God; and that, by means of Methodist preachers, the Almighty would spread the Gospel through the habitable world. Often did he stand up at our love-feasts, in the latter period of life, and declare the pleasure he felt at seeing so goodly a company. "There was a time, (he would say,) when I knew all the Methodists residing between the rivers Wear and Tyne; but now, I see so many new faces, that my heart exults for joy. The small cloud which arose, little as a human hand, has spread, and will spread, till the earth is overflowed, and the universe filled with the glory of God."

Had Robert Fairlamb enjoyed a classical education, it is probable he would have produced poems worthy of being handed down to posterity. The works of God, in creation and redemption, the occurrences of Providence, and the revolutions of the world, were all by turns the subjects of his song. With a lively imagination, a sound judgment, and a renewed heart, he looked upon every thing with the eye of a Christian and a poet. He was so ready in his compositions, that he often said, the only difficulty he found in making verses, was in getting them written. He was a firm patriot; and though he deplored the horrors of war, he rejoiced in the prosperity of his country. Admiral Nelson was, with him, a favourite hero; every victory which his Lordship obtained, Robert celebrated with a poem.

When Bonaparte, in the plenitude of his power, threatened us with invasion, Robert produced a poem, beginning thus:

"While Gallia's tyrant, with an hostile band,
Breathes out destruction to our native land,
Each free-born Briton feels his courage rise,
Nor dreads the hosts which France or Spain supplies:
Religion, reason, liberty, and life,
A tender offspring, or a much-lov'd wife,
All call to arms—to arms let Britons go,
Defend their country, and chastise their foe."

The providential dealings of God with him, were an excellent comment on that saying of our Lord, "Blessed are the merciful, for they shall obtain mercy." He was liberal in supporting the Gospel, and charitable in relieving the distressed, even beyond his ability; but he had an unshaken confidence, that He who clothes the lilies, and feeds the ravens, would not suffer him to want the necessaries of life: and his confidence was not in vain; for when old age and infirmities rendered him unable any longer

to cultivate a large farm he had long occupied, the owner of the estate, (a lady, residing in London,) with true Christian benevolence, settled on him, in 1802, an annuity of ten pounds a year, a comfortable house, and as much ground as would keep a cow, for life. Robert's gratitude to God, and this lady, displayed itself in the following poem:

"Dear Miss, if by that kind familiar name,
A poor old man may venture to proclaim
The secret thoughts that now inspire his heart,
And urge him to perform this grateful part.—
At Harclaw farm I've liv'd for fifty years,
Laborious life, beset with anxious cares;
At early dawn I've ris'n, to plough the sod,
To mend the fences, or to break the clod.
The land prepar'd, I've sown of grain the best,
Then trusted Providence to do the rest.
Tho' idleness I scorn'd, yet to grow rich
Was ne'er my lot—nor do I sorrow much.
Yet happy he, tho' clown, or saint, or sage,
Who has reserv'd provision for old age:
But ah! how mournful must his lot remain,
Whose lot is poverty, old age, and pain!
'Twas these I dreaded, and my brother* too—
But from this dread we are reliev'd by you:
'Tis true, my brother's dead, but Miss, attend,
He liv'd to bless his God for such a friend;
His widow yet remains, with me partakes,
Your generous bounty, which our comfort makes.
To four-score years has heaven prolong'd my life,
Giv'n children's children: yet preserv'd my wife;
And oft our aged hearts exult with glee,
To view the numbers sprung from her and me.
Now limping on my crutch I'm forc'd to go,
With frozen bones, and head o'erspread with snow.
Soon shall my journey end; the time draws near,
When I before my Maker must appear.
A sure and steadfast hope in Christ have I,
Tho' mould'ring in the grave for years I lie,
That in my flesh I shall my Saviour see,
And spend with him a blest eternity.
May you, dear Miss, preserv'd by sov'reign grace,
With pious heart walk in God's righteous ways;
This world's vain pomp and glory don't pursue,
But live to him, who liv'd and died for you.
May happiness attend you while you live,
And when you die, O that you may receive

* His brother had a farm on the same estate, and enjoyed an annuity also.

A crown of glory that shall ne'er decay,
In the blest regions of eternal day.
There, there, dear Madam, you with joy shall see
The fruit of all your charity to me;
Each generous deed will bounteous heav'n reward,
For deeds of virtue claim His high reward:
So God ordains it—but I add no more—
I bless your person, and I God adore."

He had been for many years subject to a rheumatic complaint, which was sometimes so severe, that he could neither walk, stand, sit, nor lie with any ease. Pain attacked him in every position in which he could be placed; yet still his patience and resignation were admired by all who were acquainted with him. His language was, on these occasions, "All things shall work together for good to them that love God: and what we know not now, we shall know hereafter."

"God sees all his childrens' wants,
And knows what best for each will prove."

"This is my comfort, (said he,) my heavenly Father hath promised never to leave me nor forsake me.—His presence makes amends for all—He hath been with me in the fire and in the water, so that I have cause to sing,

"While in afflictions furnace,
And passing through the fire,
Thy love I praise, which knows my days,
And ever brings me nigher:

I clap my hands, exulting
In thine Almighty favour;
That love divine which made me thine,
Shall keep me thine for ever."

His afflictions increased with the increase of his years; and each interval of ease was commemorated by him in a song of thanksgiving. In the year 1812, all his friends saw that his earthly tabernacle was going fast to dissolution. He had long appeared like the trunk of a hardy oak, venerable even in decay. Although 85 years had passed over him, yet the fire of his eye, and the openness of his countenance, displayed the remains of a sound constitution, and a soul resigned to the will of God. When the severity of affliction prevented him from attending the public worship of God at our chrpel, a prayer-meeting was held at his own house on the Sunday evenings; at which he always delighted in bearing his part, till Sunday, October 25, 1812, it was evident that our good old friend would soon be numbered with the dead. Still his language was, "The Lord is my support: He enables me to believe in his word—trust in

his promises, and hang upon his grace; which has hitherto been sufficient for me in every trial and temptation." He was sensible that the time of his departure was at hand; and he spoke of it with all the composure of a saint prepared for that event. He acknowledged himself one of the meanest and unworthiest followers of the Lamb; yet, said he, "I obtained mercy—that mercy I now enjoy, and I shall reap the fruit of it for ever." On Monday, October 26, his body was much weaker, but his peace and joy were unabated: he repeated with much feeling, that hymn which begins,

"Jesus, thou art our king,
To me thy succour bring," &c.

The last line of the hymn he repeated twice, with great energy,

"Conquering and to conquer go,"

On the Tuesday evening, some pious friends were sent for to see him die: and those who have never witnessed the death of a saint, can form no idea of the solemn satisfaction enjoyed on that occasion. He lay calm, composed, and with a cheerful countenance looked round upon his friends, and with a smile of approbation shewed that he knew them all. A friend asked him if he was happy: he replied, "Yes, but cannot talk." He then made some attempts to speak, but his tongue refused its office; he got out, with some difficulty, "sing, sing." They sung,

"O that we at last may stand,
With the sheep at thy right hand," &c.

He made another effort to speak, but finding himself unable, he eyed the company, one by one, with a significant look,—shook his head—clasped his hands across his breast—closed his eyes—and breathed out his soul to God, without a struggle or a groan. The friends present fell down to prayer: and every heart felt the expression, "May my last end be like his."

Thus lived and died Robert Fairlamb. His life was that of a Christian: his death was that of a saint. Few men possessed more virtues; none had fewer faults. For 66 years he had been a steady member of the Methodist connexion; and during all that time, he had never been ashamed of the Gospel, and the Gospel had never cause to be ashamed of him. Such a man would have been an honour to any community. His honesty and integrity, his upright life and conversation, would have been no discredit even to the Apostolic age. Having outlived all his contemporaries, he was at the time of his death, perhaps, the *oldest man* of the Methodist connection.* A funeral dis-

* From his first professing religion, he accustomed himself to fast every Friday, which, together with all the regular fasts appointed by the Church and the government, he regularly observed till the time of his death.

course was delivered by the writer of these Memoirs, on Sunday, Nov. 8, from Psalm xc. 10. The preacher and the text were both appointed by himself. The assembly was crowded beyond all former precedent; and the solemn affecting scene will, it is hoped, be held by many in everlasting remembrance.

DIVINITY.

To the Editor of the Methodist Magazine.

SIR,

I transmit to you an abridgement of a discourse, written by the justly celebrated Dr. ISAAC BARROW, the companion and friend of Sir ISAAC NEWTON, in which the grounds of a true Christian's rejoicing are placed in such a scriptural and rational point of view, as cannot fail, if admitted into your Miscellany, to prove highly interesting to your numerous and intelligent readers. I have taken the liberty of altering a few obselete words and phrases, which even the authority of Dr. BARROW himself could not render acceptable to the bulk of those whose reading is chiefly confined to modern works.

I am, Sir, your's, &c.

Jan. 1815. N.

1 THESSALONIANS v. 16.—"*Rejoice evermore.*"

Rejoice evermore! O good Apostle, what acceptable rules dost thou prescribe? O blessed God, what gracious laws dost thou impose! This is a rule to which one would think all men would be forward to conform: this is a law, which it may seem strange that any man should find in his heart to disobey; for what can any soul desire more than to be continually rejoicing, or to lead a life of continual alacrity? Who would not readily embrace a duty, the observance whereof is not only pleasant, but pleasure itself? Who is so wild as to affect a sin, which hath nothing in it but disease and death?

But against a precept which enjoins joy, and prohibits sadness, may it not be a plausible objection, that it is superfluous and unnecessary, seeing all the endeavours of men aim at nothing else, than to procure joy and eschew sorrow: seeing all men conspire in opinion, that *a man hath nothing better under the sun than to be merry.* Were it not better to recommend sober sadness, or to repress the inclinations of men to perpetual rejoicing? So it may seem; but alas, if we consult experience, or observe the world, we shall find this precept very ill obeyed; for do we not see people discontented and miserable? Do we not often hear doleful complaints? Is not this world apparently a stage of con-

mind grief and trouble: Did not the Preacher, upon a diligent survey of all the works done under the sun, truly proclaim, *Behold all is vanity and vexation of spirit?* Where, I pray, is any full or firm content? Where is solid and durable joy to be found?

It is true that men, after a confused manner, are eager in quest, and earnest in the pursuit of joy: they rove through all the forest of creation, and beat every bush of nature for it, hoping to catch it either in natural endowments and improvements of mind, or in the gifts of fortune, or in the things acquired by industry; in temporal possessions, in sensual enjoyments, in ludicrous diversions and amusements; in the gratification of their appetites and passions: they all hunt for it, though in different ways; but all seek in vain, or without any considerable success: finding at most, instead of it, some faint shadows or transitory flashes of pleasure; the which, depending on causes very contingent and unstable, residing in a frail temper of fluid humours of body, consisting in slight touches upon the organs of sense, or in the flow of animal spirits, soon flag and expire; their short enjoyment being also tempered with regret, being easily dashed by any cross accident, soon declining into a nauseous satiety, and in the end into gall and bitter remorse: for *in laughter the heart is sorrowful, and the end of that mirth is heaviness.* So that the usual delights which men affect are such, that we should not, if we could, and we ought not, if we would, constantly enjoy them; such rejoicing everywhere being equally unreasonable and impossible.

Wherefore there is ground more than enough, that we should be put to seek for a true, substantial, and consistent joy; it being withal implied, that we should seek it in another way, and elsewhere than men commonly do: who, therefore, are so generally disappointed, because they would have it upon impossible or unwise terms; and least expect it where it is only to be found.

It is a scandalous misrepresentation, vulgarly admitted, concerning religion, that it is sullen and sour, requiring a dull, morose kind of life, shutting out all delight: whereas, on the contrary, it alone is the never-failing source of true, pure, steady joy: such as is deeply rooted in the heart, immovably founded in the nature of things, permanent like the immortal spirit wherein it dwells, and like the eternal objects whereon it is fixed; which is not apt to fade or cloy; and is not subject to any impressions apt to corrupt or impair it: whereas in our text, and in many texts parallel to it, we see, that our religion does not only allow us, but even obliges us to be joyful, not permitting us to be sad for one minute, banishing the least fit of melancholy, charging us in all times, and upon all occasions, to be cheerful; supposing, consequently, that it is possible to be so, and affording power to effect what it requires.

Such, indeed, is the transcendant goodness of God, that he makes our delight to be our duty, and our sorrow to be our sin, adapting his holy will to our principal instinct; that, as he would have us resemble himself, as in other perfections, so in a constant state of happiness; that as he hath provided a glorious heaven of bliss for us hereafter, so he would have us enjoy a comfortable paradise here. He accordingly hath ordered the whole frame of our religion in a tendency to produce joy, in those who embrace it; for what is the Gospel, but *good tidings of great joy to all people?* How does God represent himself therein, but as *the God of love, of hope, of peace, of all consolation*, graciously inviting us to the most pleasing enjoyments, bountifully dispensing to us most comfortable blessings of mercy, of grace, and of salvation? For what doth our Lord call us to him, but that *he may give rest and refreshment* to our souls; that he may *wipe away all tears from our eyes;* that he may save us from the most woful despair, and settle us in *a blessed hope;* that we may enter *into our Master's joy;* that *our joy may be full*, and such as *no man can take from us?*

What is the great overture of the Gospel, but the gift of a blessed *Comforter*, to *abide* with us *for ever*, cheering our hearts with his joyous presence and transporting consolations? Wherein doth the kingdom of God consist? *not in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost.* What are the prime fruits arising from that root of a Christian life, the Divine Spirit? They are, as St. Paul informs us, *love, joy, and peace.* Doth not our Lord pronounce a special blessing on the practiser of every virtue? And if we scan all the doctrines, all the institutions, all the precepts, all the promises of Christianity, will not each appear pregnant with matter of joy? Will not each yield great reason, and strong obligation to this duty of *rejoicing evermore?*

Wherefore a Christian, as such, (according to the design of his religion, and in proportion to his compliance with its dictates,) is the most happy person in the world; continually bearing a mind well satisfied, an easy heart and calm spirit, a smooth brow and serene countenance, a grateful accent of speech, and a sweetly composed tenor of carriage; no black thought, no irksome desire, no troublesome passion should lodge in his breast; any furrow, any frown, doth ill sit upon his face; the least fretful word, or fretful behaviour, doth utterly misbecome him: if at any time it appear otherwise, it is a proof of his having departed from his character: it is a blemish and injury to his profession; it argueth something wrong in his judgment or practice; he forgets that he is a Christian, or has not preserved the inno-

cence belonging to that name. For if a Christian remembers what he is, or his sensible of his condition; if he reflects on the dignity of his person, the nobleness of his relations, the sublimity of his privileges, the greatness and certainty of his hopes, how can he be discontented? Is it not absurd for him, who is at peace with heaven, with his own conscience, with all the world; for the possessor of the best goods, and the heir of a blessed immortality; for a friend, a favourite, a son of God, to fret or repine?—He who is settled in a most prosperous state, who is, (if he pleaseth,) secure of its continuance, who is well assured of its improvement; who hath whatever he can wish in his reach, and more than he can conceive in sure reversion; what account can be given why he should be sad, or seem afflicted?—He that hath the inexhaustible spring of good for his portion, that hath his welfare entrusted in God's most faithful hand; that hath God's infallible word for his support; that hath free access to him, *in whose presence is fulness of joy;* that hath frequent tastes of God's goodness, in gracious dispensations of his providence, in intercourses of devotion, in the influences of divine grace; that hath the infinite beauty and excellency for the perpetual object of his contemplation and affection; that enjoyeth the serenity of a sound mind, of a pure heart, of a quiet conscience, of a sure hope, what can he want to refresh or comfort him?

If a true and perfect Christian hath no care to distract him, having discharged all his concerns upon Providence; if he hath no fear to dismay him, being guarded by the Almighty's protection from all danger and mischief; if he hath no despair to sink him, having a sure refuge in the divine mercy and help; if he hath no superstitious terrors or scruples to perplex him, being conscious of his own upright intentions to please God; if he hath no incurable remorse to torment him, the stings of guilt being pulled out by the merits of his Saviour, applied by his faith and repentance: if he hath no longing desires to disquiet him, being fully satisfied with that he doth possess, or may expect from God's bounty; all other things being far beneath his ambition or coveting; if he hath no contentions to inflame him, knowing nothing here worth passionately striving for, and being resolved to bear a friendly good will toward all men; if he hath no pining envy, seeing that none can be more happy than he may be, and that every man's good, by charity is made his own; if he hath no fretful discontent, since he gladly doth acquiesce in the condition and success allotted to him, resigning his will to God's pleasure, taking all for the best which thence occurs, being assured that *all things work together for his good* and advantage: if he hath no spiteful rancours to corrode his heart, no boisterous passions to ruffle his mind, no inordinate appetites, perverse hu-

mours, or corrupt designs, to distemper his soul and disturb his life; whence then may sorrow come, or how can sadness creep into him?

What is there belonging to a Christian, whence grief naturally can spring? From God, *our exceeding joy*, the fountain of happiness; from heaven, the region of light and bliss; from divine truth, which enlightens and cheers the soul; from God's law, which *rejoiceth the heart*; from wisdom, whose *ways are pleasantness?* From these things, I say, about which a Christian, as such, is conversant, no sorrow can be derived; from those sweet sources no bitter streams can flow: but hell, the flesh, the world, darkness, error, sin, and irreligion,—things with which a Christian should have nothing to do; these, these alone, are the parents of misery and anguish.

Wherefore there is the same reason, the same obligation, the same possibility, that we should rejoice evermore, as that we should always be Christians, exactly performing our duty, and totally forbearing sin; for holiness and happiness always go together, both together making paradise.—Indeed to exercise piety and to rejoice are the same things, or things so interwoven, that nothing can disjoin them; religious practice is like that river, *the streams whereof make glad the city of God, the place of the tabernacle of the most High*, that is, every pious soul. No good can be performed without satisfaction; each virtue has a peculiar delight annexed to it; whence the acts of joy, which upon various objects, grounds, and occasions, we may exert, become numberless.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

SIR,

CERTAIN infidels have said, that, upon the supposition of Christ having risen from the dead, if he had shewed himself afterwards to all the Jewish people, his doing so would have silenced all objections against the truth of Christianity. But it is certain, that, had our Lord shewed himself openly, after his resurrection, to the Jewish nation at large; and had they, consequently, embraced the Christian religion, infidels would object to the truth of the statement, and maintain that the whole could be accounted for on principles of state policy. In the following extract from a celebrated work, published about the beginning of the last century, the most satisfactory reasons are assigned, why Christ did

not shew himself to all the Jewish people, after his resurrection. Hoping that you will deem the piece worthy of a place in your instructive Miscellany,

1814. I am, your's, &c.

N.

St. Peter, speaking of Christ's resurrection, says, *Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen by God, even to us who did eat and drink with him, after he rose from the dead*, Acts x. 40, 41. After his resurrection he was shewn openly, but not to all the people: he was seen in a plain and open manner, yet not so publickly as to make all the people witnesses of his resurrection. The will and good pleasure of God, afford a sufficient reason to us of all his actions, especially his acts of mercy; for it would be a strange return made even to a *man* for any favour received, to be captious and quarrelsome about the manner of his bestowing it. But besides this general reason, which ought to be of force with us in all cases, there are reasons peculiar to the present case, whereby we may be able to give an account of it, even according to our apprehensions of things.

1. There are reasons peculiar to this dispensation of his resurrection, why Christ should not shew himself to all the people, after he had risen from the dead. Christ, after his resurrection, was to act according to the majesty of the Divine nature, not according to the infirmities and condescension of the human: the time of his conversing with men, was at an end at his death, and then another manner of dispensation was to begin: he was then to converse only with his particular friends and favourites, to satisfy them of his resurrection, and to instruct and enable them, both by their doctrines and miracles, to satisfy others. It could not have been suitable to the dignity of his Majesty, which he had assumed after his resurrection, to submit himself to the censures of his enemies: he had suffered enough from them already, in the state of humiliation; and must he never be above the suspicion and scrutiny of his enemies? Shall not his resurrection free him from it? When they saw him hanging upon the cross, they cried out with upbraiding and insolent scorn, that they would believe in him, if he would come down from thence; but it was not fit that such a miracle should be wrought at their pleasure, who thus called for it, nor was it suitable to the Divine dispensation, that it should be wrought. It was neither fitting that he should save himself from death, nor that he should appear to them after he was risen from the dead. He was to die for our redemption; and as we had wanted the argument from his resurrection for the truth of our religion, if he had come down from

the cross; so, if he had appeared to all the Jews, we had wanted other evidence; which, as I shall shew, at least amounts to all the proof that can be given.

In the state of his humiliation, our Saviour was pleased to suffer himself to be exposed to *the contradiction of sinners*, and to all their affronts and injuries; but when *this their hour and the power of darkness* were once past, they were to see him no more, but with confusion of face, and terror of mind; yet his mercy was still the same to them. One of the greatest persecutors was converted by a voice from heaven, the Son of Man speaking to him from thence, that he might be a happy instrument in the conversion of others, and a *pattern* to them of the *long-suffering* of Christ, 1 Tim. i. 16. But his manifestation of himself to St. Paul at his conversion, was with dreadful awe and majesty, not with that mild and gracious glory in which he was seen by St. Stephen; and it is reserved for those who persecuted and *pierced him*, to look upon him with consternation and anguish, at the last day, Rev. i. 7.

2. It had not been suitable to the other dispensations of God towards mankind, for Christ to be shewn openly to all the people. God might work such astonishing miracles, as to make it impossible for any one to doubt of his existence, or of the truth of his word; but he doth not all which he can do, but what he in his wisdom sees fit to be done: he doth not use all the means which some men may conceit he might use, but leaves men without excuse, and then requires their faith and obedience at their peril. To imagine that Christ should have appeared unto all promiscuously, is as unreasonable, as to suppose that God should communicate himself to all alike, or that he should have spoken from heaven to men without the message and ministry of the prophets. For when Christ was risen from the dead, he was no longer to act like a mortal man, but as in his glorious state, as our Lord and King, and as God in our human nature, now no longer subject to any of its imperfections; and therefore he was to come no more himself to the people, as he had done in the state of his humiliation, but to send his Apostles and Disciples among them, as he had before his incarnation sent the prophets.

3. Great numbers of the Jews were given up to hardness of heart, and would not have believed, though they had seen Christ after his resurrection. Those who when they had seen our Saviour's miracles, had vilified them, and blasphemed the Holy Ghost, by whom they were wrought, had their hearts so hardened, that *seeing they did not perceive*. And of this number the Chief Priests and Elders must be supposed to be, who hired the soldiers to contradict and stifle the belief of Christ's resurrection, with a false story of their own invention. The Chief Priests before had consulted to put Lazarus to death, when he was unde-

niably known to have been raised from the grave, John xii. 10. So far were they from being brought to a belief in Christ by the sight of Lazarus, that they fully verified that saying, that there are some who *will not believe, tho' one rose from the dead.* Lazarus was shewn openly to all the people, after he had been dead four days; and they would not believe, though they saw and conversed with him, but were the more enraged at him; Christ himself, therefore, after his resurrection, did not vouchsafe them his presence, but used other means which were more proper; one whereof was this, that *the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many,* Matt. xxvii. 33.

4. If the Jews had believed in Christ, their conversion had not been a greater proof of his resurrection, than their unbelief has been. Their stubborness and hardness of heart were foretold by the prophets, with their dispersion, and the destruction of Jerusalem; and the propagation of the Gospel, (according to the predictions likewise of the prophets,) in so miraculous a manner, not only at a distance, but in Judea, and Jerusalem itself, notwithstanding all the opposition which the Jews could make, gave as great a testimony to it, as their favour and protection could have done. And therefore it was just with God rather to leave them to the hardness of their own hearts, than to use such farther methods with them, as were unsuitable to the divine dispensation in the mystery of our redemption, and would either have hardened them to a greater degree, or at least would not have proved more effectual towards the manifestation of the truth of the Gospel.

5. The power of Christ's resurrection, manifested in the miraculous gifts bestowed upon the Apostles, was as great a proof of his resurrection, as the personal appearance of our Saviour himself could have been. Our Saviour shewed himself to persons *chosen before of God, to be witnesses of all things which he did, both in the land of the Jews, and in Jerusalem,* Acts x. 39—41. These men knew his life and doctrine, they had been instructed by him, and had forsaken all for him, and according to his promise were endued with *power from on high,* to enable them to testify to the whole world, that they had not only seen him, but had often conversed with him after he rose from the dead. And one of their chief qualifications was, that they were but a few poor and illiterate men, without force or policy, without any art or contrivance; they could tell a plain truth, but could neither feign nor dissemble; if they had been more in number, the conversion of the world had been less miraculous; and they were not chosen out of the Scribes and Elders, who had been used to artifices and falsehoods, but had them all along their enemies,

and opposed to their craft and power an honest simplicity of mind, that neither knew what belong to deceit, nor feared any in so good a cause: nor were they in the least discouraged to see their own, and all other nations against them: *God had chosen the foolish things of the world, to confound the wise; and God had chosen the weak things of the world to confound the things which were mighty*, 1 Cor. i. 27.

These men, under all necessities, and persecutions, and dangers, and torments, both living and dying, witnessed that they had seen Christ alive after he had been crucified. And though they were but few in comparison of their enemies, yet considered as witnesses, they were many, for *he was seen by five hundred* at once, which is a vast number in any matter of evidence: and if so many men be not a sufficient testimony, no number of men could have been. That which is demonstrated one way, is as certain as if it were demonstrable in ever so many methods; and he who sees a thing plainly with his two eyes, may be as sure of it, as if he had ever so many eyes to see it withal. *It is written in the law of Moses, that the testimony of two men is true*, or credible, and to be relied upon for truth, John viii. 17. And it is the law and practice of all nations to content themselves with a small number of sufficient witnesses, in proof of the most important affairs. And if these *witnesses chosen before of God*, spoke and acted, and suffered, as no men would or could have done, if they had not been well assured of what they testified, and assisted from above in preaching the Gospel; the truth of the resurrection of Christ is as infallibly delivered to us by their testimony, as it could have been by the testimony of ever so many more: for all that ever so many others could have done, would have been but the same thing over again, which these men certified by *many infallible proofs*; and what is once infallibly proved, is as certain as if all the world should agree in declaring it. It is not the number of the witnesses, but the character and qualifications of the persons, and the evidence itself, in its full force and circumstances, which are chiefly to be regarded in matters of this nature. If but a few men can make it sufficiently appear, as the Apostles did, by undeniable miracles, that what they say is true, and that God himself confirms the truth of it, they then appeal to every man's own senses, before whom they work their miracles, and make every one who sees them a witness of the truth of their doctrine; God himself bears witness to it, and the Jews might have said in this, as they did in a very different case, *What need we any farther witnesses, for we ourselves have heard of their own mouths*, in the miraculous gift of tongues, or seen it with our own eyes, in the many wonderful works which were continually wrought in the most publick manner, in testimony of the resurrection of Christ.

Our blessed Saviour therefore gave as full proof of his resurrection, as if he had appeared in the midst of the Temple, or in the midst of Jerusalem, to the whole people of the Jews. For this had not been more effectual to the conversion of most of them, nor more sufficient to evidence the truth of the Gospel, than his appearance to his Disciples was; and if the Jews had unanimously believed, it could not have contributed more to convince men of the truth of the resurrection, than their unbelief has done. He sent his Apostles with a miraculous power, as convincing as his own appearance could have been; and all things considered, the Jews afford us as full evidence in behalf of the Gospel, by opposing it, as they could have done by their compliance with it. And since we have sufficient testimony to resolve our faith into the divine veracity, the certainty is the same, whether the witnesses be more or fewer, because it depends upon the veracity of God, which is always the same, whatever the means may be, by which our faith is resolved into it.

REVIEW OF

"*Discourses on the principal Points of the Socinian Controversy. By* RALPH WARDLAW, *Glasgow.*"

The system of Arianism, though fundamentally erroneous, requires no more than a few concessions, in order to make its various parts hang tolerably together. For instance: allow that the eternal Son of God, by whom the universe was created, is himself a created being, though far superior to all others; that the Holy Spirit is no more than a divine influence; and that the passages of Scripture which speak of man's original depravity, are to be understood in a very qualified sense; and Arianism will not shock the generality of biblical students. But to make those concessions, would be to oppose both Scripture and reason. For who that takes the Scriptures for the proper test of truth, and reasons with tolerable justness on the infinite superiority of the self-existent and eternal Jehovah to all created beings, can possibly imagine that any creature, however exalted, is a fit object of religious worship. That prayer was addressed to Christ by the first Christians, is undeniable; for it was a part of their practice every where to *call upon the Lord Jesus.* Prayer being an essential part of divine worship, the primitive Christians, upon the supposition that Christ is not God, were idolaters, and that with the complete approbation of St. Paul himself. In vain will any urge, that though Christ is a creature, yet he is one of such an exalted nature and rank, that he ought, in concurrence with the will of God, to be honoured with divine worship. This

argument, if such it may be called, would have some weight, were it *proved* that the self-existent Jehovah ever willed that any created being should be so honoured; but, instead of supposing that he ever willed any thing of that nature, we scruple not to assert, that the absolute and infinite perfection of his nature renders this *willing* such worship *impossible*. The glory of divine worship, to which he *alone* is *intitled*, he will no more give to any created intelligence, however dignified, than *to graven images*. Nor is the supposition, that the Holy Ghost is no more than an influence, less opposed to the dictates of infallible truth, than that which would degrade the Maker of the Universe to the level of a creature. For, to the Divine Spirit, the Comforter, our Lord attributes such acts as can never, with the colour of reason, be supposed to flow from an influence, which must necessarily be unintelligent. To *convince the world of sin*; to *teach all things*; to bring to the remembrance of the Apostles whatsoever Christ had said unto them; and to shew them *things to come*; are surely not the acts of an influence, but of an intelligent agent. With respect to the very qualified sense in which the patrons of the system in question would have the Scriptures understood which describe man's natural depravity, the history of mankind, as well as the experience of every sober, thinking individual, gives it the lie.

From these few observations, it may be easily discerned, that Arianism, notwithstanding the imposing form which it assumes, is opposed to several of the essential doctrines of true Christianity.

When men make reason the test of doctrines, which were designed by God to be received on the authority of his infallible testimony, it is not strange that they should involve themselves in labyrinths of destructive error. We know that such as act so unscriptural and unreasonable a part, are wont to exclaim, "Reason, with every other gift of heaven, was given in order to be used; nor would he, whose understanding is boundless, oblige us to believe any thing in *opposition* to reason." Reason, unquestionably, ought to be used; nor would God, who has endowed us with it, have us to believe any thing either unreasonable or absurd. But what are we to infer from these admissions? Is it that every man's reason is capable of pointing out what God ought, or ought not to reveal to his creatures? Surely not: for then every man's reason would answer the purpose of Divine Revelation, and the Scriptures would be superfluous. The endless contradictions and absurdities found in the writings of the greatest masters of reason, who either rejected Divine Revelation, when offered to them, or were never favoured with the offer, prove that reason, with all the advantages of genius and

education, when unassisted by Revelation, will leave its possessors in the utmost doubt and perplexity on those subjects which are intimately connected with their present and eternal interests. If any doubt of this, let them read Cicero, "*On the Nature of the gods*," and their scepticism on this head will be at an end.—It is readily admitted, that we are not bound to believe any thing contrary to reason; but who does not see, that numbers, through ignorance, passion, or prejudice, pronounce many propositions unreasonable, which are the very reverse. The observation, that many things are *above* our reason which are not *contrary* to it, though a trite one, is not the less valuable.

The Socinians, by mutilating the Scriptures, in order to make them accord with their pre-conceived notions, act a more consistent, though a more shocking part, than the Arians, who maintain the integrity of the sacred text, and yet hold doctrines equally opposed to Scripture and reason.—That creation is attributed to Christ, in the Scriptures, they readily admit, because they do not dispute the authenticity of those parts of them in which he is represented as the Maker of all things; but still they reject the doctrine of his proper Godhead, and hence most unreasonably attribute the creation of all things to a being of *limited* power. We say most unreasonably; for it is unquestionable, that to effect creation demanded *infinite* power, which could not possibly inhere in a *finite* subject.

It appears, that for a time after Arianism began to spread in this country among the old Presbyterians, many of the ministers who maintained it, used much of the orthodox phraseology of their forefathers, and rarely expressed their sentiments in explicit terms. In their public ministrations, they rather *neglected* than *opposed* the peculiar doctrines of the Gospel. The transition from Arianism to Socianism is easy; and hence it is not matter of surprise that they who compliment themselves with the title, "rational dissenters," are now, in general, as far as we can learn, Socinians. This circumstance augurs well in favour of evangelical religion, both in and out of the Established Church; for many of the unwary, who would probably be seduced from the simplicity of the Gospel, by the smooth harangues of Arians, are shocked by the broad blasphemies of the Socinians, who maintain that the Saviour of the world was no more than a man like ourselves; and who reject, as the productions of fallible men, a large portion of the New Testament, and torture many parts of what they retain, in order to make them inculcate sentiments the very reverse of those which they obviously contain.

Convinced as we are, that Socinianism is directly opposed to the grand distinguishing doctrines taught by Christ and his Apostles, the publication of every work which is calculated to counteract its destructive tendency, affords us sincere pleasure.

Mr. Wardlaw's work is of this description. Equally master of his subject and his temper, he proceeds, through the whole of his performance, with the ease, clearness, and strength of argument, which become a writer who contends for Sacred Truth.

The circumstances which led the author first to deliver the Discourses before us, to his own congregation, and afterwards to present them to the Public, are briefly detailed in the preface; accompanied by such sober and judicious observations as merit the greatest publicity.

"When, (saith Mr. W.) the Unitarian chapel in this city was opened, and the sermon 'On the Grounds of Unitarian Dissent,' which Mr. Yates had preached on that occasion, was given to the Public, I happened, from an entirely different cause, to have my thoughts directed towards the principal points of the Socinian controversy;—and, in revolving various subjects for a series of monthly Sabbath-evening Discourses, it occurred to me, that, at such a time, when the leading doctrines of Christianity were impugned and denied, and the sentiments of those who held them, in many particulars, grossly misrepresented, a short course on these points might be seasonable and useful.

"Satisfied that we pay no compliment to our own sentiments, when we are startled by any apprehension of discussion possibly making proselytes to those of our opponents,—I could not acquiesce in the opinion, that the best way, on such occasions, is to suffer error to pass in silence, and to fall of itself. I thought, and still think, that this procedure is giving to error an undue advantage. It is putting it in the power of its advocates to say, that we dread investigation, and find it our wisdom to be quiet;—it is leaving the weak, the wavering, and the ill-informed, to be the dupes of misrepresentation, or a prey to the wiles of sophistry, and the imposing influence of high pretensions to learning and candour: it is lulling the multitude of nominal professors of the truth into satisfaction with a vague and unexamined assent to a system, respecting which they hardly know 'what they say, or whereof they affirm:' and to the far greater number of persons who do not think upon these matters at all, it is furnishing a plausible excuse for continued carelessness. They will not take the trouble to examine what its professed adherents are not at the pains to defend; and they pursue their wonted course of thoughtless impiety, with one vacant reflection, suggested by what they see and hear, that 'after all, these *heretics*, as they are called, must surely have a good deal to say for themselves.'"

The author, after gratefully acknowledging the public countenance which his Discourses received, in the delivery, and his hope that, through the Divine blessing, their being published would contribute to the reception and influence of the truth which is

according to godliness ; makes the following judicious observations:

" Local circumstances frequently procure a reading to new works, when old ones on the same subject, even although of superior merit, would continue to be neglected. Should no new views or new arguments be advanced, still it is needful, as different times and places have their peculiar prevailing tastes, to present what is old, in new and various forms.

" But besides this consideration, (although of itself sufficient,) it has frequently struck me as a defect of considerable magnitude, in some of the treatises which have been published on the subjects handled in this volume, particularly the Divinity of Christ, that the writers have lessened the effect which their works were designed to produce, by *attempting more than enough*. Instead of confining themselves to those passages of Scripture, in which the argument is prominent and palpable, resting their cause on these, and leaving it to their readers to apply the general principle, when thus successfully established, to the interpretation of other passages;—they have, with the laudable view of shewing how full the Bible is of the particular doctrine they defend, exerted their ingenuity, with various success, in bringing texts to bear upon it, of which the application is dubious, or, even when satisfactorily ascertained, by no means impressive. I need not point out the various ways in which this mode of conducting the argument is fitted to hurt the cause in which it is employed, and to afford advantage to its adversaries. It is just as if a person, wishing to present a view of the evidence of Christianity from the fulfilment of prophecy, instead of selecting those grand and leading predictions, of which the accomplishment has been notorious and unquestionable, should occupy his pages in explaining and supporting, however ingeniously, his own interpretation of particular passages in the prophets, respecting which the wisest commentators have hitherto differed in judgment. It has been my aim, in the following Discourses, to avoid this defect. Whether I have at all succeeded, it is not mine to determine.

" I have only further to observe, that, in defending what I conceive to be the essential articles of scriptural truth, I have confined myself entirely to the Scriptures themselves. Those who wish to trace the history of early opinions on these subjects, may satiate themselves with the copious works which have been written on both sides. For my own part, although satisfied of the propriety of not allowing the opposers of the truth to occupy even this ground, I yet cannot help considering it as a monstrous insult to the Divine Author of revelation, to admit the supposition for a moment, that, on such subjects as these, it should be necessary to wade through the multifarious opinions of antiquity, in order to understand his meaning. I say *on such subjects as*

these: for if on *these* points there is such a want of explicitness—points that regard the object of worship, the state and prospects of man, and the foundation of his hopes for eternity,—on what subjects shall we look for clearness and decision? If it were indeed the case, that, on such topics as these, the Bible is indeterminate, requiring, for the explanation of its language, the commentary of ancient opinion, the infidel would be furnished with an argument against its Divine origin, more powerful than any he has ever been able to produce." (Preface.)

(To be continued.)

ON DR. TAYLOR'S THEOLOGICAL WORKS.

To the Publishers of the Methodist Magazine.

GENTLEMEN,

HAVING frequently been asked, within these few weeks, my opinion of the Theological Works of the late Rev. Dr. J. Taylor, of Norwich, and whether I thought the plan, which he adopts, of interpreting the Epistles of St. Paul, was consistent with the analogy of faith, and the form of sound words, hitherto held fast by the Methodist societies; before I gave any answer to these inquiries, I was desirous to know the sentiments of our late Father in the Gospel, the Rev. John Wesley, on the subject, and looking in the Index annexed to the new edition of his Works, I was directed to Vol. iii. p. 383, for some "Animadversions" of his on Dr. Taylor's "Scheme of Christianity." These I found in the following letter, written by him to the Doctor himself; which letter I most earnestly request may be published in your periodical work, as containing an answer which I think all Methodists will deem sufficient to all such inquiries; and, I may add, such as I hope will be a powerful preservative to them from the poison of Dr. Taylor's doctrine concerning *original sin*, which it appears Mr. Wesley considered as subversive of the whole of Christianity. I must add, that, in consequence of the many inquiries which I know to be afloat, respecting the orthodoxy of Dr. Taylor's writings, I think a short review of the xivth Volume of Mr. Wesley's works, containing his answer to Dr. Taylor on *Original Sin*, or an extract there-from, would, at present, be very seasonable, if it appeared in your Magazine.* I am the rather of this opinion, as I have reason to believe, that but very few of the present race of Methodists have read that work, for which I am very sorry. I am, Gentlemen,

With much respect to you, and concern for the cause of truth,

AN OLD METHODIST.

* We would earnestly recommend to all the members of our Society to read the whole work, which may be had in a separate volume, octavo, of Mr. Blanshard, No. 14, City-Road, price 6s. boards.

The following is an exact copy of the fore-mentioned letter:

"To the Rev. Dr. Taylor.

"Rev. Sir, "*Hartlepool, July* 3, 1759.

"I esteem you, as a person of uncommon sense and learning: but your doctrine I cannot esteem. And some time since I believed it my duty to speak my sentiments at large, concerning your doctrine of *Original Sin*. When Mr. Newton, of Liverpool, mentioned this, and asked whether you designed to answer, you said, 'You thought not; for it would only be a *personal controversy*, between J. W——y, and J. T——r.' How gladly, if I durst, would I accept of this discharge from so unequal a contest! For I am thoroughly sensible, humanly speaking, it is *formica contra leonem*. How gladly, were it indeed no other, than a *personal* controversy! But certainly it is not: it is a controversy *de re*, if ever there was one in the world; indeed, concerning a thing of the highest importance: nay, all the things that concern our eternal peace. It is, *Christianity* or *Heathenism*. For take away the Scriptural doctrine of redemption, or justification, and that of the new-birth, the beginning of sanctification, or which amounts to the same, explain them as you do, suitably to your doctrine of original sin: and what is Christianity better than Heathenism? Wherein, (save in rectifying some of our *notions*,) has the religion of St. Paul any pre-eminence over that of Socrates or Epictetus?

"This is therefore, to my apprehension, the least a *personal controversy* of any in the world: your person and mine are out of the question. *The point* is, Are *those things* that have been believed for many ages, throughout the Christian world, real, solid *truths*, or *monkish dreams* and vain imaginations?

"But farther, It is certain, between you and me there need be no *personal* controversy at all. For we may agree to leave each other's persons and character absolutely untouched, while we sum up and answer the several arguments advanced, as closely as we can.

"Either I or you mistake the whole of Christianity from the beginning to the end! Either my scheme or yours, is as contrary to the Scriptural, as the Koran is. Is it mine or yours? Your's has gone through all England, and made numerous converts. I attack it from end to end: let all England judge whether it can be defended or not?

"Earnestly praying, that God may give you and me a right understanding in all things,

"I am, Rev. Sir,
"Your Servant for Christ's sake,
"J. W."

ON DR. COKE'S LABOURS AND FIRM ATTACHMENT TO THE METHODIST DOCTRINE.

To the Editor of the Methodist Magazine.

DEAR SIR,

IN reading the January Magazine, in which you have inserted the account of the death of Dr. Coke, I was led to reflect a little, on the loss sustained by the church of God, in the removal of so valuable a servant of the Lord Jesus. I know that the great Head of the church can raise up other instruments to be equally useful; and we have the promise of our Lord, "I will build my church, and the gates of hell shall not prevail against it." The Lord may bury his workmen, but will carry on his work. But we feel and lament the loss of those whom we have loved, and whom the Lord has so highly honoured, especially those who, for many years, have been active, laborious, and successful ambassadors for Christ.

The labours of the Doctor in the service of his divine Master, have been known and esteemed by many thousands, not only in England or Ireland, but in the West Indies and America. He was never idle, nor was he ever employed in trifles. The one grand business with him, next to the salvation of his own soul, was the salvation of others.

In addition to his numerous writings, his preaching twice or thrice on the Lord's-day, and his preaching nearly every evening in the week; he has walked thousands of miles, to beg from door to door, in support of those missions which lay so near his heart. I have occasionally accompanied him, when he was engaged in that employment; and have frequently admired his meekness and patience, when some haughty gentlemen have refused him their aid; and on one occasion particularly, when the refusal was in a very trying manner. While by walking, with very little intermission, from morning till evening, in damp or wet weather, at the risque of his health or life, he had frequently to bear with the most trying repulses, and though at times his generous soul felt them keenly, yet his God supported him.

I have also particularly esteemed the Doctor, on account of his invariable firmness in supporting the plain, primitive doctrines of Methodism, or rather, of Christianity. He was the intimate friend and companion of Mr. Wesley; and like him, who, under God, was the founder of Methodism, he varied not, but continued firm to the end.

Many years ago, he was led to preach a sermon, expressly on the Divinity of our Lord Jesus Christ; and from that time, he preached on the same subject in most of the large towns in this kingdom. Knowing the importance of the doctrine, he continued to the last, as a watchman on the tower of our Israel, to give

notice of the approach of any enemies to that important truth. It was from him that I first heard the remark, that nearly the whole of that part of Christendom, which, in the early ages of Christianity had given way to Arianism, was given into the hands of Mahomet and his successors; and that in the righteous judgment of God, those countries which rejected the important truth of the proper Deity of our Lord, have, for about twelve hundred years, been given up to believe the lies of Mahomet.

Perhaps there is no doctrine of the book of God, which has been assailed more frequently, and more artfully, than that important and essential doctrine. Sometimes its opponents have endeavoured to prove, that man is not corrupt by nature, that all are not born in sin, and shapen in iniquity. At other times they have endeavoured to prove, that the doctrine of the primitive church, was either Socinianism or Arianism. But as they have found, that the plain, authorised version of the Sacred Writings, will not bend to Arianism, they have sought for various readings in the Greek Manuscripts in order to countenance their system; and when their researches have failed to accomplish their purpose, some of them have boldly discarded a part of the New Testament, and have endeavoured to fashion the rest in their own mould.

The Godhead of Jesus is a doctrine of revelation; and the Sacred Writings as clearly state that important truth, as they state the being of a God; but they do not reveal the manner of there being three persons in one God. We know there is a God, but we cannot comprehend his eternity, his omnipotence, his omniscience, or his omnipresence. In those subjects which relate to the being and attributes of God, we know nothing but what he has been pleased to reveal of himself. And we certainly can know nothing of the important doctrine of the Trinity but by revelation; and it is our duty to receive the plain declaration of God as matter of fact, without attempting to solve the method, how there are three in one, and one in three. As God gave the Sacred Writings for the world at large, we can have no doubt but he intended that his word should be received in its plain, obvious meaning, and that even the manner of expression, was dictated by the wisdom of a God.

Although it has pleased the Lord to remove many of our fathers in Israel, from the church militant to the church triumphant, I trust that their sons in the Gospel, will hold fast that important truth, not giving way to what is very improperly termed a "rational religion," but keep close to the good old doctrines of Christianity, which never can be proved to be contrary to reason.

Another important doctrine which Dr. Coke invariably maintained, is the witness of the Spirit.

It is well known, that a few years ago, there was an attempt made to weaken the force of that doctrine, by substituting an

indirect witness, a witness by inference, rather than the clear direct witness of the Holy Spirit, that we are the children of God. On that occasion, the Doctor firmly stood forth in defence of the truth, and the small work which he published, was a masterly defence of the scripture doctrine, and placed that important subject in a clear light. He also very frequently preached expressly on that subject, and strongly enforced the necessity of having the clear evidence of the favour of God.

I mention these two important doctrines, because the Doctor stood forth particularly in defence of them both; and I have no doubt, but that he would as firmly have supported any other of the Christian doctrines, had they also been particularly assailed.

God, in his infinite mercy, not only raised up Mr. Wesley to declare the whole truth as it is in Jesus, but raised up others also to preach, and to defend that truth; and though several of them who were raised up early in Methodism, are now called into eternity, yet we have reason to thank God, that the present preachers and people, are resolved to go on in that blessed way in which God has so highly favoured them.

When I call to mind those venerable servants of our Lord, Mr. Mather, Mr. Pawson, Dr. Coke, and several others, who were pillars in the cause of truth, I rejoice that ever the Lord raised up such men to succeed him who was the founder of Methodism: and, from its present state and economy, we have reason to believe, that divine truth will be preserved incorrupt; and that purity of doctrine, and purity of discipline, will be handed down to succeeding generations.

The name of Dr. Coke is engraven on the hearts of thousands in these kingdoms. The poor Negroes, in the West India Islands, have long praised God that ever he visited them. Many persons in America, rejoice that ever he preached the Gospel there; and it is probable, that the missions which he planned for Asia and Africa, will be as the seed which, in future years, shall produce a glorious harvest. Europe, Asia, Africa, and America, will have to praise God for his faithful servant.

Sunderland, I am, dear Sir, your's, affectionately,
January 18, 1815. G. MARSDEN.

THE WORD OF GOD ILLUSTRATED.

To the EDITOR.

SIR,

THEOLOGY, compounded of Θεος, *God*, and λογος, *discourse*, *divinity*; is said to be a science which instructs us in the knowledge of God, and in the manner we should serve him. It must,

therefore, be a science 'worthy of all acceptation,' and ought to be preferred, by every one, especially by the ministers of Jesus Christ, to all the numerous sciences contained in the vast circumference of universal knowledge. For, the *knowledge of* God, as a loving, pardoning God, the justifier of him, though ungodly, that believeth in Jesus; is the only way to η αιωνιος ζωη, *that* eternal life, which reaches *beyond* the limits of time, and which necessarily implies, the *resurrection* of the body, the *immortality* of the soul, and the *everlasting perpetuity* of that fruition. And, the *service* of God, embracing *living faith* in the divine mission of Jesus Christ, the sent of God, to redeem men by his blood, and *loving obedience* to all his commandments, which are joyous and not grievous: is that religion which was set up without hands, spoken of by Daniel the prophet, the whole substance thereof lying in *righteousness;* love to God and all mankind; *peace*, the peace of God; and *joy* wrought *in* the heart by *the Holy Ghost*, by the ever-blessed Spirit of God. David entertained this idea of theology, when he exhorted his son Solomon to *the study of* it with a *perfect* heart and a *willing* mind; thus he speaks in 1 Chron. xxviii. 9, 'And thou, Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.'

Divine revelation, properly understood, contains theology enough for every student in that *blessed* and *most exalted* of sciences:—'It is able to make him wise unto salvation, through faith, which is in Christ Jesus.' But, perhaps, he studies the *sacred Volume* with a mind full of those sources of mistakes, which lie exposed in the following discourse, and which are yet concealed from his own understanding. Shall he wander in the dark, and have no guide? Merciful God, send him this dissertation, containing some brief literary precautions necessary in the study of theology, and let it accomplish the end for which it was originally written, and now faithfully transcribed, and sent for insertion in the Methodist Magazine.

I remain, Sir,
Your's, very respectfully,
Δροφδεϛ Σηναων.

Bromsgrove,
April 5, 1814.

A DISSERTATION

ON THE LITERARY PRECAUTIONS NECESSARY IN THE STUDY OF THEOLOGY.

A critical accuracy in the Sacred Writings, is by no means necessary to the man who contents himself with simple, genuine,

Christianity; but if he stirs a step beyond the most plain and obvious truths, if he pretends to determine the most abstruse mysteries of religion, which are determinable only by the voice of Scripture, all the world expects that he should free himself from those mistakes which render that voice unintelligible. Now there are several vulgar errors, which, if they attend us in our examination of the sacred writers, will tend to obscure the clearest truths. It is therefore absolutely necessary to deposit these as 'unclean things without the camp,' before we approach that God, who with the 'froward shews himself froward, with the pure shews himself pure,' whose *words do good to him* only *who walketh uprightly.* Dionysius, of Alexandria, who flourished about 250 years after Christ, pretended to find barbarisms and solecisms in the Revelation of St. John, yet he received that book as canonical. And herein he acted wisely, for deviations from the rules of grammar, would no more affect the authenticity of the Sacred Writings, than such improprieties affect the established reputation of the most polite English writer: Dr. Lowth has shewn us a number of such solecisms in our best models of eloquence. Nor does it injure the inspiration of the sacred writers, for they did not profess oratory, but divinity. How wise in God, who to secure the glory of the promulgation of divine truth to himself, left marks of weakness in the first heralds of revelation! Whether there be solecisms in Scripture or not, is a question that has nothing to do with our present inquiry. Be it also allowed, that there are some interpolations: nobody pretends that the *doctrines* are interpolations, or any passages relative to them. All own the originality of the passages we shall mention; the meaning of them only is questioned. Every body knows that each language has some modes of expression peculiar to itself; these are called its *idioms.* Such as are peculiar to the Hebrew tongue, are called *Hebraisms;* to the Greek, *Grecisms;* and so on. The Hebrew tongue is remarkable for bold, pompous, figurative expressions. Cedars are called *trees of Jehovah.* The warm advocates for ceremonies, are said to have a *zeal for God.* Adam is told, that *in the day he eat, dying he should die.* Christ is said to *sit at God's right hand.* All these, and many more of the same kind, ought not, cannot fairly be literally pressed into controversy. The apostles were Jews, from their infancy used to their own idioms, and when they wrote in Greek, they frequently expressed these hebraisms in Greek. "In the Greek tongue, (says Le Clerc,) particularly in the polite Attic dialect, there are innumerable particles, which grammarians call expletives, added not for the sake of any ideas which they convey, but only to put a gracefulness into the ora-

tion, which it would be destitute of without." Such are the particles αλλα, γαρ, ουν, αν, μεν, δε, &c. which are always cut off in Latin versions of Greek writers. These idioms ought to be carefully attended to, otherwise we shall often be wise above what is written. Tertullian never would have made out so many strange notions about the corporeal nature of souls, their generation from Adam, their colour, with more absurdities of the same kind, unless he had entirely neglected all idioms of speech, as well as all other rules of judging. The rich man *in hell lifted up his eyes. Lazarus* was *in Abraham's bosom.* One had a *thirsty tongue*, the other a *spare finger*, and thence that father gathered many things never intended by the speaker. He is not the only one who has raised lofty doctrines, on the sandy foundation of a mistaken idiom. If a bare idiom be dangerous, when mistaken, how much more so are the bold, figurative allegories of the Easterns? The prophet Joel says, "A great people and strong are spread like the morning clouds in the mountains; their appearance is like the appearance of horses, and as horsemen so shall they run; they shall run like mighty men, they shall climb the wall like men of war, they shall march every one on his ways, and they shall not break their ranks; they shall walk every one in his path, and when they fall upon the sword they shall not be wounded; they shall run to and fro in the city, they shall run upon the wall, they shall climb upon the houses, they shall enter in at the windows like a thief, the earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining; and Jehovah shall utter his voice before his army, for his camp is very great." And what is this great army of Jehovah, described with great pomp? *A swarm of locusts!* Le Clerc observes, from Eusebius, "That Porphyry complained of interpreters," (Eusebius says of Origen,) "for finding so many hidden mysteries, and boasting of their expositions of them, and for applying the allegoric allusions of the Greeks, to the writings of the Jews." In good truth, Porphyry had reason to complain, when Origen said, "Eden was in heaven, Adam and Eve before the fall unembodied spirits, and the fig-leaves which they put on after the fall, their mortal bodies." "*This is my body*," is figurative; but make it literal, and out comes transubstantion, to be dipt and dyed in christian blood. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven*, is figurative; but make it literal, and every one dying without baptism is damned! Of so great importance is caution in this article!

(To be continued.)

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

DEAR SIR,

YOUR ready admission of "Observations and Reflections on the Moon," has excited me to transmit a few remarks upon the Sun, both astronomical, moral, and evangelical. As a creature of God, it is doubtless one of the most glorious, and beneficial, throughout nature's wide domains. If the subjoined hints meet your approbation, you will give them insertion in your luminous and popular Magazine. I am, dear Sir,

Your's, in the cause of evangelical truth,

Mansion-House, Kettering, WILLIAM B. BROWNE.
Jan. 1815.

OBSERVATIONS AND REFLECTIONS ON THE SUN.

HAIL! sacred source of inexhausted light!
Prodigious instance of creating might!
His distance man's imagination foils;
Numbers will scarce avail to count the miles.
His globous body how immensely great!
How fierce his burnings! how intense his heat!
As swift as thought, he darts his radiance round
To distant worlds, his system's utmost bound:
Of all the planets the directing soul,
That heightens and invigorates the whole.

BROWN.

OF all the various objects in nature, the sun is the most glorious and beautiful. It has been justly denominated, 'The soul of the universe.' The diameter of the sun is computed to be 890,000 miles; it is 108 millions of miles from us; so that a cannon ball, going at the rate of 480 miles an hour, would not reach the sun in 19 years.

The sun is the parent of the seasons: day and night, summer and winter, are among his surprising effects. Our conceptions ought to rise high of this august specimen of the works of God. Some have ran into extremes, as it respects this resplendent luminary. Anaxagoras, the philosopher, being asked what he was born for, answered, "To see the heavens, the sun and the moon." And Eudoxus, another philosopher, said, "He could be content to perish, could he get so near the sun as to learn the nature of it." King Solomon, elegantly expresses himself thus, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." It is the design of the writer of this article, to consider the sun, the bright ruler of the day, as emblematical,—First, of the illustrious Saviour; and secondly, of the Christian character. First, This glorious luminary bears some resemblance to the adorable Saviour. The sun is, 1. Beautiful

in appearance. Is not the sun, in its rising, progress, and setting, the most beautiful object in the visible creation of God? As it approaches, it tinges the distant clouds with light. On its first appearance, it gilds the summits of the woods and mountains, thereby dispelling the sombre shades of night; it illumines the whole horizon. 2. The material sun is salutary in its influence. It does not shine with unproductive splendour, it enables the different orders of the community to attend to their respective callings. The various productions of the earth also feel the genial influence. Yes, this glorious luminary matures the golden harvest, and feeds the lamp of life. Did this material light of the world only refuse to emit its salutary rays for one season; the fig-tree would not blossom, the vine would bear her clusters, the labour of the olive would fail, and the fields could yield no meat: consequently, the flocks must be cut off from the fold, and there would be no herd in the stalls, Hab. iii. 17. But, 3. The sun is universal in its benefits. It sheds a radiance upon the good and upon the evil. His lustre is seen in every direction, illuminating the ends of the earth, and diffusing joy and gladness amongst the inhabitants of the world. "The east reddens with his rising radiance, and the western hills are gilded with his streaming splendours. The chilly regions of the north are cherished by his genial warmth; while the southern tracts glow with the solar fire." The kraal of the sable Hottentot, and the hut of the American Indian, catch his benevolent ray, and partake of his propitious beams, as well as the pavilion of the stately nabob, or the most magnificent palaces of the greatest potentates on the face of the earth. But, in this highly-polished mirror, do we see nothing of the illustrious Saviour? I answer, yes: the intellectual eye at least discovers the transcendent glories of his nature, person, and offices, the great importance of his mission, and the universality of his redemption. Then, in this radiant lamp of day, we discover, 1. The transcendent glories of the person, &c. of the illustrious Saviour. Not any comparison in the Sacred Scriptures can be more just, or sublime, than that of the prophet: "But unto you that fear my name shall the Sun of Righteousness arise, with healing in his wings." Jesus amply possesses in himself the perfection of moral beauty and excellence. Hence every Christian is ready to exclaim, "How great is thy goodness, and how great is thy beauty! Thou art fairer than the children of men." He is the "Rose of Sharon, and the lily of the vallies; the fairest among ten thousand, and altogether lovely." The superlative beauties of nature, and the sublimest objects of the visible creation of God, are called in to aid the inspired writers, in their lofty exhibitions of this exalted character, the eternal Son of God most High. There is in the Saviour every thing that belongs to being and

well-being. He is pre-eminently a sun to enlighten us, a shield to defend us, an ark to receive us, and a fountain to cleanse us. In a word, he is the source of all our blessings, and the foundation of all our hopes. In the glorious sun, we behold, 2. The great importance of the mission of the divine Saviour. "He came into the world to save sinners." This celestial luminary, the eternal sun, diffuses light, heat, and energy wherever he shines. He chases, by his irradiating beams, the darkness from the human intellect, and by his golden rays, sheds a benign and sacred influence throughout the powers and faculties of the soul. As the sun is to the natural, so is the ever-blessed Jesus to the moral world: dispensing his salutary gifts, that it was the grand object of his mission to confer upon the fallen sons of men. But, in this luminous parent of day, we discover, 3. The universality of that redemptoin wrought out by Jesus Christ. "He gave himself a ransom for all." "He by the grace of God tasted death for every man." The mercy of God is as capacious as the misery of man. As it respects the material sun, such is the universality of its influence, "that there is nothing hid from the heat thereof." And as universal are the blessings purchased by the all-atoning "Lamb of God." "Ho! every one that thirsteth come ye to the waters." Yes, all of every age, sex, colour, clime, or degree. The streams issuing from the wells of salvation, form a river, a salubrious sea, amply sufficient to overflow the universe. The divine influences of the "Sun of Righteousness," are diffusive and unconfined. "The generations of old felt them; and generations yet unborn will rejoice in them." May this divine knowledge cover the earth, "as the waters cover the sea!" until the frozen Greenlander, the benumbed Laplander, the hardy Russian, and valiant Cossack, be warmed and cheered by this celestial sun. The Christian world do now rejoice in the delightful prospect of the angel flying in the midst of heaven, having the everlasting Gnspel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Rev. xiv. 16. Surely the period is not far distant, "When all the ends of the world shall remember themselves, and be turned unto the Lord; and all the kindreds of the nations worship before him."

Let us now briefly consider the second similitude, namely, That the sun, in the firmament, is emblematical of the Christian character. First, in the beauty of his appearance. Every Christian possesses a high degree of moral beauty. "He beautifies the meek with salvation," and adorns them with the brilliant circle of the Christian graces. Hence, they are "beautiful as Tirzah, and comely as Jerusalem," being made so by a comliness that is put upon them. But, secondly, Christians, like the glorious king of day, are beneficial in their influence, that is, as far

as their sphere of action extends. The figures in holy writ that designate their character, also intimate their great utility. As "lights" of the world, they illumine all that are around them, the lustre they shed is benign and influential; like a light-house on the summit of a rock, they warn of danger near. As "salt," they preserve a corrupt world from putrefaction. Being seasoned by grace, they season others. As pillars, they prop a sinful universe. "Golden Christians are brazen walls." Sodom was not destroyed while Lot continued in it, neither was Troy demolished while Hector lived. To conclude—Remark 1. That the perpetuity of the illustrious Saviour's reign in the kingdom of grace is exhibited by this bright luminary. His name shall endure for ever: his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed, Ps. lxxii. 17.

2. The glory of the saints in the heavenly world, is set forth by the radiant lustre of the sun. "Then shall the righteous shine forth as the sun in the kingdom of their Father." They will then enjoy the full blaze of heavenly light, the meridian of celestial brightness; for the grand characteristics of the heavenly felicity are, Everlasting Light, and Everlasting Love.

THE PROVIDENCE OF GOD ASSERTED.

OF DIVINE PROVIDENCE.

(Continued from page 112.)

All the objections against the justice of Providence, have no other foundation than our ignorance of God's justice; we measure the justice of Providence by the rules of justice among men, without considering that God is the Sovereign Lord of the world, and, therefore, has a right and authority superior to men, and, therefore, superior justice too.

It is unjust for men to deprive one another of their just and legal rights, and, therefore, they think it a reflection on Providence too, when men suffer wrongfully: but no man has any right against God, who is the sole proprietor of the world; and, therefore, he may give and take away, he may set up and pull down, and do whatsoever pleaseth him, both in heaven and in earth.

It is unjust for men to afflict and oppress the innocent and virtuous, or to encourage the wicked; and, therefore, they complain against Providence too, when good men suffer, and the wicked are prosperous. But God has an absolute right to the services of all his creatures, both of good and bad men: and if he can serve the wise ends of his grace and providence, by the

sufferings of good men, or by the prosperity of the wicked; and when he has no further use of their services, rewards or punishes according to their doings; the sovereignty of God will justify the present sufferings of good men, and the prosperity of the wicked: and their final rewards and punishments will vindicate his justice.

But for a further vindication of the justice of Providence, we must consider the nature of God's government of this lower world, and what acts of justice the present government of the world requires. The justice of government must be proportioned to the nature and ends of government; for all acts of justice are not proper at all times; and it is no reproach to the justice of Providence, if God does not exercise such acts of justice as are not proper for the present state of the world; for justice is rectitude; and what is not right and fit in such a state of things, is not just.

The great objection against the justice of Providence is, that all good men are not rewarded, nor all bad men punished, according to their deserts in this world; but this is no objection against the divine justice, with those who believe that there is another world, where all good men will be rewarded, and all wicked men punished: for if all good and bad men shall be finally rewarded and punished according to their works, this is a full vindication of the justice of God.

And as for the justice of Providence, though every good man is not rewarded, nor every bad man punished in this world, this is no reasonable objection, if the state of this world will not admit of such a strict and exact justice. This world is not the place of judgment, but a state of trial, probation, and discipline; where good men many times suffer, not so much in punishment of their sins, as to exercise their faith and patience, and to brighten their virtue, and to prepare them for greater rewards; and bad men are prosperous to lead them to repentance, or to make them instruments of the divine providence, in chastising the wickedness of other men, or the more remarkable examples of the divine justice and vengeance in their final ruin. The justice of Providence is nothing else but the justice of government, which, in the nature of the thing, must be distinguished from the justice of the final judgment.

Now, to govern the world, does not signify to destroy it, but to uphold and preserve it, and to keep it in as good order as the present state of things will admit. The providence of God is that provident care which he takes of all his creatures, while he thinks fit to preserve this present frame of the world; but to destroy the world, is not properly an act of Providence, but of judgment: and yet, if we consider the corrupt and degenerate state of the world, did the justice of Providence require God to punish all bad men according to their deserts, he must destroy

the far greater part of mankind in every age. This earth would soon be no better than a desolate wilderness, if none but good men were suffered to live in it: but this kind of justice God has renounced ever since the universal deluge. He then indeed exercised such a terrible justice and vengeance, as some men think can be the only proof of a Providence; but he promised that he would never do so again, notwithstanding the great wickedness of mankind. Gen. viii. 21, 22. So that God will no more destroy the world, nor all the wicked inhabitants of it, till the day of judgment; and then it is certain all wicked men will be punished according to their deserts in this world.

The sum is, God is very just in his government of the world: but the government of the world does not require the same acts of justice that the final judgment of mankind does: and if we do but consider the nature of the divine justice, which is the justice of a sovereign and absolute Lord, and the difference between the justice of Providence, and of the final judgment, that is, between God's governing and judging the world, we shall easily answer all the objections against the justice of Providence.

We may observe in Scripture, that, notwithstanding the justice of Providence, and God's love to righteousness, and to righteous men, he still, by a sovereign authority, reserves to himself a liberty to correct and chastise good men, and to exercise their graces and virtues, and to serve the ends of his own glory, by their sufferings. We must distinguish between acts of discipline and justice, which have very different ends and measures, as the correction of a child differs from the execution of a malefactor. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. He corrects us for our profit, that we may be partakers of his holiness." Heb. vii. 7, 8, 9.

Besides, good men may have many secret failings and miscarriages, known to none but God and themselves, which may deserve severe correction; which sometimes are made an argument against the justice of Providence, when the correction is visible, but the cause for which they are corrected, unknown.

Other good men suffer for "the trial of their faith, which is much more precious than of gold which perisheth;" and are trained up by great severities to heroical degrees of virtue. All this is very reconcilable with God's love of righteousness, and righteous men, for it is an effect of this love. And thus good men, for a time, may visibly suffer as much as the wicked: but such corrections as these, are not properly acts of justice, but of discipline; not so much for the punishment of good men, as to make them better; not the effects of anger, but of love.

We may also observe in Scripture, that God exercises a sovereign authority in exercising his judgments on wicked men. He does not always punish them as soon as they deserve punishment,

but sometimes waits patiently for their return; sometimes uses them as the instrumruts of his justice, to punish other bad men, or to correct the miscarriages, and to exercise the graces and virtues of good men: and when he has finished what he had to do by them, reserves them for a more public and glorious execution, to be the triumphs of his vengeance, and standing examples to the world, which we know was the case with Pharoah, and the king of Assyria, of Antiochus, and some great persecutors of the Christian faith.

(To be continued.)

ANECDOTE

Of Judge Foster, and Mr. Norman, an ejected minister.

About sixteen months after his ejectment, Mr. Norman was sent, with several other Non-conformist ministers, to the county jail, and there made a close prisoner for preaching to his people in private. He appeared as a criminal at the bar, before Judge Foster, 1663; and though he was a man of a very decent appearance and address, the Judge handled him very roughly. "Sirrah," said he, "do you preach?"—"Yes, my Lord," said Mr. Norman. "And why so, Sirrah?"—"Because I was ordained to preach the Gospel."—"How was you ordained?"—"In the same manner as Timothy."—"And how was that?"—"By the laying on of the hands of the Presbytery." Which answer the Judge repeated over and over again, seeming not to know what to make of it. However, he sentenced him to pay £100 fine, and to lie in prison till it was paid, which was above a year and a half; when Baron Hale, going that circuit, took notice of him, and found out a way to compound the fine at sixpence in the pound.

Judge Foster could not forget Mr. Norman's answer, about the laying on the hands of the Presbytery: for a gentleman coming to him about business, at Egham, in Surry, having made him wait a long time, gave this as his excuse, that he had been searching his books about an odd answer which a fellow made him in the West, "That he was ordained like Timothy, by the laying on the hands of the Presbytery:" which he could find nothing of.

ANECDOTE OF THE EMPEROR JOSEPH II.

One day, when the Emperor Joseph II. was walking, as he often did, alone, without any suit, he met a young woman whom he did not know, and who seemed in great affliction.—She was lamenting her fate very bitterly, without suspecting by whom she

was overheard. Joseph approached her, and inquired into the cause of her lamentations. The young woman, perceiving a person unknown to her, who seemed to take an interest in her sorrows, related to him, with much simplicity, that her father, an officer in I know not what regiment, having been killed in the service of the Empress Queen, her mother having no one to protect her, or take any interest in her behalf, had fallen into great distress; and this had been considerably increased by the late scarcity. She added, that having been supported principally by the work of their own hands, this resource was now about to fail, since the hardness of the times daily diminished the number of those by whom their works could be purchased, so that she was fearful they might soon be reduced to the utmost misery. The Emperor inquired whether they had ever received any assistance from the government? She answered, None. He then inquired why her mother had never thought of soliciting the Emperor for relief, as he was so easy of access? "They say he is avaricious," she replied, "and we therefore thought such a step would be useless." The monarch profited by the lesson thus innocently given him; he gave the young woman some ducats and a ring, telling her, that he had the honour of being in the Emperor's service, and would endeavour to recommend her to his Majesty. He then appointed a day and hour, on which he desired her to come with her mother, to the Emperor's apartments, as he should be on duty that day, and he hoped he might be able to bring her some good news. He added, that she need only present the ring he had given her, and she would then be admitted into the Emperor's private apartment; where, he concluded, "you will find me." The young woman thought she had been talking with a tutelary angel: nor was she mistaken; and, hastening home immediately, imparted the fortunate adventure she had met with to her mother. The Emperor, in the mean time, made inquiries into the truth of the young woman's story, and finding it confirmed, he waited for the moment he had appointed to receive her in his private apartment. She did not fail to come with her mother, in hopes of finding her benefactor, and returning him the ring: she, indeed, knew him again the moment she saw him, but at the same time she perceived, by the respect paid him, that it was the Emperor himself. She then called to mind what she had said on the subject of his avarice, and turned pale with apprehension. His Imperial Majesty bade her not be alarmed, and informing the mother that he had settled a pension upon her from the army funds, he turned to the daughter and said, "Another time I hope you will not despair of a heart that is just:" words worthy of being enrolled in the archives of humanity.

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

SIR,

THE insertion of the following brief memoir of a departed friend, in your valuable Magazine, will, while it highly gratifies many to whom her memory is dear, confer a lasting obligation on

Dover, Your's, affectionately,
13*th Dec.* 1814. W. B. Fox.

MEMOIR OF MRS. ELIZABETH TAYLOR.

The late Mrs. Elizabeth Taylor was born on the Island of Nevis, in the West Indies, in the year 1781. In early life she was deprived of both her parents. This deeply afflictive loss powerfully affected her mind, and was one means of driving her to that parent with whom the fatherless find mercy. She began in the year 1802, regularly to hear the Gospel, at the Methodist chapel. Provious to this time, she had constantly, and almost solely, attended public worship at the Established Church, but now the importance of eternal things appeared to her in a clearer light, which induced her to go where most spiritual help was afforded.

The Methodist Missionaries employed in the West Indies, are sent to instruct and convert the Negroes. The Lord has greatly blessed their efforts; and not a few of the white inhabitants of those Islands, gladly avail themselves of the opportunity of hearing the Gospel, with the blacks. Mrs. Taylor was one. The ministry of Mr. Isaac Bradnack was greatly blessed to her: under his ministry she was deeply convinced of her state and danger as a sinner, and of the necessity of experiencing a change of heart, and of obtaining a sense of the favour of God. She felt the need of christian communion, and saw it her privilege and duty to join with the people of God. Her distress induced her to call mightily upon the Lord, and he who has declared the mourners blessed, soon dried up her tears, by clearly manifesting his pardoning mercy to her heart. She could now sing in the language of the prophet, "O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me." Her future conduct fully evinced the reality of the change which had passed upon her mind: and those to whom her piety is best known, witness, that she walked "in all the commandments and ordinances of the Lord, blameless."

After the period of her marriage, she suffered much from frequent affliction. Travelling by sea seriously affected her health;

and, to two or three of her unavoidable removals from Island to Island, the affliction which brought her to the grave, may be traced.

In the year 1811, Mr. Taylor returned to England, and was appointed to the Southampton Circuit; but the change of climate had no favourable influence on Mrs. Taylor's tender frame:—there she was brought to the verge of the grave; but the Lord in mercy raised her up again.

At the Conference in 1813, Mr. Taylor was appointed for Canterbury. Mrs. Taylor enjoyed, for some time, in that city, a much better state of health than usual, which led us to hope she would fully regain her strength; but about four months before her death, symptoms of her last illness began to appear, accompanied with considerable hoarseness, and a most painful cough. Herself and friends thought, at first, that with care, these might be removed; and for a short season they did considerably abate; but the disorder returned with increasing violence, attended with an hectic fever, and other painful circumstances, which announced her to be in an advanced stage of a pulmonary consumption. Medicine was of but little avail; and though willing to use the means, she gave up all hope of recovery. She had often before been apparently near the haven of rest, and as it approached, the storms and fears abated: but now, while disease carried her rapidly forward, she viewed the port with desire; and she contemplated, with calmness and delight, her approaching change. When her enfeebled state rendered her incapable of reading, as usual, the Scriptures, the best parts of Baxter's Saint's Everlasting Rest, and some of Fletcher's Letters, were, at her desire, occasionally read to her.

The day before her decease, she said, death, the preceding night, had been presented to her mind as frightful; but that she resisted the idea, by urging Jesus had conquered death, and would give her the victory: for she knew and felt him to be her Saviour; and she observed, that while thus wrestling in prayer, her mind was melted into a peaceful, joyous frame. The last night of her life, after prayer and taking her medicine, she fell into a gentle sleep, but was soon awaked by the rupture of a blood vessel in the lungs; and in a few minutes, with upraised eyes and hands, she expired in her husband's arms.

Thus, in the prime of life, September 22, 1814, departed Elizabeth Taylor, in the faith and hope of the Gospel, to receive, through the merits of her Saviour, an inheritance among the saints, and to be for ever with the Lord.

To the attentive observer, every human mind exhibits its features in such a way as makes it easily distinguished from others: and when the changing influence of divine grace is clearly manifest, this peculiarity is not less visible. I would not merely

describe the character of my departed friend as a Christian, but point out the more prominent features of her piety.

Her *sincerity* was easily distinguished. She held in abhorrence that art by which some professors attempt to impose on themselves, in taking for granted what they ought, before God and their own consciences, to prove. This sincerity, as the gift of God, led her often to lament before him, her want of more contrite and devotional feelings: and if an act, a word, or a temper, which would not bear the review of a good conscience, had escaped, she could not rest, till renewed evidence was obtained of her acceptance with God. To this sincerity, may be referred her consciencious attendance on the private and public means of grace; for unless absolutely prevented by affliction, she was never absent from the house of God, even at five o'clock in the morning, when there was public worship at that early hour. Her reading, next to the Scriptures, was of the most profitable kind, as it respects both the matter and the manner. In the matter, that which was most calculated, at once to enlighten the mind and affect the heart; and in the manner, she found the advantage of a regular plan.

Her *humbleness of mind* was evinced by a constant readiness to acknowledge and correct mistakes—by uniform contentment in every situation of life,—and by her willingness to accept the lowest situation in the church of Christ. Possessed of a happy recollection, she was enabled to realize the presence of God in every situation of life, and under every occurence. She appeared to practise, in an eminent degree, the happy art of profiting by every circumstance; and whether painful or pleasing, it constantly brought her to the throne of grace.

Holy love was a distinguishing feature of her soul, and the love of God was her solace in every affliction. God's people were her people: and whoever among them might be her intimates, the poorest and the holiest, lay nearest her heart. With the former, she stood ready to divide whatever she possessed; and at the feet of the latter, she was glad to sit and learn. If to hold character sacred,—to repel every attack upon it,—and to esteem them more highly the more she knew of them, be proofs of affection, she certainly had a strong affection for God's ministers. The cause of God lay near her heart, and the falling tear often declared the sensations produced in a pious mind, by intelligence of Zion's prosperity.

Her *patience and resignation*, particularly during her last painful affliction, were manifest to all who saw her. She endured as seeing him who is invisible; obtained grace to help in time of need; and patience had its perfect work.—"Behold, we count them happy which endure."

A Letter from Mr. THOMAS WOOD to Mr. and Mrs. HEMINGTON, the grandfather and grandmother of his son, JAMES H. WOOD, giving an account of his happy death.

Deptford, Jan. 3, 1815.

VERY DEAR PARENTS,

AT present ours is a suffering lot: yet it is the appointment of Infinite Wisdom, and an effect of ineffable goodness. He who had a prior claim to our dear Hemington, has resumed his right, and taken him home. On Friday evening last, the chariots of Israel where despatched, and at half past eleven o'clock, conveyed their charge to the skies.

Though his attachments to relatives had recently received additional strength, yet when the period of removal came, fixing his eyes on the heavenly country, and waving his hand in joyful triumph, he willingly surmounted all the obstacles of mortality, and hasted away. Nay, so far was he from cherishing any reluctance to obey the divine mandate, that, with a countenance divinely irradiated, he even anticipated approaching dissolution. His lively affections had sometime previously ungrasped their hold on sublunary objects, and delightfully fixed on God his Saviour, as the only source of substantial and permanent happiness; so that to him dying was the way to his heavenly Father's house, and eternity the completion of his most ardent wishes.

Disease reduced his mortal part to a mere skeleton—for here, nature spun her last thread; but he is still lovely, even in the midst of the ravages of death. The active spirit has left depicted on his pale and emaciated face, evident traces of that glory which animated its flight. He is now separated from us—and only the vital piety of which he was made a happy partaker, can ensure a re-union where he now is. Heaven, undoubtedly, has increasing allurements, in proportion as it receives our dear relatives. Jesus is its refulgence, and the infinite fountain of everlasting felicity to all the saints in light; yet glorified spirits, in that celestial region, I apprehend, are never totally divested of those social affections which arise from kindred endearments:—Nay, I think it reasonable to suppose, that they are considerably improved. So that the knowledge of each other, mutual intercourse, and reciprocal affection, will be more perfected, and afford purer delights in that luminous abode, than while dwelling in houses of clay.

Were ignorance to cover the understanding, and moral depravity disorder the passions, the complexion of the present event would change its aspect. A youth of large capacity, liberal education, professional eminence for his years, and favoured with enlarging prospects before him, has been arrested in his

progress by affliction, and removed by the relentless hand of death? Here humanity feels—affection melts into tears—and disappointment would repine at the severity of the dispensation. But faith, comprehending this measure, justifies the divine procedure, and sees that a soul has escaped the evil to come. He has secured an inestimable treasure, which is not subject to fluctuating uncertainty, nor the rapacious hand of villainy. He has early gained *eternal life*, at a period when youth are generally most remost in their views and desires from attending to a future world. Indeed, we may very truly say, that he, however young, has lived long and well, who at the approach of death, is found ready to depart and be with Christ: and that the heavenly paradise, its inhabitants, exercises, and enjoyments, are infinitely preferable to human life, in its highest elevation of grandeur, occupation, wealth, or applause.

On Thursday, about noon, we intend depositing his mortal remains in a vault, in sure and certain hope of a glorious resurrection to immortal life. His coffin, if not annoyed, will hold him as he is for a century, being made of the best oak, and the boards are one inch and a half in thickness.

THOMAS WOOD.

[A farther account of this amiable young man, will shortly appear in a pamphlet, which his father is about to publish.]

A SHORT ACCOUNT OF MR. JOSHUA LEWIS.

THIS excellent young man was born in December, 1790, at Brook-House, near Oswestry; and was called Joshua, with reference to the distinguished character of that name mentioned in the Scripture.

When he was between five and six years of age his father died, leaving eight children to the care of his widow, and to the guidance of Divine Providence. As the subject of this Memoir was in the habit, after he became serious, of keeping a kind of diary, I shall occasionally make extracts from it, to delineate his character and conduct.

At an early period of life, he says, "I had a great fear of offending God; and I never remember having, in the early part of my life, told a falsehood, or taken God's name in vain! My good mother always took care to warn us against these vices, and to inculcate those duties which many parents do not think it worth their while to enjoin upon their children. I shall ever have reason to bless God for the impressions which were made upon me in my childhood." When about ten or eleven years of age, he says, "I got many acquaintances among my school-

fellows, and became more wild and rambling, and became very expert at most games of play." He likewise became violent in his temper, and remarkably quarrelsome. Speaking of that period, he says, "I became so proud and obstinate, that I feared not chastisement from my master;" and so audacious was he, that when about twelve years of age, he challenged his master, in the school, to fight him. What is it that the grace of God cannot do? For, after his conversion, he was a pattern of meekness and gentleness. When about fourteen years of age, he was sent to the school of a Mr. Wilding, of ——. Upon this gentleman, Mr. Lewis passes a high encomium, observing, that the regularity of the school, and the good conduct of the master, did him much good.

Whilst there, he observes, "I now began to see the impropriety of my conduct, for the last three or four years, and was exceedingly sorry I had been so wild and wicked. I thought, if God was to exact according to my mis-doings, I should surely be sent to the bitterest torments of hell." Some time after, he says, "I was much afraid God would not forgive me. I began to read the Bible, in order to know as much as possible about religion, and to see the conditions upon which God forgives the sins of his creatures; as I saw I was not in a state to die comfortably, and that life was very uncertain." Being, a short time after, a tutor to two young gentlemen, in Wales, he applied himself closely to the study of English grammar, of rhetoric, and of the Latin and French languages; in all of which he was likely to make considerable proficiency, had he not been called away by an elder brother, to assist him in the drapery business, at Wrexham.—The loss of those opportunities of improvement, so congenial to his taste, he greatly regretted. "I was obliged, (he says,) to my great dissatisfaction, to nip those proceedings in their very bud." During his stay at Wrexham, the good impressions on his mind gradually wore off. "Just entering into the world, young, and susceptible of every bad impression," he says, "I rashly embraced every temptation, and gave way to every base incitement incident to youth."

This he attributes chiefly to two young men, "who were, (says he,) particularly instrumental in leading me from the path of duty, which was my soul's delight." By their advice and example, he was led to frequent public-houses, and was introduced into bad company; in which course he continued, though frequently miserable in his mind, for nearly twelve months.

During that time, he often wished to shake of his evil companions, but saw no way of deliverance, whilst he continued in Wrexham. He says, "I became sober, and cut off my greatest vices; and though I continued to attend card parties, dancings, wakes, and the theatre, yet I often wished to give up these, but

could not summon sufficient resolution." About that time, the sickness, and particularly the death of a brother, made deep and serious impressions on his mind; and he says, "I determined to forsake my sins, and I repented deeply that I had spent my past time in so evil a way. I blessed God that he had spared me, as I had justly deserved everlasting banishment from his presence. I now wished much to extricate myself from my evil acquaintances, and to give my heart fully to God. But, alas! even these good impressions presently wore off again, and I yielded once more to attend at dancings, and card-playing, in farmers' houses in the neighbourhood; those houses of carnal mirth and dissipation which I had protested to Almighty God I would forsake; and this was only six weeks after my brother's death. Blessed Jesus! how was I permitted to return alive from these places, after so many breaches of promise! Thy mercy is boundless; Glory be to thy name for ever."

Near that period, being indisposed in body, a wrong medicine was administered, by a doctor's boy, which produced the most violent pain; and during the night, Mr. Lewis really believed he had taken poison. Alluding to that circumstance, he writes thus, "Surely no soul out of hell ever was in such a miserable situation as I then was. It will never be erased from my memory. I thought I was on the brink of hell—that the devils were waiting to catch my departing spirit;—the flames of hell seemed to be beneath me, and every moment I expected my soul to be dragged into them, by those frightful demons who were come to receive it. If I attempted to call upon God, it was immediately suggested, it was too late! I would have given ten thousand worlds, had I possessed them, for one day longer!—when I got a little ease, O how did I bless God that I was spared—I saw myself a brand plucked from the burning! I was conscious of the mercy he had shewn me, in prolonging my life, and had a great desire to be what God would have me to be. I wept bitterly; and promised the Lord, that if he would spare me till I should get out of Wrexham, I would devote the remainder of my life unreservedly to him."

Not long after, God, who saw the sincerity of his intentions, opened a way for his escape from those persons and snares that had so long obstructed his way, and turned him from the path in which he wished to walk: for, on April 25, 1811, he entered into the service of Allen, Bradley and Lloyd, linen drapers, in Manchester. Some time after his arrival there, he says, "I have been enabled, in a great measure, to live to God, according to my determinations and engagement, made in Wrexham church. I have taken care to shun all appearance of evil; to form no acquaintance with any who seem to be of a contrary cast to myself; which has caused me some reproach and envy from my fellow-

shopmen." From his first going to Manchester, the places of worship he generally attended were, St. Clements' church, in the forenoon, and the Methodist chapels, in the other parts of the day. Under Mr. Smyth, of St. Clements, he was often greatly profited, as appears by the observations he wrote every sabbath evening, relative to what he had heard and felt during the day; which excellent practice commenced at his first going to Manchester.

He was often blessed under the preaching of the word, in Oldham-street chapel, particularly under Messrs. Gaulter, Bogie, Turton, Garret, and Mr. E. Miller; the first of whom was remarkably useful to him, in the beginning of his hearing there; and the last, toward the latter end of his time, was made a great blessing to him. He mentions all these men, and likewise Mr. J. Taylor and Mr. Hare, with great respect and affection. Being, after he was awakened, of a timid and modest disposition, he had frequent doubts of his acceptance in the Beloved; at other times, he could say, "*My* Lord and *my* God."

Speaking of Mr. Gaulter's farewell sermon, he says, "He preached a most delightful sermon, charming to the ear, and refreshing to the soul." Sunday, Sept. 16, 1811, he writes, "Good old Mr. Taylor preached us a very simple, but affectionate sermon, with lively exhortation and admonition." In Nov. 1811, he mentions having begun to meet in Mr Nuttal's class, with a Mr. Bayley, of whom he often speaks in terms of gratitude and affection. Having received a note of admittance on trial, from Mr. Miller, he says, "His behaviour was divinely mild; his examinations, and the advice which he gave, were most edifying." About this time, that admirable little work of Mr. Fletcher's, his "Address to earnest Seekers of Salvation," was of great service to him.

On May 24, 1812, he says, "This day I have received my ticket for the Methodist society. The Methodists are the means of much good to me, I am sure. I feel determined, more I think than ever, to push forward for the prize of the high calling of God in Christ Jesus."

During his continuance in Manchester, he frequently was taunted, insulted, and persecuted for daring to be singular; for denying ungodliness, and resolving to seek the salvation of his soul: and of a certain person, who ought to have set him an example, he frequently complains, for tempting him to drink to excess, and for endeavouring, by immodest conversation, to debauch his youthful imagination! By grace he was enabled to say, "How can I do this great wickedness and sin against my God?" At other times, the shopmen would affect to be sorry for him, saying that religion had made him mad! But he quietly and patiently endured, as seeing him who is invisible;—

and on Dec 19, 1812, he says, "Since Wednesday night, I have enjoyed much of God in my soul. At this present moment I cannot but believe, *I am accepted in the Beloved.*" This was a few days after he had received a letter from his brother, containing a proposal of his leaving Manchester, and beginning in business for himself at Chester: to which he felt considerable reluctance, lest his mind should be so engrossed with his worldly concerns, as to induce him to pay less attention to the interests of his immortal soul.—After many reasonings, the opinion of many of his religious friends, and *much prayer* for direction, he ventured to launch into that business, in which he continued only about eighteen months, before his removal to a better world! At first, he did suffer some loss in his soul; but soon after, he wrote as follows, "I went to chapel, Mr. Braithwaite preached, and under the sermon God was pleased to shine into my heart again; I was enabled to rejoice in the God of my salvation.—On the Thursday night following, I went to class, and received comfort. Since then, *I have endeavoured to glorify God in all things*, according to my ability. May God make me faithful to his grace in future, and enable me to live to his glory, for his name and mercy's sake." Towards his end, he says, "I have not any over anxious care respecting worldly things. I am particularly fond of the means of grace, especially class-meeting, at which I do not ever recollect being, without obtaining a sensible blessing." On Dec. 2, he blesses God for assisting him to go through the duty of leading a class, for the first time, with ease and pleasure.—*This ends his manuscript.* In his short, but severe affliction, he expressed himself as possessed of an unshaken confidence through Christ, to whom he was united, of obtaining the inheritance of the saints in light. For nine months previous to his decease, he visibly and rapidly grew in grace; and expressed to me his peculiar love to the word of God, and his pleasing prospects of a blissful immortality. Thus lived, and thus died Joshua Lewis, on Jan. 22, 1814, when just rising into usefulness in the world, and in the church of Christ. But, as our loss is his gain—Lord, "thy will be done!"

JOHN DONCASTER.

MISCELLANEOUS.

BRIEF MEMOIR *respecting the* WALDENSES *or* VAUDOIS, *Inhabitants of the Vallies of* PIEDMONT. By a Clergyman who resided among them in the Autumn of 1814.

As we have in much admiration the humble and singularly persevering piety of the *ancient* Waldenses, we eagerly seized the present Memoir of the *modern* Waldenses, hoping to find, that

the religion of Christ, in its power and saving influence, still existed in the Vallies of Piedmont. We cannot say that we have been altogether disappointed in our expectation, although we should have been glad, if we had found in this publication, a more full detail of the doctrines which are now held by the Waldenses, and more clear proofs of the general prevalence of experimental godliness among them. We have sufficient evidence, however, that these people have not sunk into a cold and heartless profession of Christianity, like too many of the protestant churches in catholic countries, who have a name to live but are dead: but we should have been glad to have heard of more of the pious zeal, and fervent love, and sanctified conversation among them, which distinguished their ancestors, as witnesses for God, in the darkest ages of ignorance and superstition.

But, perhaps, the narrator might not be sufficiently acquainted with their language, or he might not possess such cordiality or lowliness of Christianity as was necessary to enable him to enter into all the characteristics of these rustic, simple Christians, and, therefore, he has not given us the true and full cast and tone of their spiritual character.

Whatever be the fact however, we are thankful to God for the testimony which this small pamphlet gives us of the remains of vital godliness which are still to be found among these persecuted and honoured Christians; and we have no doubt that many of our readers will think, that a few pages of our Magazine cannot be better employed, than in publishing to the world, that there are Waldenses, who "faith prefer and piety to God," even although they dwell where *Satan's seat is*, and *many have been slain among them, where Satan dwelleth.*

The writer of this memoir had, in common with others, long revered the name, and often read with interest the history of the Waldenses, when a tour on the Continent afforded him an opportunity of becoming personally acquainted with them. We have, in consequence, a short history of the modern Waldenses, and a description of the Vallies in which they live.

"The pathetic details of their sufferings during the fifteenth, sixteenth, and seventeenth centuries, when the malice of the court of Rome, the fury of the Inquisition, the weakness at one time, at another time the perfidy of their sovereigns the Dukes of Savoy, conspired to render them, if in this life only they had hope, of all men most miserable, have been already recorded by their historians. The wolves that infest the neighbouring Alps were, in fact, less cruel to their defenceless prey than the brutal soldiery employed to lead these sheep of Christ's pasture to the slaughter: they massacred those whom age and infirmity compelled to remain in the vallies, pursued others who had fled for safety to the hills, plunged the steel into their bosoms, threw

them down precipices; in short, committed outrages of various kinds at which humanity recoils."

We are then informed, that a minister of the vallies made the author a present of an affecting relation of the sufferings of the Waldenses, in the dreadful persecution of 1686. It is a manuscript of about one hundred years old; like Ezekiel's roll, full of lamentations and mourning; and the truth of its contents is attested by ten ministers, assembled in synod in 1716.

"On the 3d of January, 1686, appeared an edict forbidding religious worship, requiring their temples to be destroyed, their ministers banished, and their children baptized and educated in the Roman Catholic church. Shortly afterwards the troops of Savoy attacked the valley of Luzerne, and those of France the vallies of St. Martin and La Perouse. The Vaudois made at first considerable resistance, but, deceived by a false promise, that their persons and families should be safe, they threw themselves on the Duke of Savoy's clemency. This, however, proved no security. Their enemies still breathed threatenings and slaughter, and events continually occurred to remind them that they must take up their cross, nor love even life itself, if they meant to preserve an unshaken attachment to 'the truth as it is in Jesus.'

"The following cruelties, amongst others, were exercised.

"A poor infirm man was tied to a horse's tail, and dragged till he expired.

"An aged blind woman was hanged before her own house.

"Four women were violated and hewn in pieces, after first seeing their children massacred, at Fontains; where also a great number of sick children were murdered, because they could not follow others to prison.

"Twenty-two persons, chiefly women and children, were thrown over precipices at Mount Pelvon.

"David Grand, of Bobbi, was hanged, and sang praises to God whilst led to execution.

"Daniel Negrin, aged eighteen, and Pierre Mentinat, aged fifty (of Bobbi) were led to the Alp of Pra, but so ill-treated because they would not change their religion, that they died on the way. Their dead bodies were then hanged and burnt.

"Anne and Madeleine Victoria, and several others, were burnt.

"Daniel Moudon, elder of the church of Rora, after seeing his two sons beheaded, the wife and child of the one, and the two children of the other, massacred, was compelled to carry the heads of his sons upon his shoulders, to walk two hours barefooted, and was afterwards hanged.

"M. Leydet, Minister of Pral, hid himself in caves, but was at length taken, and conveyed to Luzerne, to the palace of the Marquis D'Angrogne, where the Duke of Savoy was also at the same time. He was imprisoned and fed on bread and water;

and, in addition to other hardships, was constantly assailed by the monks, over whom he as constantly triumphed in argument. When threatened with death if he did not abjure his faith, he replied, that he could not be justly put to death, since he was not armed when taken prisoner; besides, the Duke of Savoy had promised a pardon to all his subjects: 'Still,' said he, 'I am ready to die for the name of Jesus Christ.' His example and exhortations exceedingly fortified his fellow-prisoners. When the sentence of death was pronounced, he heard it with Christian resignation. Although he begged to be left alone, in order to pray with freedom, the monks still harassed him with disputes till the time of execution, which took place at Fort St. Michael, arrived. On quitting the prison, he said 'it was a day of double deliverance, that of his body from captivity, and that of his soul from imprisonment in the body; for he cherished the expectation of partaking shortly in full liberty of the joys of the blessed.' At the foot of the scaffold he prayed in a manner that very much affected the by-standers, and on the ladder he said, 'My God, into thy hands I commend my spirit.'—A martyr worthy of the best ages of the church of Christ! Even his enemies were compelled to admit that he died like a saint.

"About fifteen thousand of the Waldenses, men, women, and children, who threw themselves on the Duke's clemency, were confined in fourteen castles and prisons of Piedmont, with a scanty allowance of bread and water; and various means were used to render this bread and water unwholesome. They always lay upon bricks or rotten straw, and so many together, that the very air was infected: seventy-five sick have been reckoned in a single room at one time. Eight thousand persons died in consequence of these barbarities. After suffering nine months, those who survived were permitted to retire into Switzerland; but not before threatenings and allurements had been artfully employed to induce them to forsake their religion—in general without effect; and those who did apostatize, instead of recovering their houses and property, according to a specious promise made to them, were conveyed to the distant province of Verceil. A great number of children, however, taken away and dispersed in Piedmont, were not allowed to accompany their relatives to Switzerland; and the nine pastors were removed to Verrue, Nice, and Montmeillan, deprived of the privileges of imparting religious consolation to their beloved people. Eighty of the men were forced to work in chains for three years in the citadel of Turin. Even those permitted to seek refuge in Switzerland endured great calamities. One company was required to set out late in the evening, and walk five leagues on the snow and ice: more than 150 died in the way without succour. Another company, foreseeing dreadful weather, entreated the officer who conducted

them to stay till after the storm; but he obliged them to set out, and eighty-six persons perished in consequence on Mount Cenis. Their friends were not suffered to remain and bury them. Others of the Waldenses, who followed, found their bodies amidst the snow; several women with their infants still in their arms. Many expired by the time they reached the gates of Geneva, and all exhibited marks of peculiar suffering. These poor destitute fugitives, while they remained in Switzerland, were supported by the charitable contributions of the English and Dutch, which were administered with so much fidelity by Isaac Behaghel, Minister of Frankfort, that he was afterwards presented with a gold medal by William III. Through the generous interference of M. Valkenier, they obtained grounds in the dominions of the Duke of Wirtemberg, on the estates of the Margrave of Dourlach, the Landgrave of Hesse Darmstadt, and the Count of Hanau, where they established fourteen churches, naming their villages after the beloved spots they once inhabited in the vallies. Seven ministers and schoolmasters were there supported by his Britannic Majesty. Others of the Vaudois went to the marquisate of Brandenberg; others settled in the county of Neufchatel, at Bienne, and at Schaffhausen. In 1689 a party of somewhere between six and nine hundred, joined, I believe, by three hundred French exiles, resolved to re-occupy the houses and lands of which they had been so unjustly deprived. For this purpose they met by agreement in a wood between Nyon and Rolle, towns situated on the lake of Geneva; and on the 17th of August, at ten o'clock at night, crossed the lake, and landed in Savoy. They then directed their course through Cluse, Maglan, and Salenches; forced their way at the point of the sword; took hostages, in order to secure a free passage through the towns where they met with opposition (yet paid for the provisions they took on their journey); and in this manner passed through Entigne, Tegue, Mont Marienne, Bonneval, Bexas, Mont Cenis, marching over snow, climbing up rocks, sustaining the attacks of troops sent against them, and, in short, overcoming every obstacle that presented itself in their progress. Arrived, at length, at the church of Guigon (a hamlet annexed to Pral), they engaged in worship, sang the seventy-fourth Psalm, and their colonel and pastor, Arnaud, preached on the 129th Psalm. But even after their return, they had frequent and severe skirmishes with their enemies, displaying upon all occasions a degree of valour and fortitude that has been seldom surpassed. One cannot, however, but regret, that M. Arnaud's account of their return affords too many proofs that they possessed more of the martial than the evangelic spirit; the same which at an earlier period characterized Zisca and those of the Hussites who followed his standard. After

several unsuccessful efforts to dispossess this warlike company of Waldenses, the Duke of Savoy at length concluded a peace with them, and permitted the return of their wives and children. Hence the origin of the present race of the inhabitants of the vallies, a population of seventeen thousand souls. Since their return, their residence, as before, has been attended with numerous hardships. To mention but a few: they have been compelled to desist from work on the Roman Catholic festivals; forbidden to exercise the profession of physician or surgeon; or to purchase lands; and very often their children have been stolen, in order to be educated in the Roman Catholic faith, in a large and not inelegant building at Pignerol, called the Hospice, established for the express purpose of converting the Vaudois*. This last instance of cruelty, added to many similar atrocities, so ingeniously adapted to embitter the fountain of domestic happiness, too forcibly recalls that affecting language of the prophet: 'In Ramah was there a voice heard, lamentation, and weeping, and great mourning: Rachael weeping for her children, and would not be comforted, because they are not.' Thoughts of this nature would naturally occur to the mind of a stranger when finding himself actually in the vallies: the first evening especially, when I held in my arms the very lovely child of Mrs. P. of St. Jean, I could not but picture to myself, again and again, the agony of those parents 'who wandered in deserts and in mountains, in dens and in caves of the earth,' *in that very neighbourhood*, equally unable to succour themselves and their tender offspring. To whom could this 'noble army of martyrs' look for support but to 'the Holy Ghost the Comforter?' and what hope could sustain their souls but that of 'a better country, that is, a heavenly?'"

(To be continued.)

To the Editor of the Methodist Magazine.

DEAR SIR, *Sheffield, March* 3, 1814.

HAVING, for a series of years, read your very useful Miscellany, I have found but little written on Domestic Government; a subject of such vast importance, ought to engage the attention of some of your very judicious and well-experienced correspondents. I hope some one, as a father, friend, or brother, will employ his pen a few hours on the subject, for the benefit and order of families, and the good of society. Until then, I send a piece for your inspection, and should you judge it deserving a place in your Miscellany, by giving it an early insertion, you will oblige

Your's, with much affection,

A. F.

* The institution, however, has been attended with little success, the greater number of converts being persons who, for misconduct, were no longer respected in the vallies.

ON FAMILY GOVERNMENT.

In spite of modern whims about liberty and equality, the government of a family must be absolute; mild, not tyrannical. The laws of nature, and the voice of reason, have declared the dependance of the child on the parent. The weakness of youth must be supported, and the violence of youth repressed, by the hand of age and experience. Parental tenderness is too apt to degenerate into parental weakness. "If you please, child," and "will you, dear," are soon answered with, "no; I won't." The reigns of government should be always gently drawn; not twitched like a curb bridle at one time, and dangling loosely at another. Uniformity in parents produces uniformity in children. To whip at one minute, and to caress, or let the culprit go unpunished, for the same crime, at another, cannot fail to injure the force of parental authority. Consider before you threaten: then be as good as your word. "I will whip you, if you don't mind me," says the parent, in a passion;—"I am not afraid of it," says the child: the parent flies towards it in a paroxysm of rage: the child prefers flight to broken bones. "You may go now, but you shall have your punishment with interest, the next time you do so." "I don't believe that," thinks the child. It is experience that gives the parent the lie. "But," say you, "whips and rods were the scourges of the dark ages; the present age is more enlightened: in it law is reason; and authority is mildness." Beware of that reason which makes your child dogmatical; and that mildness which makes him obstinate.

There is such a thing as the rod of reproof: and it is certain, that, in numberless cases, arguments produce a better effect than corporal punishment. Let those be properly admonished, in case of disobedience: if ineffectual, try the harsher method. Never begin to correct till your anger has subsided. Cease not till you have subdued the will of the offender: if you do, your authority is at an end. Let your commands be reasonable. Never deliver them in a passion, as though they were already disobeyed; nor with a timid distrustful tone, as if you suspected your own authority. Remember that scolding is directly the reverse of weighty reasoning. It is the dying groans of good government. Never let it be heard under your roof, unless you intend your house should be a nursery of faction, which may, at some future time, rear its hydra head, not only against you, but in opposition to the parents and guardians of our country. Patriotism, as well as charity, begins at home. Let the voice of concord be heard in your family: it will charm your domestics to a love of order.

To the Editor of the Methodist Magazine.

Newbury, March 8, 1814.

DEAR SIR,

A FEW weeks since, Mrs. Tanner put into my hands the following piece, which was originally composed by her late husband, Mr. W. Vipond. After perusing it, I was convinced that were it inserted in your useful Miscellany, it might, by the blessing of the Almighty, be productive of much good in the Methodist connexion. Being informed, that he wrote it a short time previous to his death, intending it for the Magazine, and confident that it will (as proceeding from the pen of that highly esteemed and truly valuable servant of God) be read with avidity and delight, by all those who knew him; I have taken the liberty, by the consent of Mrs. Tanner, to send it to you, hoping you will give it as early an insertion as possible.

I am, your's, &c.

J. FORDRED.

An Attempt to point out the principal Reasons which induce certain Persons to withdraw from the Methodist Societies.

That God has, in a remarkable manner, used the Methodist preachers as instruments in turning sinners from the error of their ways, is a fact, which no man, who is capable of judging, and free from prejudice, will attempt to deny. The increase of members in our different societies, is a subject which we never contemplate but with sentiments of admiration and gratitude. But it is equally true, though not so generally known or considered, that many persons who receive *real* benefit under the preaching of the Methodists, never become members of that society. I do not intend to censure *all* such persons, nor, at present, to inquire, who among them are deserving censure, and who not: I would only entreat them all to inquire, whether unwillingness to bear the cross, and suffer reproach, with those whose names are cast out as evil, for the sake of Christ, be not a principal reason why they keep at a distance? If their consciences testify that it is, I need use no arguments to prove their guilt. Indeed some persons seem to consider it a matter of no importance, whether they are united to any society of Christians whatever; they act as though they needed no assistance from their brethren, in securing their eternal salvation; and as though it were of no moment whether they openly espoused the cause of Christ, and avowed their attachment to him in the face of the world, or endeavoured to conceal it, by refusing to appear in the number of his friends. Surely such persons have reason to fear that they will ultimately be classed with those who were ashamed of Christ, in this evil world; and the *bare possibility* of this taking place, is enough to

make our hearts melt, and all our bones to shake. Who among *us* can endure the thought?

But while many who are cleansed, neglect to return and give glory to God, many others, who acknowledge the blessing they have found, and testify their gratitude, both to the author and instruments of their great deliverance, yet withdraw from those who have been so useful to them, without any sufficient reason: and in some cases, without even condescending to assign any reason at all. And though this may seem almost incredible, yet we are sometimes called to witness such unreasonable conduct.

In some instances, our members are induced to leave our societies, and join themselves to some class of our dissenting brethren: there are very few dissenting churches in England, in which some of our strayed sheep may not be found; and in some that I could name, a great proportion of the members were brought into the way of peace through our labours. To every church of Jesus Christ, I most heartily wish peace and prosperity. But I do not wish those who have eaten of our bread, to lift up their heel against us, nor to withdraw their assistance and encouragement from us. There is something in it, which borders (at least) upon injustice and cruelty.

It is true, that when a real change takes place in the religious opinions of any of our members, and they find it impossible to enjoy their own views of divine truth without interruption among us, they ought to withdraw from us, and unite in church-fellowship with those Christians whose sentiments are most congenial with their own. This, however, is a case which very seldom occurs; for in most of the cases in question, the minds of our members, who are but little acquainted with religious controversy, are unsettled, by the subtle and plausible arguments of those superficial bigots who infest the Christian world, and, like the pharisees of old, compass sea and land to make proselytes; labouring abundantly more to effect a change in the *opinions of a Christian*, than to *convert a sinner from the error of his ways!* In most places, where we have a flock, some of these *birds of prey* are frequently hovering around: they invariably attack the *lambs*, and others who are unable effectually to resist them, and make a prey of them. Young converts and weak Christians, should avoid the company and conversation of these disturbers and destroyers of Israel, as they would shun a well-known thief or murderer! But should they be inadvertently entangled by the wiles of such men, surely it would be but reasonable in them, to apply to their elder brethren and guides, for information and satisfaction. One hours conversation with their leader or the preacher, would, in most cases, be sufficient to break the snare, and prevent all the evil consequences which arise from unsettled principles. But though the propriety of this step must strike every one at first

sight, yet there are, comparatively, few who are willing to take it. Being flattered by those who ensnare them, into a high opinion of their own wisdom, they consider themselves fully capable of judging and determining the most difficult points. Hence they interpret the affectionate endeavours of their old friends to preserve them from wandering, as a mark of a bigotted mind, an attempt to enslave their judgment, &c. and in a short time they avoid them, as enemies to their peace.

This is *one* of the causes to which the departure of some of our members from us, is to be attributed: they are *unsettled*, *prejudiced*, *and perverted*, by the cunning craftiness of men who lie in wait to deceive. Brethren, be not deceived; be not carried about with every gust of doctrine; but be steadfast and immovable. Follow earnestly after holiness of heart and life: make this your grand object; and neither read those books, nor converse with those persons, who would turn yonr attention from it. Keep close to the word of God; draw your principles from God's book, and not from the writings of men. Search the scriptures, with earnest prayer, and a full determination to *do* the will of God; and you may be assured, that God will enable you to *understand* it.

In many of our Societies there is a Diotrephes, who loves to have the pre-eminence; and if he does not receive all the respect, or find all the deference paid to *his* judgment which he *thinks himself* worthy of, his *pride is* hurt; and he will complain of ill treatment, and threaten to withdraw himself, and uses *all* his mighty influence to induce others to do the same. If his brethren are weak enough to regard his threats, and offer a little incense to his abominable pride, he will *condescend* to abide with them a little longer, till, having increased in vanity and insolence, he, through the weakness of his brethren, becomes the tyrant of the society: and this oppression being more than his brethren are disposed to bear, they at length oppose him; and then he retires disgusted, disappointed, and enraged. Such a man is a *curse* to any society of Christians; and the sooner they are delivered from him the better: but his guilt is of the deepest die! It is impossible to tell how many souls such a man may ruin. He may expect to be treated at the last, as one of the best friends of the old murderer.

It sometimes happens, that one of our members falls a prey to temptation, and dishonours his profession. Being called upon to acknowledge his sin, and make what reparation he can to his injured brethren, and the cause of Christ, he not only refuses, but becomes a determined enemy, and sets himself upon seeking revenge! In order to accomplish his design, he not only violently rends himself from his brethren, but does every thing in his power, to draw others into his quarrel: and, in some cases, he succeeds in making a party of those of his brethren who do not *deeply* abhor that which is evil, but too readily espouse his unholy

cause: and thus a serious division is made among the followers of Christ. This conduct proceeds from a heart insufferably proud, and awfully malicious and diabolical. When a man has disgraced his profession, the least that can be expected from him is, that he should use every means in his power, to prevent the ruinous consequences that are likely to follow. And if only a single spark of piety remains in his heart, he will be anxious to do it. It was the eternal ruin of Judas that he *betrayed* the Saviour: and his guilt was not diminished by kissing and calling him Master!

There is, in some of our members, a weak, childish disposition, which leads them to think themselves continually slighted by their brethren, and particularly by their preachers or leaders. If you do not always stop to speak to them when you meet them in the street;—should you pass them in the chapel without shaking hands;—or not do it quite so heartily, or with such a smiling countenance as usual: or should you, through haste, pass by them with only speaking a few works, *their mind is hurt!* they think you do not love them, or wish them to continue with you: hence, they determine to withdraw from you. These persons are generally sincere, though weak Christians, and, therefore, we must bear with them; but they should be admonished, that it is neither just, nor reasonable for them to take offence because the *whole* attention of their preachers, leaders, &c. is not directed to them. Many things must be done besides indulging the humours and fancies of the weakest of the flock; they should earnestly endeavour to put off the *child*, and to become *men* in spiritual things; and carefully avoid suffering their weakness to disturb the peace of the family of God. Their weakness is equally a source of pain to *themselves* and *others*. There is more *pride* in these persons, than they are aware of: when we really think ourselves unworthy of the notice of either the Lord or his people, we shall not be apt to complain that no more attention is shewn us.

Some sincere persons are of a gloomy, suspicious temper, and are continually finding out failings in their brethren. One dresses too fine, another is covetous: one talks too much, another too little; one is too forward, another wants zeal; one neglects the means, another neglects his business to attend them. To please these persons is impossible; and I had almost said, it is hardly worth trying; for the more you do this, so much the more is their censorious temper increased. These persons are generally prophesying evil things concerning the society to which they belong. "We are a fallen people," is their general cry; while it is abundantly evident, that their "we" does not include *themselves*, but *their brethren only*; for, after complaining, for a long time, both in public and private, of the "bad conduct of professors," they at length withdraw themselves, saying, their minds are too

much hurt to continue among such unholy people, and they think they shall be more holy out of society than in it! And in truth, their departure is not much to be regretted. Mr. Wesley used to call such persons *croakers*, and with great propriety. Upon examination, it will generally be found, that these persons are in a very dead state themselves, and hence conclude, that others are the same.

> "All seem infected, that the infected spy,
> For all looks yellow to the jaundic'd eye."

Such persons are much abroad, and but little at home; i. e. they are far more attentive to the faults of others than to their own. Were they closely and constantly to examine themselves, they would find enough to do to lament and correct their own failings, without acting as censors general with regard to others. They are very deficient also with regard to that charity and love, without which we are nothing before God. Where is that love which "thinketh no evil, believeth all the good that is possible, and hopeth when it can believe no longer? Which covereth a multitude of sins in others?" Alas, while busy in censuring and condemning others, perhaps on account of some trifling matters, they are destitute of the very spirit of Christianity themselves! So inconsistent are some persons! Let them exhibit the whole spirit of the Gospel themselves, and then they may venture the attempt of reforming others. "Study to be quiet, and do your own business," is an apostolical precept, very proper to be regarded by all persons, but especially by members of a Christian Society. To be *quiet*, requires *thought*, *study*, *watchfulness*, and *divine fortitude*. But as to *busy bodies*, they are very proper to be members of a *gossipping club*, and not of a Christian society. Half a dozen of them will do much more harm, than twice the number of ministers can do good, let them labour ever so much, and ever so well.

Some of our members are evidently lost for want of being carefully watched over. Through outward afflictions, inward trials, a sense of their sinfulness, or perhaps, all these together, they become discouraged, and faint by the way. Perhaps the preacher knows but little either of them or their situation; and their leader is too much taken up with business, too timid, or too negligent to seek after them; and they, considering themselves cast off, both by God and man, sink into a state of dark despair, and give up all for lost; and are naturally carried away by the tide of iniquity! Such persons are objects of the deepest compassion, and cannot be neglected, much less abandoned, without the greatest guilt. Let all those to whose care immortal souls are committed, seriously consider, how they will give an account of such persons, *thus lost*, at the day of final accounts! For God's

sake, follow them continually, and be not discouraged, even if they refuse to see you for several times: consider the value of their souls; you may succeed at the last! Should they be lost, through your negligence, God will certainly require their blood at your hands. If you cannot, or will not seek after these lost sheep, give up your charge to those who can and will. You have no right to the office of a shepherd, unless you do his work.

In a similar situation are many of those, who, in the Scriptures are called *backsliders*. Having fallen into sin, they stand aloof from their brethren, through shame; and no one caring for their souls, or seeking to bring them back, they either lose all desire for salvation, or despair of ever attaining it, till at length they return to folly, as the *dog to his vomit*. There is utterly a fault among us in this respect. Many persons are certainly lost to us, and we have great reason to fear, lost to all eternity, for want of proper care and attention. As shepherds, we must *seek the lost*,—bring again that which is driven away,—bind up that which is broken or torn,—and watch with anxious solicitude, over every part of that flock which is committed to our care. The Lord pardon and help his servants in this thing! But to conclude,

Perhaps some of our members are *driven* away by improper treatment. Those who are appointed to watch over them, instead of tempering the whole of their conduct with that "love which is *gentle* and *easy to be intreated*," are rigid, severe, censorious, unyielding, dictatorial, and lordly! Now, most persons are more easily *led* than *driven*; and some men are *only to be led*, there is no possibility of driving them: nor do I see that we have *any right* to treat these fellow-servants with harshness. He who cannot unite a firm adherence to every part of his duty, with a disposition to compassionate and bear with the various weaknesses and prejudices of his flock, is not such a shepherd as Jesus approves of. The ancient shepherds *went before* their sheep, and the sheep knew their voice and followed them. They did not *drive*, but *lead* their flock!

To the Editor of the Methodist Magazine.

DEAR SIR,

OF late I have been led to consider you in a situation similar to him who was appointed by his Lord to superintend his household, and to give unto each his portion of meat in due season. Nor is it flattery to say, that you have acquitted yourself, not only to the satisfaction, but likewise to the edification of thousands. And, I presume, that in future, you purpose, not only to exhibit in your valuable treasury "things new and old,"

original and extracted; but that you intend likewise to bring forth things adapted to the age, states, and characters of your numerous readers. The young, of course, will not be forgotten: the lambs will be presented with a suitable portion of instruction: peculiar attention will be paid to the rising generation; "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace;" and be a seed to serve our God, for many future years. Under this impression, and with a view to their good, I have thrown together the following thoughts: which you are at liberty to insert in your Repository. And happy shall I be, if any thing suggested in them, should be rendered subservient to their best interest: and more so still, should some abler hand be induced thereby, to undertake their cause. Praying that your work, and labour of love, may be crowned with increasing success,

I remain, dear Sir, your's, respectfully,

Kettering, 1811. T. DOWTY.

AN ADDRESS TO YOUTH ON THE IMPROVEMENT OF TIME.

> "Youth is not rich in time; it may be poor;
> Part with it as with money, sparing; pay
> No moment, but in purchase of its worth;
> And what its worth, ask death-beds; they can tell."
>
> YOUNG.

I cannot but congratulate my young friends on their entrance on a new epoch of time; and I most sincerely wish them many returns of the season; that each succeeding year may find them wiser and better, more holy and happy. Suffer me to present you with the following important advice: "Gather up the fragments, that nothing be lost." These words were addressed by Jesus, to his disciples, at the close of a miracle, by which he had fed five thousand, with only five loaves and two fishes; and were intended to afford a lasting monument of his creating power; to cherish unbounded confidence in him, as the preserver of life; and to teach his followers, that frugality and piety are, or ought to be, inseparable companions. But we shall take the liberty, at present, of applying them to the improvement of time: for if we consider its inestimable value; the shortness of its duration; and how much there is to be done, can it be either unnecessary or improper, to address you, and say, "Gather up the fragments, that nothing be lost." And especially, when it is remembered, that these, if carefully collected and wisely applied, will, by the blessing of God, serve to answer many valuable purposes. Let us then, for a moment, inquire from what are the fragments of time to be gathered?

1. From Company. Though man was created innocent, and,

consequently, happy, yet his Maker saw it was not good that he should be alone; plainly intimating thereby, that he was a social being, and that, without society his happiness must be incomplete. And hence we find, that men are led to form themselves into little societies, or select parties; and as these are generally composed of persons of different sentiments and views, whose minds and manners exceedingly vary, each individual seems to enjoy in the rest, an epitome of the whole world. And none can deny that, from those societies, in which the rules of propriety and morality are held sacred, many advantages are to be derived. They tend to rub off that rust, which persons in their private walks, are liable to contract, and are calculated to expand the mind, to increase our knowledge, both of men and things. But company is frequently a time devourer: and which of my young friends is not sensible, that from it, many a precious fragment might have been collected.

2. From Business: than which there is nothing of a temporal nature, more conducive to the well being of society. It is like salt, which preserves the world from putrefaction; or like a continual breeze, which prevents it from becoming stagnant. Without this, mankind, being unemployed, would undoubtedly prey upon each other: and the most direful consequences might be expected to ensue. Convinced of this, many seem to launch out beyond their proper depth; and are so far immersed in business, as to leave no time for things of greater moment. But as this is carrying lawful things to an unlawful extent, let it be your constant care, as far as possible, so to arrange your plans, that each revolving day may be made to contribute some fragment to be spent in seeking the salvation of your souls.

3. From Conversation. What a blessing is the gift of speech. Of this you are always sensible, while beholding those who have it not. You consider them as pitiable objects, which indeed they really are. For whatever thoughts may revolve in their minds, they are incompetent to give them birth. Should they be afflicted; they cannot relate their tale of woe, so as to excite the sympathy of others. Are they wronged and oppressed; they are unable to plead their cause, so as to obtain redress. Are they happy; still is their felicity decreased, by an incapacity to communicate their sensations, so that others may become partakers of their joy. However, should Providence have denied them a gift with which you are endowed, yet are they preserved from that pain and guilt, which must necessarily result from its abuse; and to which, I presume, few of your bosoms are strangers. And do not your consciences, even now, bear witness, that if all those fragments had been collected which have been spent in light and trifling conversation, you would have no cause to complain of a want of time.

4. From Sleep. Whether this was required by man in Paradise I am not competent to say: that he did sleep there, none who believe the Bible can deny. However, in his present state, it is absolutely necessary. It is one of those gifts which come down from above; and without which, life itself would be utterly insupportable; and men could not long subsist. It is here the labourer is freed from his toil, and the weary find quiet repose. It is here the wretched forget their misfortunes, and acquire new strength to support the ills of life. It is here the slave lays aside his galling chains, and loses sight of the knotty scourge. It is here the mariner seems secure from danger, and the soldier enjoys a cessation from arms. Yet this good, like every other, is liable to abuse: and which of you are not conscious of having abused it? For though no particular rule can be established, where circumstances and constitutions so materially vary; still it is a fact too evident to be denied, that from hence, many fragments might have been collected, without endangering the health of your bodies.

Thus you see that time may be redeemed, or fragments gathered, from company, from business, from conversation, and from sleep. And having collected them with a parsimonious hand,—let them be applied,

1. To the acquisition of useful knowledge. Solomon, the fame of whose wisdom you have frequently heard, says, that for the "heart to be without knowledge is not good;" and that a "man's wisdom maketh his face to shine;" frees him from embarrassment and confusion, (the natural offspring of ignorance,) when in company with his superiors. Useful knowledge is the mind's treasure, from which things new and old may be produced; not only for the benefit of the possessor, but likewise for the pleasure and instruction of others. At present, you may be admired for your youth and beauty; but these are fading ornaments, only comparable to the short-lived flower of the field; and the time will speedily arrive, when you will be esteemed only on account of your intellectual stores. Let, then, some portion of each day be applied to the acquisition of mental treasure. Be conversant with history, with philosophy; and above all, with the Book of God, whereby you may not only be made wise unto salvation, but also be richly furnished unto every good word and work.

2. To the instruction of children. If there be any pleasure exceeding that which results from the acquisition of knowledge, it is that which arises from a capability of imparting it to others. And if there be any sight on earth more pleasing than another to a pious mind, it is that of seeing youth, of either sex, assiduously employed in imparting instruction to the infantile mind; in teaching 'the young idea how to shoot;' and in endeavouring to direct the steps of children to him, who hath said,

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Here you may find an ample field for the exercise of those talents with which you are endowed; nor shall you exercise them in vain. The God of "little children," whose cause you espouse, will bless your laudable endeavours. He will water the seed of instruction, and make it grow; and though you may be scattered up and down in the world, or be no longer an inhabitant of it, yet they, realizing the salutary effects of your pious exertions, will "rise up and call you blessed."

3. To the performance of closet duty. You profess and call yourselves Christians; and, as such, it is incumbent on you to listen to the instructions and to follow the example of him whose name you bear. And do you not hear him say, "When thou prayest, enter into thy closet;" retire from the world, and from the busy haunts of men: "and when thou hast shut thy door, pray to thy Father which is in secret," to inspect thy conduct there: "and thy Father which seeth thee in secret shall reward thee openly." Would you then be distinguished by the God of heaven in this, and in a future world, let no day pass without devoting some fragment to the worship of him who gave your soul to be, and who alone can constitute you happy: and thus evince that you are indeed the disciples of him, who "spent whole nights in prayer to God."

4. To an attendance on public ordinances. These are of Divine appointment; and to neglect them, is to contemn the authority of God. They have been delightful to the saints in all ages: to slight them, is to tell the world you are none of that number. They are the usual channels by which new-covenant blessings are conveyed to the mind; therefore, to forsake them is to wrong your own souls. Need you then be advised, frequently to spend some fragment of time in the service of the sanctuary? where you will have the privilege of meeting with the excellent of the earth, and be permitted to hold sacred communion with that Being, whose voice is seldom heard in the busy crowd; but who hath promised to be present with those who are met in his name. It is here you will find a table spread with blessings from above, of which you may abundantly partake, "without money and without price."

In fine. To visiting the sick. "It is better to go to the house of mourning, than to the house of feasting." Here you learn to prize your numerous mercies, and to be unfeignedly thankful for them. Here you may find exercise for the best feelings of the human mind; learn the vanity of the world, and the importance of true religion. An opportunity is offered of affording relief to the necessitous, and of pouring the balm of consolation into the troubled mind; of pointing them to that Jesus, who alone can

heal the soul; and to that country, the inhabitants of which never say they are sick. Thus you may be instrumental in smoothing the bed of affliction; in comforting the child of sorrow; and in lightening his load of accumulated woe. And surely I need not exhort you to apply some fragment of time to a work in which angels might with pleasure engage; and from the prosecution of which you are likely to derive such an abundance of good, not only in this life, but also in that which is to come. For when the Son of Man shall come in his glory to judge the nations at his bar, and shall separate them from each other, as a shepherd divideth his sheep from the goats; He will say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was sick and ye visited me."

I shall conclude this paper with one remark, namely, That as the "fragments," when gathered, were more than the whole at the beginning, so the "fragments of time," if carefully collected and wisely applied, will exceed in importance all the rest: as they will lead you to the enjoyment of solid comfort, to a peaceful and a happy death, to a glorious immortality beyond the grave. May you be so taught to "number your days, as to apply your hearts unto wisdom!" Amen.

OBITUARY.

DIED, November 5, 1814, at Cale Green, near Stockport, Mr. Matthew Mayer. At an early period of life he was brought to a saving acquaintance with God; and having remembered his Creator in the days of his youth, he continued steadily and uniformly to adorn his Christian profession, to hoary age, and the close of his pilgrimage. He became a member of the Methodist society when it was in its infancy, and when such as composed it were called to suffer persecution in various forms. But none of these things moved our pious and highly respected friend; for, strong in the Lord, and in the power of his might, he was enabled to brave difficulties and dangers. Between 50 and 60 years he was a very respectable and useful local preacher. God made him a happy instrument of turning many from the error of their ways, and of introducing the Gospel, with blessed effect, into many parts of this kingdom, especially into sevsral parts of Derbyshire, Cheshire, and Lancashire. His respectability in civil life he sacredly devoted to the glory of God, by using all the influence which it afforded him, to promote the interests of his divine Master. Often had he the pleasure of entertaining under his hospitable roof, the venerable Founder of Methodism, and his early associates in the work of the ministry, as well as the preachers of modern date.

We should have taken a much earlier opportunity of announcing Mr. Mayer's death to our readers, and of giving them some account of his holy and useful life, had we not expected, by this time, to have been able to furnish them with a Memoir of him: this we expect shortly to receive, which is the only reason why we say no more of a man who, through a long life, was an example of every Christian virtue.

Died, early in the year 1814, Sarah Boam: She was born at Small Dale, near Tideswell, Derbyshire, in the year 1760. She was favoured with a religious education, the beneficial effects of which she experienced through life. Her father, Joseph Hadfield, is well known

by the preachers who have travelled these parts, being probably one of the oldest Methodists now alive: he joined the society before he was 20, and he is now in his 91st year. He frequently accompanied Mr. Wesley, Mr. Bennett, and Mr. John Nelson, on their first visiting Derbyshire. It is natural to suppose, that a man who, like Joseph Hadfield, had formed early habits of piety, would use every means in his power, to bring up his children in the discipline and admonition of the Lord: he did so, and his labours were not in vain; for though Sarah lived many years a stranger to experimental religion, yet when in service, and from under the eye of her parents, she was graciously preserved from associating with the youths of her age who had formed different habits. In the year 1784, she was married to Joseph Boam, of Bakewell; a little while after which, she and her husband paid a visit to her father; and the pious advice he gave them, on that occasion, together with the fervent prayers he offered to God in their behalf, wrought powerfully on the mind of her husband, who, till then, had no favourable idea of any form of religion, but that of the Church of England. On their return, they both began to attend the Calvinists' ministry, there being no preaching by the Methodists in that neighbourhood. In 1795, the preachers from Sheffield visited Bakewell, where they were gladly received by brother Boam, at his house. This was a trying season; persecution raged much; but He whose servants they had received, stood by them in the trying hour. A society was soon formed, of which they were the first; and in a short time Sarah found the pearl of great price—the enjoyment of God's favour. She now began rightly to appreciate the means of grace. Her family cares were increasing, but she so ordered her domestic affairs, as never to miss the means, unless prevented by sickness, which for the last five years she suffered, without intermission. On my going into this circuit, I found her reduced to a mere shadow, struggling with such a cough as I never before witnessed. But O, what a contrast between the outward and inward man! Her earthly fabric was ready to tumble into the dust, but her soul was all life in the Lord. In the intervals between the paroxysms of coughing, and the violent pains in her side, she would frequently cry out,

"What are all my sufferings here,
If, Lord, thou count me meet,
With that enraptur'd host to appear,
To worship at thy feet!"

In all her extreme sufferings, she was never heard to utter one impatient word. When her sympathizing friends expressed their concern at her sufferings, she often said, "What is all I suffer, compared with what my Jesus hath suffered for me! His Father left him to suffer alone, but I feel him with me!" Then would she sing her favourite lines,

"In darkest shades if thou appear,
My dawning is begun," &c.

One day, on entering the room, and asking how she did, her reply was, "I want nothing but more love; O for more of this love—it is this that supports me, and gives me such a bright prospect into the eternal world. I shall soon have done with every thing below."

On Saturday morning, Jan. 29, 1814, she was taken much worse; on which, I was sent for, but being out in the circuit, Mrs. H. went, to whom she said, "They thought I was gone just now, but I am here yet; I fear Joseph has not yet given me up." She then spoke freely on the things of God, and said, "I am perfectly resigned to his will; either to live and suffer, or to depart and be with Christ." Whilst Mrs. H. was engaged in prayer, the divine presence was powerfully felt by all present, but especially by Sarah, whose loud Amens were heard into a distant apartment; and after prayer was ended, she continued praising God, her voice being as clear and strong as if in health. Soon after prayer, Mrs. H. urged her husband to prepare his mind for her departure, and strive to give her up. He retired into an out-building, and whilst expressing himself thus, "O Lord, if thou art about to separate us, I resign her into thy hands, only give me grace to bear it;"—he was that moment called in to witness her departure; and in a few minutes, without a sigh or groan, she gently breathed her happy spirit into the hands of her dear Redeemer. Thus died Sarah Boam, in whose death her husband hath lost a good wife—her children a tender, judicious parent—her acquaintance a sincere friend—and the Church a living member, whose life was an ornament to her profession, and whose end was triumphantly happy. Reader, may your end and mine be like hers.

J. HOLROYD.

RELIGIOUS INTELLIGENCE.

LONDON METHODIST MISSIONARY SOCIETY.

DR. CLARKE'S SPEECH,

(Continued from page 160.)

"A strong, and what I may consider an incontestable proof of the *fact*, that Christianity was established in these islands long before the time of Gregory the Great, and St. Augustin, who is improperly called the *Apostle of England*, is the accounts we have of different *councils* held here for the regulation of the affairs both of the church and state of Britain. I shall mention a few of the most considerable; and I shall mention them on the faith of our *monkish* historians, whose testimony will not be called in question by the adversaries of the *Protestant* religion."—

[Dr. Clarke then proved, by arguments taken from history, that Britain is not indebted to Rome for the inestimable blessing of the Gospel. This done, he proceeds as follows:]

"From all that I have said, it will, I hope, fully appear, that we have received our religion from the *apostolic* times; and, most likely, by means of *apostolic missionaries*:—for, the primitive disciples of our Lord received his command in the most *literal* sense, *Go ye into all the world, and preach the gospel to every creature:* and my brethren in the ministry will pardon me if they think I carry things *too far*, when I say, that it is my conscientious belief, that the same command is still *binding* on *every minister* of *Christ*; and will continue to be so, while there is one district of the globe, howsoever small, unconverted to the Christian faith. And, if these things are so, should not every minister of Christ lay this especially to heart, when there is more than half a world, after all that has been done, on which the light of the Gospel of Jesus has not yet shined?

"And if it be the *duty* of the *preachers* to carry the glad tidings of salvation to every part of the habitable globe; it is the *duty* of the *people*, who know the joyful sound, and walk in the light of God's countenance, to *furnish the means* whereby the messengers of peace may be supported in their arduous undertaking.

"It is true, that God must *open the door of faith to the heathen*; and we should wait till we hear a voice, as in a certain case, saying, *Come over to Macedonia and help us!* But is not this *door* opened in different dark parts of Europe —in Africa—in America, and the almost innumerable islands in that part of the globe? and, also, in Asia, where either *Paganism* of the worst species, or oppressive and degrading *Mohammedanism*, governs more than one fourth of the globe with an absolute and destructive sway.

"The *call* from these different regions is not equivocal: it is clear, distinct, and strong. The harvest is *plenteous* —the labourers have hitherto been but *few*—too few in so vast a field! However, there *have* been, and there *are* now, *labourers*. Neither prejudice nor bigotry can shut *our* eyes against the labours and success of *others*. Let us take a short review of what has been done to Christianize the world.

"1. The *Congregatio de Propagandâ Fide*, of the Romish church, founded by Pope Gregory XV. A. D. 1662, has sent missionaries to different parts of the earth: and, among them, have been found men eminent for piety, abilities, and ministerial *labours*: and, through them, many a sinner has been directed to the Saviour of men.

"2. The *Danish Society*, founded by Frederic IV. A. D. 1705, for propagating the Gospel in foreign parts, may justly claim a distinguished place. They have done wonders in India, by the ministry of several eminent and truly apostolic men.

"3. That patient, cross-bearing, and unostentatious body of Christians, called the *Unitas fratrum*, or *Moravians*, have considering the smallness of their number, been unexampled in their missionary exertions; and have carried the blessed Gospel of Jesus Christ, to some of the most remote, and most inhospitable parts of the globe. Of them it has been truly said, they have sent their ministers,

To plant the *Tree of Life* in *fields* of *ice*,
And make it *flourish* in *eternal snow*.

"And they have succeeded,—*Greenland—Labrador*, and other inhospitable climes, have witnessed their extraordinary labours, trials, and success. Let us for a moment consider their origin.

"These people were, at first, a handful of persecuted exiles. The Bohemians, who refused to receive the dogmas of the Romish church, were, by continual oppression, and at last, by the unfortunate battle of Prague, nearly

reduced to ruin. A little after the beginning of the eighteenth century, God raised up a man of the name of *Christian David*, of Marquesate, in Moravia, who became the instrument of reviving pure religion among them. This man applied to count *Nicholas Lewis von Zinzendorf* and *Pottendorf*, for an asylum on his estates in Upper Lusatia. This being granted, he, and two families, in all *eleven persons*, went thither in 1722, and settled in that place, which is now called *Hernhuth*.—David, returning to Moravia, persuaded some hundreds more of his persecuted brethren to follow his example. They did so. The pleasure of the Lord prospered in their hands; and the man who had granted them an *asylum*, became, in the order of God, their *bishop*.

"It is worthy of remark, that such was the zeal of this people for the conversion of the heathen, that when they were only about 600 in number, they sent missionaries to the island of St. Thomas, to Santa Cruz, Surinam, Rio de Berbice, the Indians in North America, the Negroes in South Carolina, to Lapland, Tartary, Algiers, Guinea, the Cape of Good Hope, and the island of Ceylon! Their *first mission* was to the island of St. *Thomas*, and the occasion of sending missionaries to that island was very remarkable.

"About the year 1731, a negro, of the name of *Anthony*, coming from St. Thomas to Copenhagen, (the island being then in the possession of the Danes,) getting acquainted with some of count Zinzendorf's servants, (who was at that time at the Danish court,) represented to them the deplorable state of the negroes in that colony, for want of spiritual instruction. He added, that he had a *sister* in that island, who was earnestly beseeching the great God to send some person to her, who could shew her the way of salvation. Anthony, having got permission from his master to visit Hernhuth, declared these things before the congregation; observing, at the same time, that, in consequence of their accumulated labours, the slaves could have no opportunity of receiving religious instruction, unless their teacher were himself a *slave*, to instruct them in their daily avocations! With this information, the brethren were greatly affected; and several of them declared their willingness to go and preach Christ in this wilderness. *Leonard Dober* and *Tobias Leopold*, immediately offered themselves for this mission: and with a zeal purely apostolic, expressed their willingness *to be sold for slaves*, that they might have the opportunity of preaching Christ crucified to the perishing negroes!—Where is the zeal of these apostolic men? What are the *thousands* of Christians now doing for the salvation of the heathen, in comparison of what these 600 exiles did? who sent missions, and maintained missionaries, in almost every part of the unenlightened habitable globe! Surely, their zeal should provoke *many*. Multitudes, in different parts of the world, are, in effect, stretching out their hands to *you*, and saying, *Come* and *help us! Come*, and *shew us the way of salvation!* Here, my friends, is glorious work for the messengers of Jesus; and for the hundreds and thousands of the congregations of Israel.

"It must be a matter of sincere regret to all who rejoice in the spread of the Gospel, that through the smallness of their numbers, and their extraordinary exertions in sending the Gospel to the heathen, this laborious and useful people should have their missionary labours cramped by a heavy debt, which has been incurred by their benevolent, extensive, and, I may add, very successful undertakings. May God stir up the hearts of the faithful in their behalf!

"4. The *Dutch Missionary Society* have sent missionaries to Ceylon, Java, Amboyna, and Formosa.

"5. The *Swedish Society* have sent missionaries to Lapland.

"6. The *Edinburgh Missionary Society* have established missions among the *Susoos* in Africa; and have, by means of the late learned and pious Mr. *Brunton* and others, translated and issued the New Testament in the *Tartaric* language, from Karas, at the foot of Mount Caucasus; which has been read by several demi-heathens and Mohammedans; and we may confidently believe, that God's word cannot be read without profit.

"7. The *London Missionary Society* have sent out to the Hottentots, Dr. J. Vanderkemp, whose labours in Caffraria were crowned with unexampled success. For ministerial abilities, deep learning, solid piety, natural talents of the first class, zeal for God, and benevolence to men, he has had few equals among all the numerous classes of Christians. After labouring, with glorious success, among the Hottentots for 13 years, he was taken to Paradise, A. D. 1811, in the 64th year of his age. This same

society, by means of the pious and indefatigable Mr. Morrison, at *Canton*, printed the New Testament in the Chinese language; partly from a MS. found in this country, which he has, with laudable industry, completed, with the addition of several books, which did not exist in that MS.; and, aided by large grants from the British and Foreign Bible Society, he has published a pretty large edition, which begins to be successfully circulated among some of the dependencies of the Chinese Empire.

"8. The translating of the Scriptures into the different languages of *Asia*, has been carried to an unprecedented extent, by the Rev. Messrs. *Carey*, *Marshman*, and *Ward*, Baptist Missionaries at *Serampore*; men whose names should not be mentioned without honour—who have done, and are doing, more for the propagation of the Gospel of Christ, by their various translations, than has been done, by any class of men, or in any *century*, since the foundation of Christianity. They are not only missionaries, and successful missionaries themselves, but by their translations into different languages, of which they have now *twenty-one*, either in hand, in the press, or in circulation; they are successful *pioneers*, to open the way of missionaries in general, to all the nations of India and China. Not only Dr. Marshman's translation of the *whole Bible* into *Chinese*, which I understand is nearly completed; but his extraordinary invention of *moveable metal types* for that language, will, with comparatively little cost and trouble, multiply copies of the Sacred Writings in tens of thousands, to be dispersed in that vast empire.

"9. A Society, under the direction of several eminent pious ministers of the Church of England, called *The Church Missionary Society*, have sent out several pious men, chiefly foreigners, to different parts of Africa, and the East. This Society is in its infancy; but, as it is well organized, and liberally supported, there is every reason to believe that much fruit shall be produced, if a missionary spirit be poured out on some of the younger clergy of our country; so that the benevolent directors of it may not be obliged to employ foreigners, (who labour under many disadvantages,) to do that work which God has called the Ministers of the Church of England to perform. Mr. *Leopold Butscher*, a pious, learned, and laborious foreigner, has laboured under the direction of this Society, for some years, in the colony of Sierra Leone, and its vicinity, with great zeal, prudence, and perseverance.

"10. To the *Methodists'* connexion I may now fairly call your attention. Surely *they* have been among the *first*, and most extensive, in this country, in sending missionaries to different parts of the globe;—their most extraordinary success in *North America*, the *West India Islands*, *Nova Scotia*, and *Newfoundland*, is not unknown to the British public. For nearly thirty years, the late indefatigable and regretted Dr. Thomas Coke, conducted those Missions abroad, under the direction of the Methodists' Conference; and by his rare, and scarcely paralleled, labours, and those connected with him in that work, *many thousands* of souls have been brought to the knowledge of God, who bought them. He gave his life to this work—it was his meat and drink—and the convulsive effort that terminated his days, was a missionary exertion, to take the Gospel to the heathens of Serendib.

"Those sent to America excepted, I myself was one of their first missionaries. I have also, laboured and suffered—with what weakness and success are known to him who is peculiarly the God of Missionaries. I know the heart of a missionary, and his labours; and I know what it is to be from under the immediate protection of *British Laws*.

"But I return to say, that the Methodists being one of the most numerous religious bodies in the nation, *we* are called to make peculiar exertions: we have, through God, done much; and, except in our *own congregations*, have scarcely ever solicited the help of the *public*. We are now brought into somewhat different circumstances: our *labours*, *expenditure*, and *calls* are increasing; from different parts of the globe we hear the cry, *Come and help us!* Is this to be considered an *opening of Providence?* If not, what can be considered such? To prove that it is so, God has raised up the *men*—yes, we have men of God, full of the Holy Ghost and power, who come forward to us, and say, "Here are we; send us! send us to the East, or the West, or the North, or the South! we will cheerfully go in the name and strength of God, and publish salvation to perishing sinners, through the blood of the Lamb." Here then is the *call*; here the *open door*, here the *heralds* of salvation; and may I not say, here are the *people of God*, who feel that they owe their *all* to Him, ready to consecrate their service to their Maker; and to employ their *money* and their *influence*, to spread the savour of Christ crucified throughout the earth. You have heard, that you have received the

Gospel of Jesus by means of *missionaries:* do you not feel yourselves bound to send that blessing to *others*, which God, in his endless mercy, has so freely given to *you?* You have freely and abundantly received: help therefore to send the testimony of Jesus to the multitudes that are perishing for lack of knowledge:—by means of these missionaries, preach the Gospel to the poor, and bind up the broken hearted, enlighten them that sit in darkness, and in the valley of the shadow of death: and through *you*, the thanksgiving of many shall redound to the glory and praise of God throughout eternity.

"Let the *rich* and the *poor* come forward in this great and important work; the *pence* of the multitude of the pious poor, will produce *funds* to carry on the *greatest* designs. God will sanctify what you give, and put his especial blessing in what remains, and you will have the consolation to reflect that you have contributed *your part*, through these your *proxies*, to publish the Gospel of Christ to *nations* whom you can never see; and to *tribes*, of whose names you have never heard. Your support of the Gospel has been hitherto, in a great measure, confined to *yourselves:*—by coming heartily forward in this glorious missionary work, you will now especially, benefit *others;* and thus give proof of your obedience to the command of Christ, Ye shall love your neighbour as yourselves.

"I cannot omit to state, that at this time the Methodists' Society is called to take a more active part in their own missions than they have ever done. While Dr. Coke was living, he took the work of collecting for them, particularly on himself. He went from house to house in different parts of the nation, soliciting subscriptions: this he considered his own especial office; and, having no regular work assigned to him in our connexion, he had time to do this; and it was cheerfully conceded to him, as the preachers, in their different circuits, were fully employed; and they contented themselves with making an annual collection, to supply the deficiencies of *his* personal applications.

"The case is now widely altered. Dr. Coke is removed from his labours; the preachers cannot spare time from their ministerial duties, to *go about to solicit subscriptions:* we, therefore, call upon our people at large, to come forward and supply *his* place and *ours*. They have been too long unemployed in this high and glorious calling. By forming committees among themselves; dividing their different circuits into small districts, every hand will find something to do; and none will be overburthened. God will furnish His Church with the *men;* and His Church will furnish these with the *means*. You, my friends, will, by these, your proxies, preach the Gospel of Jesus to different regions of the earth. They will, under God, be *your* missionaries—you will feel an interest in their prosperity, which you never have hitherto done—you will have an abundant blessing in your work—your hearts will get more expanded with love to God and man: and, though I do not pretend to *predict;* yet, I most confidently anticipate a revival, increase, and deepening of true religion among ourselves, by the extension of these Missionary Societies. Wherever they have been established, they have been a general blessing: and I am satisfied, that the Methodists' societies, and congregations in the British-Metropolis, will have reason to magnify God that such meetings were ever established among them.

"That on which we bestow most labour, is not only likely to prosper best, and compensate our pains: but it is that in which we shall feel most interest and concern. The parental solicitude which we feel for its welfare, will be succeeded with a parent's gratification, at its growth and success. Even a *thorn* of a man's own planting and watering, is dearer to him than the *fruit-tree* on which he has never bestowed any culture.

"Time is flying; God is working; the shaken and sifted nations are settling into peace; the word of the Lord is going forward to prepare the way of his messengers, for its application to the hearts of them who are receiving it. The British and Foreign Bible Society, an institution, the most wonderful, and most beneficial the Christian world ever saw, is multiplying Bibles by *millions*, partly by printing them in this country, and partly by large pecuniary grants for the establishment of Bible Societies, for translating, printing, and circulating the Scriptures, through Europe, Asia, and America. Never did such a multitude of energies and facilities combine for the universal diffusion of the Gospel! We have long prayed, *Thy kingdom come!* and God is in the most remarkable manner answering this prayer. Those who do not *now* come forward to the help of the Lord against the mighty, must expect a worse than the curse of Meroz; and those who do come forward, may scripturally expect that the blessing of those who were ready to

perish shall come upon *them*. Your work and your duty are before you: may God dispose your hearts to act according to His will!—Amen.

Of the Report of the Methodist Missionary Society for the Halifax District.

The first Report of this society has been recently published; and it contains a very pleasing and satisfactory account of the great exertions made by the respective circuits, throughout the Halifax District, for the support of Methodist missions in general. The Halifax society has the honour of being the second of the kind ever formed in our connexion; and independent of the spiritual advantage derived by thousands, from the correct and extensive information which they have received at the public meetings to which it has given birth, it has, through the divine blessing, increased the pecuniary resources of that district, for the propagation of the Gospel, to about *eight* times the amount of its usual annual contributions.

Methodist Missionary Society for the Dublin District.

It affords us great pleasure to record, that Methodist Missionary Societies, similar to those which have been recently formed in this country, are likely to become general throughout the respective districts in Ireland. On May 5, 1814, a very respectable society of that description, was formed in the city of Dublin, *Arthur Keene*, Esq. in the chair. The resolutions entered into were similar to those of the Leeds' society, which are inserted in our Number for Dec. 1813. As we did not receive an account of the Dublin meeting till a few days ago, it was not in our power to notice it at an earlier period.

Mr. W. Ferguson, who moved the first resolution, took a brief view of missionary labours in general; and dwelt at some length upon those of the Methodists in particular. He closed his judicious and animated speech, as follows—

"In this amazingly extended work, many of the Missionaries have fallen prematurely, in consequence of exertions greater than European constitutions can endure in foreign climes. But they are gone where they rest from their labours, and their works do follow them. We must applaud the generous zeal of those men of God, who were the honoured instruments in the rise and progress of this work; a work, in which hundreds of thousands have been awakened to a consciousness of their lost state, and have fled for refuge, to lay hold on the hope set before them, even Christ Jesus. Shall we rest satisfied with the labours and prosperity of others? No! we will not; your hearts are responsive, we will put our hand to the plough; we will not look back; trusting in God we will form ourselves into a society, whose object shall be to spread the gospel throughout the world."

"That was a happy day, Sir," said Mr. Hamilton, who spoke next, "for Ireland, in which the first Gospel Missionaries landed on her shores, when they unfurled the banner of the cross, and called on the people to turn from their lying vanities to the living and true God. Success rewarded their labours, and many were brought to the knowledge of the truth. Churches were raised up in abundance, and God was glorified in the land. The dark and gloomy day, however, too soon succeeded, and in process of time, a superstition nearly akin to heathenism itself, became predominant.

"The light of the Reformation, which shone so gloriously on other countries, visited this island also; but our too often unhappy country did not reap the benefit of that divine visitation, in so full a measure, as other countries did. From the time of Henry the Second, until the days of the Reformation, numerous obstacles stood in the way of a perfect settlement of this country, and a full conciliation of the minds of the natives to the Parent Government. The frequent wars to maintain the claims of Britain in France, the unhappy contests between the Houses of York and Lancaster, and a variety of other things, so occupied the Parent Government that, that attention which was necessary to the welfare of Ireland, was not, or could not at all times be paid to it. Even after the accession of Elizabeth, the interests of Ireland (especially her moral interests) were not sufficiently regarded. Had proper steps been taken in the critical moment, had measures been adopted with a bold and persevering energy, Ireland would have been as fully enlightened this day, as her elder sister Great Britain is.

"Religion indeed was at a low ebb, when that truly apostolical character, the Rev. John Wesley, visited this country first, in August 1747; and when his venerable brother, the Rev. Charles Wesley, came as a Missionary, in the September following, and spent several months in that and the following year, amidst hardships and difficulties nearly insurmountable, preaching the Lord Jesus Christ, and remission of sins through faith in his name. These men (whose names will live in the eternal records of heaven, whatever some persons may think of

them,) and other ministers of the Gospel, whom God raised up in England, to labour in connexion with them, visited Ireland, and through their labours, I may say all Ireland in a very short period heard the glad sound of the gospel. In every place where a free and full salvation was offered, sinners were convinced and converted to God. Numerous Societies were raised up to help each other to heaven, by frequently speaking of the things of God, and watching over each other in love. Many Irishmen also through this means, were called to be fellow helpers in the gospel, and their number has had a goodly increase from that auspicious period to the present time. Many thousands from the commencement of that great revival have died happy in the Lord, witnesses of the pardoning and sanctifying mercy of Heaven. If we look through the country at large we shall see, that wherever Methodism has prevailed, there has not only been improvement in morality and religion, but the circumstances of the people have been almost invariably improved. They have learnt, whilst it is their privilege to be fervent in spirit, it is their indispensable duty to be diligent in business. To go no farther, Sir, than this city, we shall see striking proofs of the utility of Methodism, not only in the conversion of souls, but in exciting an interest for the rising generation, in establishing Free Schools for male and female children, in opening a door of support and instruction for the fatherless and motherless child; and passing over several other institutions among us, let me remind you, Sir, of that House of Mercy, not far from the place where we are now assembled, in the settling and establishing of which your honoured ancestor took an active part—that Asylum, Sir, which has been the support of many aged females, who had seen better days, and in which so many have lived and died happy witnesses of the remission of sins through faith, may also be reckoned among the blessed consequences of Missionary labours in this country.

Thomas Roberts, Esq. of Bath, spoke as follows;—

"I rise, Sir, to perform a duty, not more pleasing than important, which has been assigned me on the present interesting occasion. But such an ample and luminous discussion of the subject was made by the respectable person who so ably opened the business; such an ingenuous appeal was made by the second speaker to this numerous assembly on the Christian liberality by which the Society is actuated, recommending itself to all who have the same God and Father, the same Lord, the same faith and hope, and desirous to hold the unity of the spirit in the bonds of peace; and my respected friend who followed, entered into such a thorough investigation of the origin and state of religion in early times, and at the present period, tending to excite and justify our exertions, that I feel it unnecessary to offer many additional observations.

"It may, however, be remarked, that Christianity is a Missionary cause; it was introduced and propagated by Missionaries, throughout the East,—by Missionaries, at a very early period, it was introduced into this country, which then justified its character as "the Island of Saints." No, Sir! as my respected and learned friend, who is so well read in the remotest history of his native land, has clearly and satisfactorily stated, the Christianity of Ireland did not originate in the dark superstition of the later ages. Almost as soon as the glorious Sun of Righteousness arose in the eastern horizon of the Church, he poured forth, speedily and directly, his refulgent beams upon these western regions. Our religion is not "a novelty:" our religion is built on the foundation of the Apostles and Prophets, Jesus Christ himself, over all, God, blessed for ever, being the chief corner stone. To extend, even to the ends of the earth, the blessings of Christianity, is our important object; and we, as a people, are peculiarly called to Missionary exertions. Methodism is entirely a Missionary work. The venerated Wesleys, the Whitefields, and their blessed associates, were Missionaries. In this character they appeared in this country, proclaiming the glad tidings of salvation through the blood of the cross. When, indeed, Mr. Wesley preached a free salvation, when he declared we are justified by faith only, and not by the merit of works, he was charged on all hands with maintaining tenets, which led to licentiousness; and when, with the consistency of the sacred scriptures, he as strenuously insisted that we must be sanctified as well as justified, be holy, as He who hath called us is holy, then he was gravely told he was a legalist, and knew not the gospel! But well did he know it; well did he know its gracious influence, and triumph in its divine support, both in life and death. His expiring words were, "The best of all is, God is with us!" Ah, Sir! the God of these illustrious Missionaries, did not forsake his faithful servants at the final hour. They ran their "course of shame and glory." They lived down reproach Descending to the west, these brilliant luminaries burst forth through every cloud, their orbs ex-

panded, their splendour became more luminous, they set amidst resplendent glories, to arise again in those celestial regions where their sun shall no more go down, nor their moon withdraw its shining. To the great Missionary labours of these venerable servants of the Most High, was this country early indebted. Yet, Sir, I have heard strange lamentations. I have, in another part of the United Kingdom, heard it affirmed in a public meeting similar to this, "Ah, poor Ireland! No money has been raised for Ireland! No Missionary has been sent to Ireland!" Oh, Sir! full well you know otherwise. How did I feel at hearing this statement, who twenty-seven years before visited Ireland in that character. A child indeed, unworthy of that sacred character. Yet let me magnify mine office; I speak as a man, as a fool. Does not that very pulpit confronting us, bear testimony that even by the weakest instrument something was attempted for Ireland? Many a year previously, when I was a child, and spoke and understood but as a child, you, Sir, who now present to our veneration "a crown of righteousness," not only knew by happy experience, but were actively engaged in maintaining the interests of the glorious gospel of the blessed God.

"It is worthy of particular remark, that Methodism has an essential peculiarity, which eminently fits it for prosecuting the immediate object of this meeting. All our members are brought into action; each has something to do. We cannot, therefore, suffer from a deficiency of instruments. We behold in Great Britain 580 itinerant preachers, in Ireland 120, on our foreign missions 50, all zealously engaged in Missionary labours. In the United Kingdom may probably be reckoned 3,700 local preachers, and in the United States an equal number of both of these descriptions. And in the whole Methodist connexion, may be reckoned not less than 21,000 persons sustaining the characters of leaders and exhorters. These are already in action, in zealous action. Their labours are wholly gratuitous; the itinerants alone have a pecuniary remuneration,—food and raiment; the others receive not a farthing, but perform their labour of love for the Lord's sake. Surely, we shall never mourn the want of instruments. We see a vast machine, like that presented in vision to the Prophet, with all its wheels in motion; and however various, and seemingly retrograde their movements, all are united, all are full of eyes, all are animated and impelled by the innate, instinctive Spirit of God; and without any deviation towards the licentiousness of Antinomianism on the one hand, or of the frigidness of legality on the other, the machine moves straight onward in its grand, undeviating course.

"We shall have means and instruments. Nor are we projecting an untried scheme, with which we are unacquainted. Many years we have had our missions at home and abroad. Missionaries, it has been already mentioned, have preached in this country in the vernacular language, and others before them. Our foreign missions are established in Europe, Africa, and America. At this moment, our missionaries, on the bosom of the great ocean, are urging their way to the Cape of Good Hope, to Ceylon, and even to the remote island of Java.

"To raise pecuniary means for promoting this great work, and to administer the immediate concerns of this society, it is necessary to appoint a committee, which is the object of the motion I have to make. And I would take the liberty of addressing, in cheerful confidence, to each member of the proposed committee, the generous encomium passed by the divine Apostle on his beloved Gaius, for we too are honoured with our Gaiuses, not doubting they will each exemplify the propriety of its application, "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers, who have borne witness of thy charity before the Church; whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth, taking nothing of the Gentiles: we therefore ought to receive such, that we might be fellow-helpers to the truth."

Extract of a Letter from Mr. JOHN LEWIS, to Mr. WILLIAM BAKER, of Poole.

Lower Island Cove, Conception Bay, Newfoundland, Dec. 26, 1814.

DEAR SIR,

I EMBRACE this opportunity to inform you of my safe arrival in this Island. The inhabitants here are very much depraved, and greatly addicted to the sin of drunkenness. I am happy to inform you, however, that although the morals of the people are so very corrupt, yet there is a great spirit of hearing, and the devil has lost much ground of late. The Lord is carrying on his work among the people, and adding to the number of the little societies formed in the different parts of the Island. I preached yesterday morning and evening, with comfort to myself, to large companies of attentive hearers. We have a very pressing call for Missionaries, in this part of the Lord's vineyard. The labours of three or four preachers,

are now wanted; and were they sent, the people would support them. I do not know what we shall do if the committee cannot send us two Missionaries early in the spring; one for St. John's, and another for Bonavista. I have been confined to my room for four weeks, through a cold which I caught in going from Adam's Cove to Carbonear, in an open boat, in the night season: but I am now in perfect health, for which I feel thankful. I remain, &c.

JOHN LEWIS.

P.S. Mr. Peckavant arrived at Carbonear November 10th, in good health.

Departure of Missionaries.

MR. DAVIES, a Missionary appointed to labour at Sierra Leone, accompanied by his wife, sailed for that place, from Plymouth, on the evening of December 23. A particular providence attended their leaving Plymouth; the convoy sailed some short time before the ship came round in which they had taken their passage; and when it arrived, the captain, finding that the convoy had sailed, bore away after it, without calling at Plymouth for his passengers; but very soon a contrary wind drove the whole fleet back; and after waiting near a month, the wind became favourable, and they prosecuted their voyage. The fleet, by being providentially driven back, escaped those hurricanes which proved fatal to many of our ships.

The convoy having to call at Cork, they made that port, after a tedious and stormy passage, on the 27th of December, and finally proceeded to sea on the 5th of January. There were seven persons on board, connected with the *Church Missionary Society*, some of whom are Missionaries; and as we read in the Missionary Register for January, that the cheerful, sociable, and christian spirit of Mr. and Mrs. Davies, contributed much to their comfort, we doubt not that the comfort was mutual.

Mr. Leigh, whose appointment is New South Wales, was expected to sail from Portsmouth, on the 5th of February, for that distant region.

POETRY.

ELEGY

On the Death of the Rev. Thomas Coke, LL.D.

THE Muse that soars on seraph wing sublime,
To sing the joys, to 'wail the woes of Time,
To hail the brave, or celebrate the wise,
When fate translates them to their kindred skies—
Drops with diviner woe the hallow'd tear
On Virtue's sod, o'er Truth's regretted bier.
The hero's valour, and the sage's fame,
A Nelson's glories, or a Newton's name,
Unless sublim'd by Worth's celestial pow'r,
Are but the meteors of the fleeting hour;
'Tis when with talents equal virtues rise,
That earth can boast the native of the skies.
When all that's great, with all that's good combines,
The man complete in all his lustre shines;
The bard attunes the virtue-breathing lyre,
And grows immortal as his deeds inspire;
And laurels pearl'd with pure Parnassian dews,
Reward his memory, and exalt the muse.
Thrice-hallow'd shade! triumphant in thine end!
The wise man's tutor, and the poor man's friend!
Thy life, devoted to the noblest aims,
With energetic voice this truth proclaims—
From *faith's* pure source the purest *morals* flow,
To strew with flowers this wilderness of woe—
To calm our joy, to moderate our strife,
And harmonize the jarring strings of life.

Go, turn the sacred page,* where Truth and Grace,
Conspire to save the recreant human race;
See COKE unfold Salvation's wondrous plan,
"And justify the ways of God to man;"
Expand and illustrate the truths divine,
While heaven's own Spirit breathes along the line!
Bright as the morning sun, his genius, fraught
With all the rich embellishment of thought,
Bade these blest *flowers of Paradise* assume
Their liveliest odours, and their loveliest bloom.

Go to the bed where infant mis'ry sleeps—
Where helpless age—where widow'd frenzy weeps;
There trace his footsteps—there *peruse his heart*;
There see the Christian priest, the Christian balm impart:
See, in Misfortune's dreary, dark abode,
The friend of man, the servant of his God,
There pours his counsels, there employs his art,
To heal the body, and relieve the heart;
And gives the lost, despairing sinner means,
With *mind renewed*, to hope for brighter scenes:
Thus op'd his arms to Misery's chill embrace,
And into action call'd each Christian grace.

But not his fervent philanthropic mind,
Britannia's lov'd paternal shores confin'd—
To heathen lands, on Mercy's cherub wing,
Salvation's healing balm he long'd to bring;
To burst the bonds of Superstition's sway,
And o'er the darken'd world to pour the day;
To spread the Gospel-glories far abroad,
"Till Ethiopia stretch her hand to God."
For this he dared o'er savage wilds to roam;
Resign'd the joys of friendship, ease, and home—

* Dr. Coke's Commentary on the Scriptures.

Brav'd the vex'd Ocean's raging tempest-roar,
And all the terrors of the tainted shore.
Lo! streams of light old Niger's lands illume,
Shine through the darkness and disperse the gloom!
On Gambia's† wave what rays of glory play!
A stranger pours the flood of gospel-day;
Of life immortal he the charter brings,
The blood-seal'd charter from the King of kings.
Hark! an unwonted pæan loudly thrills,
Gambia's glad waves, and Komri's aged hills;
With joy Dahomey nods his leafy head,
And heaves old Niger on his rocky bed.

From yonder isles that stud the western seas,
Where sighs unceasing swell the sultry breeze;
Her snake-hair'd head where hated Slavery rears, [ears!
What sounds unknown salute the wond'ring O 'tis the voice of joy, the hymn of praise,
An exil'd nation chants the grateful lays.
He, the poor slave, of ev'ry comfort shorn,
Despis'd, insulted, tortur'd, lost, forlorn;
Dragg'd from his natal shores, his infant race,
From his loved sire and dearer wife's embrace;
Of ev'ry hope, of ev'ry friend bereft—
Enraptur'd finds that yet a friend is left;
A Saviour's praise his grateful lips employ,
And Sorrow's moan is changed to shouts of joy;
To his sad soul exalted hopes are given,
And brighter prospects of a nobler heaven;
He owns the hand his mental bonds that broke,
And blesses Truth, Benevolence, and COKE.‡

Lamented shade! the wish'd-for lot was thine,
Thy favour'd soul all honoured to resign,
Ev'n in the hour when Hope, in eastern skies,
Saw the bright day-star of salvation rise!
In thee the Christian's triumph shines complete,
Thy death victorious, as thy life was great.
From faction free, from every fear removed,
Rever'd and blessing, loving and belov'd;
Thy closing scene was Virtue's grand display,
Death op'd the portals of eternal day,
And broke at once thy kindred, social ties,
While shouting angels hail'd thee to the skies.
Earth mourns the loss, though heav'n decreed the doom,
Deplores the friend, and consecrates the tomb;
While Hope to brighter scenes allures the mind,
When rais'd in glory, as by God refin'd,
Thy form shall soar, triumphant in decay,
To join the synod of the sons of day,
Mount o'er the skies, reign, triumph, and adore,
Where grief shall blast, and death shall sting no more.

Armagh, December, 1814.

† In allusion to the missionary establishment at Sierra Leone, of which, as well as of missions in general, the Doctor was superintendent.

‡ The personal exertions of Dr. Coke, and of the missionaries, have converted many of the poor Negroes to Christianity.

THE MISSION;

OR,

An Excitement to Missionary Exertion.

HARK! the war has still'd its clangour,
Heaven has bid contention cease;
Friendship reigns instead of anger,
And the world is hush'd to peace.
Britain, all the storms out-braving,
Rests securely at her ease;
Girt with power, the trident waving,
Sovereign of the swelling seas.

By a heav'nly arm protected,
See her head with glory crown'd;
For a noble cause elected—
Gospel truth to spread around.
See her stately ships in motion,
With their swelling sails unfurl'd,
Ride majestic on the ocean,
Bound to crofs the wat'ry world.

Rise, ye heralds of salvation,
Blow the Gospel-trumpet, blow;
Go to ev'ry tribe and nation,
Hear! your Master bids you go.
Hark! his word, his Spirit urges,
Count no enterprize too hard,
Dauntless cross the mountain-surges,
Christ himself will be your guard.

God protects, what pow'r can harm you,
Winds and seas obey his power;
What threat'ning evil shall alarm you,
Or what furious foe devour.
Quit no duty, fear no danger,
Go to all the fallen race,
Say to every outcast stranger,
Ye may now be saved by grace.

Go, with heav'nly ardour burning,
Bright with Christ's transmitted rays,
Comfort those in darkness mourning,
Turn their sighs to songs of praise.
Bear his cross, which is your glory,
Spread your Master's glorious fame;
Tell his crucifixion story,
Tell the world his wond'rous name.

Idols then shall fall like Dagon,
Heathen darkness flee away;
Every poor benighted pagan,
See the light of glorious day.
Desarts shall rejoice with singing,
Lonely wastes shall lift their voice,
Barren wilds with verdure springing,
Bloom a fruitful paradise.

Sing, ye saints, a day of gladness
Dawns already from on high,
Put on joy for sable sadness,
Wipe the tear, repress the sigh.
Soon will Zion's King descending,
Cloth'd in regal robes appear,
Earth shall, to his sceptre bending,
Hail the great millennial year.

Hanley, J. REDFERN.
January 6, 1815.

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THE

METHODIST MAGAZINE,

FOR APRIL, 1815.

BIOGRAPHY.

To the Rev. Joseph Benson.

DEAR SIR,

IN the course of your labours, as a preacher of the Gospel, you have, no doubt, frequently rejoiced over sinners turned from darkness to light, and from the power of Satan to God; but your joy has been abundantly increased when you learned, that they held fast the beginning of their "confidence, steadfast unto the end;" and departed this life in full assurance of a blessed immortality. These enviable feelings you may indulge with respect to the subject of the following Memoir, as he was brought to the knowledge of the truth under your public ministry and private counsel; and manifested, by the piety of his life, and by his consolations in death, that he had not "believed in vain."

It will give pleasure to many of our friends in these parts, if you can give the Account sent herewith an early place in the Magazine.

I am, dear Sir,

Hull, *Sept.* 29, 1814.

Your's, affectionately,

JAMES HENWOOD.

ACCOUNT OF MR. ROBERT HAYTON.

Mr. Robert Hayton was born at a village near Howden, in Yorkshire, in the year 1753; and, after receiving an education suitable to his prospects in life, he for some years assisted his father in the management of a farm. Whilst a boy, he reverenced pious people, and frequently heard the Methodist preachers, although his relations were not accustomed to do so. A servant in the family was a member of our Society, and by his truly pious and upright deportment, was the means of leading our friend to more settled conviction of the importance of serious religion.—From facts of this sort, which are not uncommon, it is evident, that sincere piety, even "in the humble walks of life," is not only beneficial to the possessor of it, but to

others, who beholding it, are brought to glorify God; whilst, on the contrary, the inconsistent walk of a professor of religion, will cause the way of truth to be evil spoken of, and may prove a stumbling-block in the way of some, who are inquiring after salvation.

Our friend was happily preserved from gross vice, even "in the slippery paths of youth;" but as he possessed a lively imagination, and an amiable disposition, his company was sought after by many persons, and he was led into a round of worldly pleasures. He still retained, however, a respect for our preachers, and people, and occasionally attended the public means of grace, in our chapels.

About the year 1786, his religious views and experience assumed a more decisive character. Under the preaching of Mr. Benson, he was brought to a deep conviction of his depravity and guilt before God. The truth which he had before heard with some degree of attention and affection, was now applied with great power to his mind; in speaking of which, he often said, "it shook me to pieces." He was convinced that he had lived "without God in the world;" and feeling his need of an interest in the divine favour, he sought that blessing with all his heart, and through faith in the atonement of Christ, he obtained a satisfactory evidence of "the remission of sins." The change that had taken place in his judgment and affections, produced its genuine fruits in his general conduct; and having joined our Society, he became a pattern of diligence in attending the various ordinances of God's house, and laboured to "adorn the doctrine of God his Saviour in all things." Many persons became serious about this period, in the neighbourhood of Howden, and with them he enjoyed sweet fellowship; and he often remarked, with great pleasure, that scarcely any of them departed from the ways of righteousness, but were either still walking in the paths of piety, or had died in possession of the faith and hope of the Gospel. It is to be lamented, that in respect to many persons who once "ran well," it may be said, "Your goodness is as the morning cloud, and as the early dew it goeth away." Our friend was of opinion, that many persons who have been the subjects of religious awakening, rest without a sense of their interest in Christ, and thorough conversion of heart; aad in consequence thereof, being ill prepared to encounter temptation or persecution, they quickly decline from a profession of religion, and return to their former sinful courses.

Having "tasted the good word of God, and felt the powers of the world to come," our friend beheld with pity the ignorance and vice of multitudes around him; and being earnestly desirous of their salvation, he began to use his talent in calling "sinners to repentance;" in doing which he was useful to many souls, and

generally acceptable to the people. His addresses from the pulpit were plain and earnest, calculated at once to inform the understanding and affect the heart. He possessed a vigorous understanding, and had applied himself with great diligence to the study of the Scriptures. By men thus qualified, it has pleased God to revive genuine religion, during the last seventy years. Not preaching "Christ of contention," but from pure compassion for the souls of men, they have been made the honoured instruments of turning "many to righteousness," and of effecting a very important change in the moral state of our country. Brother Hayton did not despise learning, but on the contrary, highly esteemed those who devoted their literary attainments to the service of the Church; and as far as the duties of his station would permit, he laboured to "grow in knowledge," as well as "in grace."

In the year 1791, he came to Hull, where he enjoyed many religious advantages, in the use of which his piety and usefulness were increased. He was appointed to meet a class, to which he attended with fidelity; and those who met with him, were much edified by his instructive remarks and lively exhortations. In the years 1793 and 1794, there was a considerable awakening at Hull, and many young persons especially were added to the Society; and from a desire to be useful to their fellow-creatures in their afflictions, they entered into a subscription to afford relief to the necessitous, and formed a plan for visiting the abodes of wretchedness, to promote the spiritual welfare of the poor. This was the origin of "The Poor and Strangers' Friend Society," which, on account of the impartiality with which its funds are distributed, and the general utility of its labours, has recommended itself to the benevolent of all denominations, and obtained the liberal support of the public. As a visitor from this benevolent institution, Mr. Hayton laboured to bring the poor in their distresses to acknowledge the hand of God, and to derive spiritual benefit from temporal calamities; nor did he, with his Christian friends united in the same work, labour in vain. In addition to the pleasing reflection, that they have alleviated a large portion of human misery, the more exalted happiness has been afforded them of witnessing the reformation and conversion of many profligate characters, who, no doubt, will be their "crown of rejoicing" in the day of the Lord Jesus.

In the year 1797, our brother formed a matrimonial connexion with Miss Agar, of Langwith, near York. In this union he enjoyed great comfort; and having no offspring, he and his partner improved their freedom from outward cares, by doing kind offices for others, and by attending with exemplary diligence "the ordinances of the Lord."

About four years ago, he was severely attacked with the typus

fever, and both he and his friends thought that it would prove fatal. He gave proof, however, under that impression, that he was prepared for all the will of God—a firm and lively confidence in the love of God through Christ Jesus, sometimes producing a considerable degree of holy joy, possessed his heart and mind. Death had lost its sting. The promises of the word of God were peculiarly precious to his soul, and he conversed in a very animated and profitable manner with those ministers and others who visited him. Although his consolations were strong, yet he always manifested a deep sense of his unworthiness, and gave all the glory to God, for the abundant grace vouchsafed to him. The following extract of a letter written by him to an intimate friend, will shew more clearly the state of his mind in this affliction:

Extract of a letter from Mr. Hayton to Mr. Bell, sen.

"*Hull, Dec.* 26, 1809.

"My dear Mr. Bell,

"Sometimes, when I think of you, I think of faithful Abraham, and when I think of him, I think of you; indeed, my dear Sir, you two characters are father and son. But, there is a farther likeness: God said he knew Abraham would command his household after him, and so have you done this. The similitude extends still further: He was blessed with a numerous progeny in his grandson Jacob, the tribes of Israel, who went year by year to worship at Jerusalem; and you are also blessed with a numerous progeny of children and grand-children, in the midst of whom you have the happiness to dwell, and who are all descended from you, and who, I trust, will travel to the New Jerusalem. Have I said that Abraham and you are father and son? yes, my dear Sir, he is styled the Father of the Faithful, the Father of them that believe; and he did not receive that faith which was imputed to him when he was in circumcision: no, but when he was in uncircumcision; and he received the sign of circumcision, a seal of the faith which he had, yet being in uncircumcision. O! thou great Apostle of the Gentiles, thou hast here proclaimed blessed tidings to all those who are Gentiles according to the flesh, and who are not of the seed of Abraham! I now, my dear Sir, come to thank you, and in your name, the dear branches of your family, who have contributed to make up so noble a present for us. My dear Sir, I deserved no such favour at your hands, nor at the hands of the Lord; no, there is not a single particle of merit in me, but my God in rich mercy has raised up for me a host of friends amongst the children of men; and far more, he has given himself to me, as a friend that sticketh closer than a brother.

"Oh! my dear Mr. Bell, I am a wonder to myself, and in my-

self am lost, to think that I, the most barren, unfruitful, unfaithful, unprofitable member of Christ's mystical body; I, who have been ready to doubt almost a thousand times, whether I was a living branch of that precious Living Vine, should now enjoy such an abundant consolation from the Lord. But blessed be the Lord, I cannot at present doubt of my sonship: no, my precious Jesus has banished all my doubts on this head.

"The Lord has done much for my poor frail body; he has raised it from the very margin of the grave: indeed, I have recovered amazingly fast since it pleased God to give the fever a favourable turn. But he has done far more for my precious soul. About three or four months from this time, I found the Lord powerfully at work with my soul, filling me with strong, holy consolations, and determinations to set out afresh for the land of bliss. My soul seemed big with heavenly desire, and was led out much to pray for the accomplishment of this desire, when I was worshipping God with my little family; but when in my private devotions in my own room, my soul seemed to have, through the Spirit, such strong wrestlings with God as I have not experienced for many years. Sometimes I broke out unawares into a strong, loud voice;—as soon as I recollected myself, I thought the neighbours on each side would hear me, and think that I was ostentatiously praying to be heard, though not seen of men; this consideration checked me, but still the Third Person in the blessed Trinity continued strong pleadings in my soul with God. Though I was now in my usual state of health and strength, yet I have for some time found many little indispositions occupying my feeble body; and I thought, (though I said nothing of it to any one,) that the Lord was about to prepare me for, and take me to bliss; and that I should soon happily quit this vale of tears. But herein I was mistaken; my heavenly Father designed me for the fiery furnace of affliction, and there he graciously laid me, on the evening of the second instant; but he did not, at this trying season, withdraw his mercy from me: no, my God then proved to my soul, that he is a promise-keeping God. This promise he now kept with me, his unworthy servant, "When thou passest through the fire I will be with thee, the flames shall not kindle upon thee." Indeed, my gracious Father has brought me out of the furnace unhurt. Satan was not permitted to buffet me there; and though one of the most dangerous of fevers was permitted to take possession of my mortal frame, yet not a faculty of my mind, or a member of my body has been impaired thereby. I have lost nothing but the dross and tin of corruption! "O praise the Lord with me, and let us magnify his name together." About the fourth day of my affliction, I felt that it must be nigh, if not even unto death; my soul seemed now to be in an agony with the Lord, that he would grant me patience under the trial

he called me to, that he would give me perfect resignation to his will, and fill me with his love: and, blessed be his name, he did to me as he did to Jabez, he granted me my request, and applied some of the sweetest parts of his precious word to my soul.

"A friend called to see me when I was getting a little better, but still confined to my room, who said to me, 'My friend, you would be astonished to hear how much the professors of religion, of different persuasions, in the town, are moved by your experience in the time of your affliction; and that great numbers, who make no profession of religion at all, are equally astonished;' for having had the clergymen, and the Methodist preachers with me, an account of the great consolation of soul which my dear Redeemer gave me to possess, spread very rapidly.

"I might have said, that on Monday the 11th instant, at night, the physician gave me up, and thought I could not retain life until the morning. I then said, "Doctor, if I had not the religion of the blessed Jesus to comfort me, now that death stares me in the face, what a deplorable state I should be in! but I thank my God, I have neither doubts nor fears." He said nothing; but since I have been getting better, he has visited me twice, and conversed with me freely on religious subjects: "Mr. Hayton, (said he,) religion has been your constant theme, during your affliction; your mind seemed to be always with God; you sweetly sung of it to us when you were asleep, and when awake, you talked to us of it." I replied, "Dr. A——, I am not now capable of transacting the affairs of life, and if the Lord gives me back unto the world, I shall get worldly thoughts enow; it is the best theme I can be employed on;" and he said, "So it is." I had dear Mr. Highfield with me on the 16th instant. Between two and three o'clock in the afternoon, after he had enquired into my health, we soon entered upon the best of subjects. He sat a good while, and then said, "My dear friend, I must leave you, for two reasons; the first is, I see your soul is so wrapt up in the subject, that if I were to continue with you longer, I should exhaust you; the second is, I want to save the post: I must therefore pray with you, and leave you with the Lord;" and he did so. I was now in bed; in about two hours after, my wife assisted me in dressing myself, in order that I might be refreshed by sitting in my chair. A little past five o'clock we had our tea; and I said, "My dear, this affliction of mine has neccessarily thrown us into irregularity with respect to the time and mode of getting our victuals; I am afraid, that in consequence of this, we should become slovenly in our conduct before the Lord, and forget to ask a blessing from him, upon his bounties, or forget to return him thanks."—She said, "No, my dear, you have just returned him thanks;" I said, "That is well." In about half an hour afterwards, I was musing, and the Lord was graciously

pleased to visit my soul in a powerful manner. I must tell you, that before this, every promise that the Lord brought to my mind was sealed then by the blessed Spirit. The first promise that he now brought was this, "The Lord is my portion, saith my soul, therefore will I hope in him:" and then he so filled my soul with his love, through faith in his promise, that my soul seemed almost too large for the body. Immediately I thought of dear Mr. Fletcher, who, while praying with Lady Huntingdon's students, at the College of Trevecka, received such abundant consolation as led him to say, "Lord, stay thy hand, or the vessel will burst." He was afterwards displeased with himself, and thought he ought to have said, "Lord, stay thy hand, or enlarge the vessel." I thought, with respect to myself, Lord, body and soul are in thy hand, do as seemeth thee good. If this soul should now shake her clay tenement to pieces, she will soon wing her way to paradise. Just before this, I seemed a little weary, but now I felt as though I had got the vigorous body of a stout young man, at the age of thirty. I now could have preached, if ever I could have preached in my life. The Lord's light so shone in my mind, that by it I could see distinctly all the several classes of souls that God will reject at the day of judgment, from the religious hypocrite to the most horrid blasphemer. I was certain that I now felt a measure of the same spirit, which the two great lights of the last century, John Wesley and George Whitfield, felt, which constrained them to go with their lives in their hands, to tell thousands, who threatened them with destruction, that the Lord was about to sweep them away with his wrath, like a mighty torrent; at the same time shewing them where they might find refuge from the storm, pointing them to the Lamb of God that taketh away the sin of the world. I felt a holy indignation at those men who had taken up their pens to justify their supine, fruitless conduct, at the expense of the characters of those two bright luminaries. I thought, Oh! ye poor miserable sons of pride, ye clouds without water, if any of you are still living, may the Lord forgive you, and turn your hearts. Oh! the Lord now wraps up my soul in patience, resignation, and love; I am now rejoicing with trembling. Trembling lest, after all, I should make shipwreck of faith, and of a good conscience. But when I look on the other hand, and see that the Lord has just proved to me when I was on the brink of the grave, that he has for more than twenty years accepted my poor services—then my soul, like David's, encourages herself in the Lord; my confidence increases to the full assurance of faith, that I shall one day reach the promised land.

"My dear friend, you and I have often compared notes together, respecting our views of the Gospel, and our minds always harmonized on this very important matter. Be encouraged, my

good friend; the Lord has proved to me, when seemingly at the point to die, (notwithstanding what has been said by many to the contrary,) that our views at least are saving; no vain speculation, no wild, or mystic imaginations, came near my mind, to perplex and confuse it at that awful and critical moment.

"I must now, my dear friend, beg your excuse, for not continuing to address you alone; I must include with you, your dearest, and best earthly friend, Mrs. Bell—You have been to me as a father and mother for a great number of years, during which time you have dwelt in the heart of my affections and love. God bless you both in your years of hoary hairs; your hoary hairs are crowns of glory unto you, being found in the way of righteousness. It cannot be long before (through grace) we shall see each others face in glory; yet short as the time is, perhaps we may first be permitted to see each others face in the flesh. I have some persuasions in my mind that the Lord will again allow me to visit Portington, that little earthly paradise. What! you say, do you call Portington an earthly paradise? especially at this season of the year, when it is so dirty? Yes, my good friends, and I here assign my reason for it, which is this, it is thickly planted with the trees of righteousness, the holy planting of the Lord. You will see, by the writing, that it has cost me much labour to accomplish what I have here undertaken; I hope some of my dear friends will be able to read it.—My dearest, and best earthly friend, my wife, unites with me in love to Mr. and Mrs. Bell, and all the dear branches of your family, &c.

"I remain, dear Mr. and Mrs. Bell, your's, affectionately, in the bonds of the Gospel,

"R. HAYTON."

Contrary to the expectations of his friends, he was speedily brought up "from the gates of death," and his subsequent conversation proved that he had profited much by "the trial of his faith." A sense of the divine goodness, manifested to him in the near prospect of death and eternity, filled his heart at once with gratitude and humility; and having been enabled to bear his sufferings with patience, and to rejoice in hope of future glory, his confidence in the divine care, through the remainder of his pilgrimage, was greatly increased. His health being restored, his friends hoped that they might enjoy his society, and be profited by his example, for many years; but, in the summer of 1813, he was again attacked with his former complaint, attended with symptoms of danger. In about a fortnight, however, there appeared a considerable alteration for the better; and for the benefit of the air, he was removed from Hull to Melton, where, in the family of his friend and employer, Mr. King, he experienced every attention which his situation required. After a few days,

however, he became worse, and his strength rapidly declined. But whilst the outward man was perishing, the "inward man was renewed day by day." His partner being one day affected, on witnessing his sufferings, he exhorted her not to mourn, since he was happy in God; and he informed a friend, that during his affliction no worldly thoughts had been permitted to disturb his mind. His confidence in God was unshaken, and he exhorted all around him to make religion their great business in the world.

On the 30th of July, the morning being fine, he expressed a wish to take an airing, and a friend accordingly took him in a single-horse chaise towards the river Humber. During the ride, he seemed to be inclined to sleep, but it was soon evident that he was growing much worse; and on his return to Melton, he was unable to speak. With some difficulty he was taken into the house, and laid on a sofa, where he remained in nearly the same state, till about eleven o'clock that night, when, almost imperceptibly, he finished his course of labour and suffering, and entered into "the joy of his Lord."

From the preceding account, it may be gathered, that Mr. Hayton was not only a real, but an eminent established Christian; and such he was in the judgment of those who were most intimately acquainted with him. His views of divine things were clear; his faith in Christ, strong; and his conversation, "such as becometh the Gospel." The soundness of his conversion, and his subsequent diligence in prayer, and the study of God's word, tended to promote tranquillity in his mind, and consistency in his conduct. In common with his Christian brethren, he was sometimes exercised with temptations, and did not always experience an equal degree of sensible comfort; but he seldom was much depressed; and frequently did he enjoy sweet communion with God, and a lively foretaste of the joys of heaven. As he had "received Christ Jesus the Lord," so he walked "in him," being well able "to give a reason of the hope that was in him," and to state with propriety, the ground of his faith in the doctrines of the Gospel. He was convinced, that the religious principles so much insisted on by the Methodists, are no other than those of the primitive Christians; and he often, with evident satisfaction, declared, that what he found revealed in the word of God, was agreeable to the work of the Holy Spirit on his heart.

Our friend manifested the spirit of genuine contentment, in the circumstances in which Divine Providence had placed him: and this trait in his character was so creditable to his religious profession, that it deserves to be particularly mentioned. Whilst "providing things honest in the sight of all men," and contributing, according to his ability, to institutions of piety and charity,

he declined offers which were likely to increase his worldly substance. This did not arise, however, from inactivity of disposition, for he was "diligent in business;—but from the apprehension, that, in the pursuit of that which he did not really need, he might lose some measure, at least, of that religion which he valued above all price. It is true, that in case a family had been depending on his exertions for their support, prudence and religion might have required a different mode of conduct: and in such circumstances, no doubt, our friend would have obeyed the calls of duty. It would be a happy circumstance, however, if the spirit of moderation more generally prevailed, since it is, alas! too evident, that, by the indulgence of the opposite temper, many professors of religion have brought great disgrace on the cause of Christ, "and pierced themselves through with many sorrows."

Although steadfast in his religious sentiments, Mr. Hayton did not confine his regard to those who adopted the same opinions with himself, but cordially embraced all whom he believed to be sincere followers of the Lord Jesus. The spread of knowledge of late years, has, no doubt, had a tendency to increase affection amongst persons of real piety, who mutually agree in the leading truths of the Gospel, although they conscientiously differ on some points of doctrine or discipline. Real candour does not tend to a spirit of indifference: and there certainly is a happy mean betwixt bigotry and latitudinarianism. In the Epistle of St. Paul, we discover a mind full of zeal for all "the truth as it is in Jesus," and, at the same time, shewing the most condescending regard to those who, though possessed of genuine piety, had not attained to a clear discovery of the whole range of christian doctrine and privilege. Mr. Hayton greatly revered the memory of Mr. Wesley, Mr. Whitefield, and those excellent men who, with them, were the honoured instruments of reviving religion in the last century: and he was peculiarly animated when discoursing of their undaunted zeal and unwearied labours in preaching the Gospel. He esteemed "very highly in love, for their works' sake," all the faithful preachers of God's word; and although he was well able to appreciate the merits of men, thoroughly furnished with ministerial talents, yet the simplicity of his mind enabled him to derive edification from the public addresses of those who, possessing more slender abilities, discovered, nevertheless, a pure desire to glorify God, and to promote the best interests of mankind.

Mr. Hayton was a very agreeable and profitable companion, his mind being well stored with useful knowledge, gathered partly from well-chosen books, but more from the contemplation of the works of God, and from the study of mankind. His temper was cheerful, and his conversation sometimes facetious: but as he watched "unto prayer," and "set the Lord always before him," he

was prepared to embrace opportunities for religious exercises, and serious conversation. In social prayer, his expressions of deep self-abasement and penitence, on the one hand, and of grateful acceptance of the blessings of redemption, on the other, indicated the scriptural propriety of his views, and the devotional feelings of his heart. On proper occasions, he would, with great simplicity, relate his experience of the gracious presence of God in his attendance on religious ordinances, or in hours of retirement from the world.

He discharged the various duties of his station, with great integrity and propriety. For several years he was in the employ of Mr. Samuel King, Ironmonger, in Hull, who was so convinced of his prudence and fidelity, that he committed much to his care and management: and always treated him with the kindness and confidence of a friend.

It has been often remarked, by pious and judicious persons, that biographical sketches of departed Christians, frequently exhibit only the favourable side of their characters and experience, arising, it should seem, from an apprehension in the writers of such accounts, that to record the faults and imperfections of their friends, would be productive of no good, and might prejudice some persons against religion. Such a mode of proceeding, however, does not agree with the plain, impartial histories of good men, found in the Holy Scriptures: and there is no doubt that Mr. Hayton would (had the subject been mentioned to him) have given strict charge that, in any memoir of him, a faithful representation might be given; and the glory of all that was praiseworthy, ascribed to the grace of God.

His general deportment was so free from blame, that his character stood deservedly high, both in the Church, and in the world: but in the judgment of some of his intimate friends, he adhered too rigidly to his own opinion in some instances in which he differed from his brethren; and erred in not continuing his public labours in the Church for the few last years of his life, with the frequency and diligence which he had formerly done. Occasionally, however, he still preached "the word of life;" and although he did not do all that might have been wished, yet no one doubted the uprightness of his intentions, or his sincere desire for the prosperity of the cause of God; and frequent testimonies have been borne to the sterling worth of his character. Pleasing however, as it undoubtedly is, to be respected by the excellent of the earth, our departed friend enjoyed the more certain satisfaction arising from "the testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world."

In concluding this memoir we may remark, that our friend experienced the truth of the scripture declaration, that the ways

of wisdom "are ways of pleasantness, and all her paths are peace." The real Christian is delivered from the tyrany of those evil passions which torment those who indulge them, and make them to resemble "the troubled sea when it cannot rest."—"Temperate in all things;" and "using the world as not abusing it," the disciple of Jesus loses nothing that is really conducive to human happiness; but on the contrary, has the truest enjoyment of the blessings of Providence,—whilst, at the same time, he has a sure refuge "in time of trouble;" and forming his life on the great principles of the Gospel, is often enabled to "rejoice in hope of the glory of God."

"The memory of the just is blessed."—There is a sacred pleasure in calling to mind their devotedness to God;—and in contemplating those heavenly joys for which his grace prepared them, we are led to exclaim with the Psalmist, "Oh! how great is thy goodness which thou hast laid up for them that fear thee! which thou hast wrought for them that trust on thee before the sons of men."

DIVINITY.

Sermon on 1 Thessalonians, v. 16.

(Concluded from page 179.*)*

I come now to mention a few principal grounds and exercises of a Christian's joy.

I. We should evermore rejoice in the exercise of our faith; according to that prayer of the Apostle for the Romans, *Now the God of hope fill you with all joy and peace in believing.* Every kind of faith, (that which embraceth divine truths, that which applieth God's mercy, that which ensureth God's promises, that which confideth in God's providence, each of them,) is a clear spring of joy, ever standing open to us; which he that drinketh *shall never thirst.*

1. The faith which embraceth heavenly truth, doth not only enlighten our minds, but is apt to affect our hearts; there being no article of faith, or mystery of our religion, which doth not involve some great advantage, some notable favour, some happy occurrence dispensed to us by the goodness of God, the which faith doth apprehend and convey to our spiritual taste, so that we cannot hardly but *receive the word with joy.* For is it not very sweet with faith to contemplate the rich bounty of God in the creation of the world, and producing so goodly a frame, so copious a store of things, with a special regard to our sustenance, and accommodation? Is it not satisfactory to believe that God, by his Almighty hand and vigilant care, with the same benign

regard, doth uphold and govern the same? Is it not extremely pleasant with faith to reflect on that great honour and happiness, which God vouchsafed to confer upon mankind, by sending his only Son to assume our nature, and to converse with men, that we might be advanced to a *participation of the divine nature*, and to an enjoyment of *communion with God?* How, without great delight, can we be persuaded, that our Saviour by his meritorious passion hath appeased God's wrath, and inclined his favour toward us, hath satisfied justice, hath expiated our offences, hath ransomed and rescued our souls from the dominion of sin and satan, from death and corruption, from hell and everlasting torment; hath purchased immortal life and endless bliss for us? What comfort is there in being assured by the resurrection, and triumph of our Lord over death, that our souls are indeed immortal, that our bodies shall be raised from the dust, that our persons are capable of an eternal subsistence in happiness? Will it not much please us with an eye of faith to behold our Redeemer sitting in glorious exaltation at God's right hand, governing the world for the benefit of his Church, dispensing benediction and grace to us; interceding as our merciful and faithful High Priest, for the pardon of our sins, the acceptance of our persons, the supply of our wants, and the relief of our distresses? If we be fully convinced that our Lord Jesus is the Christ, our Lord, and *the author of eternal salvation to all that obey him*, how can we otherwise than imbibe the spirit and imitate the example of those of whom St. Peter saith, *whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory;* so from the hearty belief of every evangelical truth we draw consolation; each of them is food for the soul; and to believe it is to eat it; which how can we do without a delicious, or most savoury relish?

2. At least methinks that faith should greatly exhilerate us, which applieth those verities, *(so worthy of all acceptance,)* wherein God doth open his arms to embrace us, proposing most kind invitations, and favourable overtures of mercy, together with effectual remedies for all the maladies of our souls. Will not the belief of those things revive us, and *make the broken bones rejoice?* Will not the Gospel of peace be hence to us a joyful sound indeed?

3. And what more hearty satisfaction can we feel, than in a firm persuasion of those *exceedingly great and precious promises*, whereby we become capable of the most excellent privileges, the most ample benefits, the most glorious rewards, that can be. How can the belief, that, by God's infallible word, or, as surely as truth itself is true, an eternal inheritance of a treasure that cannot fail; of a glory that cannot fade; of a kingdom that cannot be shaken; of a felicity surpassing all expression, nay, far beyond

what we can possibly imagine, is reserved for us in heaven:—how, I say, can that be a dead, dull, dry belief, void of lively comfort and pleasure? The confidence which faith teaches us to repose in God's providence and paternal care over us, should make our hearts rejoice. It is frequently asserted in the Holy Scripture, that he who placeth his trust in God, is a very blessed and happy *person:* and can we, without great satisfaction, partake of that beatitude? Can we, by such a trust, disburden all our solicitous cares, all our anxious fears, all the troubles of our spirits, and pressures of our condition, upon God, with strong assurance, that, from his mighty power and watchful care, in due time, and in the most expedient manner, we shall receive a competent supply of our wants, a deliverance from our grievances, a protection from all danger and harm, a blessing upon our good endeavours and undertakings: can we, I say, have a strong assurance of these things, without feeling much ease and peace in our hearts.

What can be more cheering than a persuasion, that all our concerns are lodged in the hands of such a friend, so wise, so able, so faithful, so affectionate, so ever readily disposed to help us and further our good? They who trust in God, are said *to abide under the shadow of the Almighty,* and *to be covered with his wings:* God is often styled their rock, their fortress, their shield and buckler, their defence and refuge: and are they not then impregnably safe? At what occurrence should they be disturbed? Have they not great reason to say with the Psalmist, *In the shadow of thy wings will I rejoice: the Lord is my strength and my shield, my heart trusteth in him, and I am helped, therefore my heart danceth for joy, and in my song will I praise him.*

II. We should evermore rejoice in the exercise of christian hope, making good that aphorism of Solomon, *The hope of the righteous shall be gladness;* and obeying those apostolical injunctions, that we should rejoice in hope; that we should *retain the confidence, and the rejoicing of hope firm to the end.* Those excellent and most beneficial truths; those sweet proposals of grace and mercy; those rich promises which faith doth apprehend as true, in a general reference to all Christians, hope doth appropriate and apply, as particularly touching ourselves; improving the knowledge of our common capacity into a special interest in them. God, saith our faith, will assuredly receive all penitent sinners to mercy; will crown all pious Christians with glory; will faithfully perform whatever he hath promised to all his people; hath a tender care for all that love and fear him: But God, saith our hope, will have mercy on me; will verify his good word to me his servant; will protect, will deliver, will bless me in all exigencies. When we can thus accommodate his word to our case, how can we forbear to rejoice?

All hope, in proportion to the worth of its object, and the solidity of its ground, is comfortable; it being *the anchor of the soul*, which stayeth and supporteth it in undisturbed rest; appeasing unquiet desires; setting future good before us; and anticipating future enjoyments by a sweet foretaste: seeing then, if we have a good consicence, and *our heart doth not condemn us*, our hope is grounded *on the rock of ages;* and seeing that it is the hope of the most worthy, the most sublime, the most incomparable and inestimable goods, it must be extremely delightful.—If it is very pleasing to men to consider themselves next heirs to a fair estate; to have the reversion of a good office; to be probable expectants of a great preferment: how much more shall that *lively hope* (of which St. Peter speaks) *of an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us*, produce a most cheerful satisfaction, far transcending all other pleasures which spring from the most desirable fruitions here.

III. We should evermore rejoice in performing the duty of love, both that which we owe to God, and that which we owe to our neighbour. Love is the sweetest and most delightful of all the passions; and when, under the conduct of wisdom, it is directed in a rational way toward a worthy, congruous, attainable object, it cannot otherwise than fill the heart with unspeakable delight. And God, in all respects, is superlatively such an object: He, infinitely above all other persons or things, deserves our affection, as most perfectly amiable and desirable, as having obliged us by innumerable and inestimable benefits, all from his pure bounty; all things in the world, in competition with him, being pitifully mean, ugly, and loathsome; all things without him being vain, unprofitable, and hurtful to us: so that the Psalmist might well say, *Who in heaven can be compared to the Lord? who, among the sons of the mighty, can be likened unto our God? Whom have I in heaven but thee? and there is none upon earth I desire in comparison of thee.* He is the most proper object of our love; for we chiefly were framed, and it is the *prime law* of our nature, to love him; our soul, from original instinct, vergeth toward him as its centre, and can have no rest till it be fixed on him: he alone can satisfy the vast capacity of our minds, and fill our boundless desires.

He, of all lovely things, may be most certainly and easily attained; for, whereas, commonly, men are crossed in their affection, and their love is embittered by their affecting things imaginary, which they cannot reach, or things which disdain and reject their affection: it is, concerning God, quite otherwise; for he is most ready to impart himself, and *will not reject any who come to him.* He most earnestly desireth and demands our love. He is not only most willing to answer to our affection, but doth go before us therein; for *we love him because he first loved us.*

He doth cherish and encourage our love, by sweetest influences, and most comfortable manifestations of his gracious presence; by kindest expressions of favour; by most beneficial returns; ordering *all things to work together for good to those who love him.* And whereas, all other objects do, in the enjoyment, much fail in our expectation, he doth ever far, far exceed it. Wherefore, in all affectionate motions of our hearts toward God, in seeking his favour and friendship; in enjoying him by devotional meditations and addresses to him; in a reflective sense of our interest and propriety in him; in that mysterious union of spirit, whereby we closely adhere to him, and are (as it were) inserted in him; in a hearty complacence in his benignity, a grateful sense of his kindness, and a zealous desire of yielding some requital for it, we cannot but feel very pleasing transports, assuring to us the truth of that saying, *They that love thy name shall be joyful in thee;* and disposing us to cry out with the Psalmist, *How excellent is thy loving-kindness, O Lord: because thy loving-kindness is better than life, my lips shall praise thee.*

Indeed that celestial flame, kindled in our hearts, by the Spirit of love, cannot be void of warmth: we cannot fix our eyes upon infinite beauty; we cannot taste infinite sweetness; we cannot cleave to infinite felicity, without perpetually rejoicing in love to God, and charity toward men; which love doth remove those gloomy, keen, turbulent imaginations and passions which cloud our minds, which fret our hearts, and discompose the frame of our souls: it consequently doth settle our minds in an even temper, in a sedate humour, in an harmonious order, and that pleasing state of tranquillity which naturally results from the removal of irregular passions.

And who can enumerate or express the pleasures which wait on every kind and every act of charity?—How triumphant a joy is there in anywise doing good; whereby we gratify our best inclinations; whereby we most resemble the divine goodness, and attract the divine favour? St. Paul tells us, that *God loveth the cheerful giver;* that he *who sheweth mercy should do it with cheerfulness: and in the law it is commanded, Thine heart shall not grieve when thou givest to thy poor brother:* and who indeed can, out of charity, give alms or shew mercy without cheerfulness? seeing that he thereby satisfies his own mind; considering that in doing good to his neighbour, he receives more good to himself; that he then puts forth his stock to the greatest and most certain advantage; that he discharges an office very acceptable to God; renders him a debtor; and engages him abundantly to requite and reward that beneficence.—What satisfaction is there in forgiving offences, whereby we discharge our souls from vexatious inmates, such as black thoughts and rancorous animosities; whereby we imitate our most gracious Creator, and transcribe the pattern of

our meek Redeemer; whereby we are rendered capable of divine mercy: according to that divine word, *If you forgive men their trespasses, your heavenly Father will forgive you.*—How unconfinedly and inexaustibly vast is that delight which a charitable complacence in the good of our neighbour may afford? A man thence engrossing all the good in the world, and appropriating to himself all the prosperous successes, all the comfortable satisfactions of his neighbour. Even a charitable sympathy in the adversities of our neighbour, is not destitute of content; for the soul is thereby melted into a gentle temper, susceptive of the best impressions; we share in the comforts which we minister to others; we are refreshed in that kindly submission to the good pleasure of God, and in those comfortable hopes of a happy issue which we suggest to the afflicted: we thence feel a grateful sense of God's goodness, in preserving us from those calamities, and in enabling us to comfort our brethren; we feel satisfaction in reflecting upon this practice, and in observing that we act conformably to good nature, to the dictates of reason, to the will of God, therein acting agreeably to a good conscience, and enjoying a portion of that *continual feast.*

I should, if the time would permit, farther declare how we should find delight in the contemplation of all God's attributes, of his works, of his word; in a thankful sense of all his benefits, in willing obedience to all his laws; how joy is a proper fruit, growing on the practice of humility, of justice, of temperance, of devotion, of every virtue and grace: more particularly I should have evidenced how, from a patient submission to God's afflicting hand, from a pious fear and solicitude in working out our salvation, most sweet consolations may spring:—but in recommending joy, I would not produce grief; and, therefore, shall not farther annoy your patience.

THE TRUTH OF GOD DEFENDED.

REVIEW OF

"*Discourses on the Socinian Controversy, by* RALPH WARDLAW."

(Continued from page 189.)

THE first of the discourses before us has for its subject, "The Unity of God, and the Trinity of persons in the Godhead."—We are glad to find that the author does not, in complacence to heterodox cavillers, scruple to use the word *persons*, any more than the word *Trinity*. When those, who inform us that it is not proper to apply the word person to either the eternal Son of God or the Holy Spirit, furnish us with a word more expressive of what the Scriptures teach us concerning both the one and the other, it

will be time enough to consider, whether it will be proper to lay aside the use of a word which has been sanctioned for many ages by the greatest luminaries of the Christian Church. But till they do this, (and they have not done it yet,) we shall retain the word *person*, as well as the truth signified by it; being well persuaded that the very terms with which the ideas of orthodoxy have long been associated, are more closely connected with orthodoxy itself, than some are disposed to admit.

Having proceeded in a clear, strong, and satisfactory manner, to the tenth page, in proof of the Unity of God, the author, in conformity with his plan, proceeds to establish the doctrine of a Trinity in the Divine Unity.

"That the Unity of God is a leading doctrine of the Scriptures, and that this doctrine is pointedly affirmed in the text, (Deut. vi. 4.) as an admonition to the Israelites, I need not, I apprehend, take time to prove.—I would rather proceed to observe, in consistency with the object which I have principally in view, that while the Unity of the Godhead is thus clearly affirmed, and forms a characteristic feature of both the Jewish and Christian revelations, we are, by the same Scriptures, taught also to believe, that in this one Godhead, there are three distinct subsistences, which, for want of a better term, we are accustomed to denominate *persons*: the FATHER, the WORD or SON, and the HOLY SPIRIT.

"Whence, or on what account, these distinguishing appellations are given, is not the subject of our present inquiry. I only remark, in general, that we do not consider them as expressive of a distinction that is merely official, or as exhibiting the same Divine Person under three aspects;—but as implying a real personal distinction, which has subsisted from eternity, and is essential to the nature of the Deity.

"Of the precise import of the term *personality*, as applied to a distinction in the Divine essence, or of the peculiar nature and mode of that distinction, I shall not presume to attempt conveying to your minds any clear conception. I cannot impart to you what I do not possess myself:—and convinced as I am, that such conception cannot be attained by any, it had been well, I think, if such attempts at explanation, by comparisons from nature, and otherwise, had never been made. They have afforded to the enemies of the doctrine, much unnecessary occasion for unhallowed burlesque and blasphemy. The Scriptures simply assure us of the *fact*:—of the *mode* of the fact they offer no explanation. And where the Bible is silent, it becomes us to be silent also; for when, in such cases, we venture to speak, we can only darken counsel by words without knowledge. The fact, and not the manner of it, being that which is revealed, is the proper and only object of our faith. We believe that *it is so*; but *how* it is so, we are not ashamed to say, we do do not presume even to conjecture." (p. 10, 11.)

Having thus avowed the doctrine of the Trinity, and maintained, in general terms, that it is a scriptural doctrine, the author proceeds to reason upon several portions of the Sacred Volume, in which he conceives that doctrine to be inculcated. Some, we know, will not approve of his laying any considerable stress upon the plural number, generally connected with a verb singular, being often applied to God, in the Old Testament. But before they conclude that he has drawn no solid arguments in favour of the doctrine of the Trinity, from that construction, it behoves them to examine, with care and attention, what he has advanced on the subject. From the following quotation, the reader will have an opportuntty of judging for himself.

"But, before proceeding further, it will be proper to shew, that what has been stated, is indeed the doctrine of the Scriptures.

"Here, then, I would first of all observe, that while the text, as it stands in our English translation, appears simply to affirm the Unity of God, it affirms it, according to the proper import of the original language, in connection with the plurality of persons in the Godhead. 'Hear, O Israel, JEHOVAH, OUR GODS, (ELOHIM) IS ONE JEHOVAH.'

"Unity and plurality are both here asserted: and the plurality is declared to be consistent with the Unity.

"The use of a plural noun for GOD, in the Hebrew language, and the construction of that noun with other nouns, and with verbs and pronouns, sometimes in the singular number, and sometimes in the plural, have often been noticed as remarkable anomalies: and these anomalies, or irregularities, are, at the same time, connected, on some occasions, with particular modes of expression, such as seem to be utterly unaccountable, on any other principle, than that of a plurality of persons in the Divine Unity.

"For example: in Gen. i. 6, Jehovah is represented as saying, '*Let* US *make man in* OUR *image, after* OUR *likeness.*'

"This, it will not be denied, is very unaccountable language: and attempts have accordingly been made to account for it, on various principles.

"*In the first place:* It has, by some, been alleged, that *Angels* are here associated with Jehovah.—But surely nothing can be more unnatural and unworthy than such a supposition. What! the only living and true God sharing with his creatures his peculiar glory! consulting with them, in terms of equality, about a work which is necessarily the exclusive prerogative of infinite power?—even that God who so often claims this work, the work of creation, as entirely his own, and as distinguishing him from all pretenders to Divinity,—and who so solemnly declares, That He will not give his glory to another! Such an idea is too flagrantly inconsistent to merit any lengthened exposure.—I may just add, however, that the Scriptures no where give any coun-

tenance to the notion of Angels being employed in the creation of man. or of man's having been formed in the image of angels.

"2*dly*. By others, Jehovah has been considered as using, on this occasion, the language of *Majesty*, according to the practice of earthly potentates.

"One should be apt to think the converse of this proposition more probable; and that if Moses employed the plural number, as the peculiar style of Divine dignity, it had been afterwards, in the presumption of pride and vanity, assumed by the rulers of this world. But, *in the first place*, it is not consistent with fact, that the Supreme Being is ever represented in the Scriptures as using this particular style. It is indeed quite the contrary. In the most sublime and solemn portions of Holy Writ, in which the Divine Majesty of heaven and earth, is introduced as speaking, it is uniformly the singular number that is used. 2*dly*, Neither was it in point of fact, the style of the kings of the earth themselves, in the time of Moses; nor indeed can any instance of it be produced from the whole Bible. 3*dly*. When do we find an earthly monarch *consulting with himself? addressing proposals to himself?* Even if it had been the style of royalty in the days of Moses, the interpretation would be inadmissible; for in times and places in which it *is* the style of royalty, the expressions in question are without a parallel: nothing of the same kind can be produced. "4*thly*. There is another passage which occurs soon after in the same book, and which is akin to the one now before us, only, if possible, of still more unexampled singularity, to which, consequently, these remarks apply, with even a greater degree of force and conclusiveness. In Gen. iii. 22, Jehovah is introduced as saying, after the fall of Adam, *Behold, the man is become* AS ONE OF US, *to know good and evil.* '*As one of us!*' What can this language mean, when considered as the language of the one God? An earthly king might use such an expression, to comprehend his *fellow-kings*; all who possessed the same rank and authority with himself. But Jehovah stands alone. As the sovereign of the universe, he has no compeers—no *fellow-gods*. No potentate amongst men could use an expression like this, in reference to *himself alone*, unless under the influence of a disordered mind. Yet thus the inspired historian represents Jehovah as speaking: and there seems to be here no principle of easy and natural interpretation, but that which is afforded by the doctrine of the *Trinity*."

"The plural name of GOD is most generally connected with verbs in the singular number. It is so in the words, from the first chapter of Genesis, which we have just been considering; and about thirty times indeed in the course of one chapter. It is worthy of notice, that while, in the declaration of the Divine purpose, '*God said let us make man in our image*,' terms are employed

expressive of plurality, the style of *unity* is resumed, in the record of the execution of the purpose: 'So, God created man in *his* image: in the image of God created he him.'

"Not unfrequently, however, as before noticed, this name, itself in the plural, is associated, in syntax, with verbs, adjectives, and pronouns, in the same number. For example: 'Ye cannot serve Jehovah; for he is a *Holy God*:' the adjective *holy*, as well as the name *of God*, is, in the original, in the plural number. 'Remember now thy Creator in the days of thy youth:' in the Hebrew. thy *Creators*." (page 11—15.)

We perfectly agree with Mr. W. that the "kind of anomaly, which pervades the phraseology of the whole of the Old Testament revelation, where the writers appear at liberty, under Divine inspiration, to use sometimes the one mode of expression, and sometimes the other, finds a principle of solution, sufficiently natural, in the truth of the doctrine" of the TRINITY. Meantime, it is proper to observe, without depreciating any evidence in favour of that blessed doctrine, which can be fairly deduced from the Old Testament, that it is to the New Testament we ought to look for its chief support. In this we have such decisive proof of the doctrine in question, as reduces us to this alternative, either to embrace the doctrine, on the authority of infallible testimony, or conclude, that the Gospel scheme does not merit the appellation of *a cunningly devised fable*. But the plenary inspiration of the Apostles and Evangelists, as writers, being fully proved, and the authenticity of the writings attributed to them, (and they have been so proved a thousand times,) it follows that, upon principles of reason, we are bound to believe every doctrine, however mysterious, which they evidently contain. That they contain the doctrine of the Trinity, and that in the most explicit terms, will appear by the following quotation: "'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' Mat. xxviii. 19.—On the first aspect of this text, it seems most unreasonable to suppose, that the one true God is here associated with two of his creatures; or with one of his creatures, and an attribute, or energy, or mode of his operation. It appears to me, that the simplest statement of such an interpretation should be sufficient to ensure its immediate and unqualified rejection.—Yet the unreasonableness is increased, when the words are considered as the terms of an initiatory rite, connected with a religion, in which all worship, but what is addressed to the one Jehovah, is, under every form, whether expressed or implied, so decidedly and totally condemned.—The apostles were to teach the Gentiles, that they should 'turn from those vanities, to the living and true God:' and those who received their instructions, they were to baptize 'in the name of the Father, the Son, and the Holy Spirit.' What, then, must have

occured to their hearers and converts, from the use of these words, but that they were now, instead of the multitude of their former deities, to adore and serve the Father, the Son, and the Holy Ghost, as the one living and true God?—Baptism was to be administered in the name of the three, in the very same way: and surely, therefore, there is the fairest reason to conclude, in the same sense. It is not 'baptizing them in the name of the Father, and of his two servants, the Son and the Holy Spirit;'—but without the slightest intimation or symptom of any change of the expression, in its application to one of the persons more than another—'baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.' The very same kind, and the very same degree of honour and reverence, that are paid in this rite to one, are paid, as far as language can indicate the meaning of the speaker, alike to all.

"'*The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all! Amen.*'

"That this form of blessing includes in it a prayer, it would be a waste of words to prove. To whom then is this prayer addressed?—Had it been simply said, '*The love of God be with you all! Amen!*' no one, I suppose, would have hesitated to say, that when the apostle thus expressed himself, he presented, in his heart, a prayer to the Father of mercies, for the manifestation of his love to the believers of Corinth—on what principles of criticism, then, are we to interpret the expression, *the grace, or favour of our Lord Jesus Christ*, an expression so precisely the same in form, in a different sense? in a sense that does not imply Jesus Christ's being the object of a similar aspiration? And the same question might be asked, with regard to the remaining phrase, '*the communion of the Holy Spirit.*' It should be considered too, that the Corinthians, to whom he wrote, would at once associate the phraseology employed by the terms of the initiatory ordinance of baptism, to which they had submitted on their entrance into the Christian Church. They would perceive the coincidence between the one and the other; and would understand the apostle as addressing himself in their behalf, to three persons in whose name they had, upon his instruction, been baptized.—I would only further ask, at present, how we can suppose an inspired man, or even a man of common understanding, to recommend, in the solemn language of prayer, his converts and brethren, to the love of God, and to the favour and communion of two of his creatures; or to the love of God, the favour of a man, and the communion of an attribute, or influence, or energy? and that too, not only in terms so exactly alike, but with a precedence given to a creature, in the order of address?" (p. 16—18.)

(To be continued.)

Review of a Sermon preached before the Church Missionary Society, by the Rev. DANIEL WILSON, M. A. *on the occasion of the departure of two missionaries to the Western Coast of Africa.*

EVERY religious and attentive observer easily discovers, that in proportion to the prevalence of vital religion, its possessors are disposed to *follow after the things which make for peace*, and those by which they may mutually contribute to the edification of each other. The harmony which subsists among the members of Bible and Missionary Societies of various denominations and countries, furnishes a proof of their progress in piety; the effect of which is, that a party spirit, which greatly impeded the progress of the Reformation, and stained its character, has little or no influence on their proceedings. Not laying undue stress upon modes of church government, or such opinions as do not affect the essentials of true religion, they cordially unite in promoting their common Christianity. Nor does their Christian union receive any shock or injury, by the various denominations of missionaries acting separately; for their doing so, promotes union of heart, while it is a practical effect of the right of private judgment. They know little of religion, or of the human mind, who are not sensible that conformity, enforced by pains and penalties, is fatal to the interests of morality and religion. Would we see its effects where it is rigourously enforced, we need only turn our attention to the present state of mental, moral, and religious degradation of popish countries. And would we see a grand effect of Protestantism, the religion of the Bible, let us turn our attention to the tranquillized state of Europe, after a tedious and most sanguinary war, which shook the civilized world to its foundation. To whom, under God, is the world indebted for that tranquillity? To *Protestant* powers, who so respect the rights of conscience as to extend complete toleration even to such as from principle are intolerant.—It is one of the practices, if not laws of war, that they who refuse to give quarter should receive none; and did protestant states act in conformity with a similar law, in matters of religion, they would not *tolerate* popery in their dominions, until the pope, the *pretended* infallible head of the church, should explicitly declare, in opposition to his *infallible* predecessors, in favour of liberty of conscience. But though much might be urged, on the ground of self-defence, in favour of such intolerance, yet the scriptural and humane principles by which protestants are actuated, prevent them from having recourse to so odious a measure.—To the church of Rome they leave the abominable work of persecution, and proceed in their glorious career, to enlighten the nations, by the diffusion of the Holy Scriptures, and the labours of faithful missionaries. Popery, Paganism, and Mahometanism will, they know, be over-

thrown, not by the exertions of civil authority, but by the dissemination of the Sacred Volume, and the preaching of the everlasting Gospel.

Having made these few preliminary observations, with pleasure we turn our attention to Mr. Wilson's sermon preached before the Church Missionary Society. The text is Isa. lxii. 6, 7, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night. Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish and till he make Jerusalem a praise in the whole earth." Entering at once into the spirit of his discourse, he opens it thus:—"When we consider the high duties of a Christian missionary, the zeal and humility which are to be united in his character, and the persevering fortitude which must enable him to meet almost innumerable difficulties; we might conclude, that no human virtue could be equal to such an enterprize. But, when we contemplate, on the other hand, the power and grace of God in Jesus Christ, and the various prophecies which relate to the future glory of the church, we check our rash distrust, and no longer doubt that the same Almighty grace which has provided redemption for sinners, can qualify and support even frail man, for the arduous effort of propagating Christianity throughout the earth. We are especially encouraged in this expectation, by observing in the prophetic records, that the promises of God, not only regard the purity and extension of the church, but the means by which they are to be effected. For, if Jehovah is pleased to engage, as in the words of my text, that Jerusalem shall be established and become a praise in the earth; and at the same time to declare, that he will raise up men to stand on the walls of the sacred city, and never to desist from their zealous efforts, till his full mercy towards her is accomplished, what Christian can hesitate? What heart remain distrustful? What hand shrink back from assisting, and assisting with ardour, in the sacred undertaking? What further can be wanting in the way of direction or encouragement? particularly when such declarations are introduced, as in the instance before us, in the midst of a succession of rapturous predictions, apparently for the very purpose of animating the church in those exertions, to which such inspiring prospects are designed to invite her." (p. 1, 2.)

Under the first division of his subject, viz. "The Church's establishment and glory in the world," Mr. W. proceeds to shew, that the promise contained in the text, has not yet been accomplished. "Hitherto," saith he, "she has never seen the days to which the energetic language of prophecy has directed her expectation. The Messiah has indeed appeared, and the predictions which related to his person and sufferings, have been literally fulfilled. The foundation has been laid in Zion. On this she has stood,

and will continue to stand secure. Not the gates of hell can prevail against her. Multitudes have, in every age acknowledged the sceptre, and adorned the grace of the Prince of Life. In this view the church has been established, and been a praise in the earth. But the promise, as it not only embraces the fact of the Incarnation, and some of its immediate consequences, but regards the full effects of this act of mercy in the illumination of the world, has never yet received its accomplishment. For what is the history of the Christian religion? What is, in fact, the present state of it, and what has been its state for the last fifteen hundred years? Is it in any comprehensive sense, the 'Praise of the earth?'—The propagation of Christianity, in the two or three first centuries, was indeed rapid. The Church appeared likely to be firmly established through the world. The praise of the Gospel sounded from every quarter of the globe. A very large portion of Asia, most of the divisions of Europe, with no inconsiderable part of Northern Africa, received the word of salvation. The eyes of mankind were attracted to the splendour of the rising light. But how soon was this light obscured! How soon was the march of truth suspended! How rapidly did the life and power of the religion of Christ decline, and with them the zeal which once animated Christians for propagating the Gospel! Even in the second century, the introduction of a vain philosophy began to weaken the stability of many parts of the sacred edifice. The public reception and establishment of Christianity by the Roman Emperors, great as the blessing in itself was, unhappily gave occasion to the progress of error and superstition. The wide spread of the Arian heresy soon succeeded, and laid waste the fairest provinces of the Christian commonwealth. The church ceased, even in her own dominions, to be the praise and ornament of the earth." (p. 4—6.)

After briefly touching on the Mahomedan Imposture, and the Papal Idolatry, under the darkness of which so large a portion of the world still groans, our author notices the glorious era of the Reformation, when, to use his own words, "a flood of light broke upon the Church, which appeared destined to illumine, not merely her own dominions, but the remotest corners of the world."

"But from that distinguished era, what has been done? What have been the effects of two hundred and fifty years of evangelical doctrine? Look at Europe itself, the seat of this great blessing. Are not the fairest portions of Christendom still, in the nineteenth century, adhering to the Papal Apostasy? It is an astonishing fact, that more than one half of all those who bear the Christian name, are Roman Catholics. Turn your eyes to Africa. Where are now the churches in which Cyprian and Augustine taught? The pale crescent of Mahomet has cursed

the regions, where the Sun of Righteousness once shone. In the EAST: what is the condition of Arabia, Persia, the far largest part of Hindostan and Southern India, the Malayan Archipelago, the immense regions of China; to say nothing of the Lesser Asia, Palestine, and the rest of Syria. If we turn to the NEW WORLD, what is the state of the American continent? What is the whole of South America, but one dark spot, scarcely relieved by the faint illumination of Christianity, debased by Popish superstion? I ask, is the church a praise in the earth? I look at home, and inquire, whether the connexion of professed Christians, with the Heathen nations, has not, in many instances, been any thing, rather than a blessing? We may have communicated to them our commerce, our arts, our manners; but have we propagated Christianity by our instructions, and recommended it by our example? Let the shores of Western Africa say what they have learned from Europeans, for the last two hundred years! Let the groans of ten thousand victims, attest our barbarity and cupidity of gain! Let the general state of the Heathen world, expose the languid efforts which have been made, for the conversion of mankind.

"But even in the Reformed Churches themselves, has there been no decline, from the piety of better days! Is not the true cause of our inactivity abroad, to be found in our indifference and lifeless spirit at home? I speak not of our own church in particular, but of the entire reformed community; and ask, whether she has been a praise in the earth? Has she not rather been weakened by disputation; infected by a secular and philosophical spirit; corrupted by error; and divided by factions? Have the pure and holy doctrines of salvation, which brought her out from the corruptions of the Popish Hierarchy, been maintained since her separation? Have the doctrines of repentance for sin; of faith in the sacrifice of Christ; of the grace of God, and the influences of the Holy Spirit; of the sufficiency of the Scriptures for salvation; of humility of heart, love to Christ, and holy obedience—truths on which the Reformed Churches were founded,—been in any adequate degree, the theme and glory of her several bodies? We may bless God for any revival of the spirit of the Reformation, which begins to present itself; but surely the Christian Church has hitherto been, in a very limited measure, a blessing to mankind. Her own edifice has been tottering to its fall, instead of being established in other lands. Her own glory has been diminished, instead of her righteousness going forth as brightness, and her salvation as a lamp that burneth." (p. 7—9.)

Having thus expressed himself, with faithfulness becoming his sacred office, and christian prudence, which led him to deliver, in general terms, his sentiments upon the decline of evangelical preaching and piety, in the reformed churches, the author pro-

ceeds to shew the future glory of the church. His hope, which we doubt not is well founded, that this country will contribute largely towards the bringing about of that glorious event, he expresses in the following terms:—"In bringing about this blissful consummation, our own country will, we hope, take her full share. She appears to be placed by the providence of God, on an elevated position, for the very purpose of disseminating the knowledge of her Saviour, wherever her arms or her commerce may reach. Something has already been done. In addition to the two venerable societies in the Church of England, which have long been labouring in the Southern Provinces of India, and the Colonies of the British Empire, the exertions of many new societies have been attended with a great promise of success. But much, very much, remains to be attempted. We trust England will prosecute the path on which she has entered; and that as God has condescended to make her a PRAISE in the earth, by the exploits of her valour, and the energies of her benevolence, he will gradually establish his church in her, and make it the praise and ornament of mankind. In what way it may please God to accomplish these prophecies of future glory, or to what extent he may see fit to bless our efforts at the present time, we know not. But our duty as a nation, and as individuals, is clear; and I bless God that the infant society, before which I now appear, is rapidly attracting the regard of benevolent Christians; and that various individuals are coming forward to stand on her walls, and unite their exertions with those of others in this high cause." (p. 11, 12.)

Under the second head of his discourse, the author considers the means "by which the predicted establishment and glory of the church will be effected."—"Jehovah, (saith he,) will raise up men of fervent piety to enter on the work of propagating his truth, whilst the church generally assists and animates them by her exhortations and prayers."

The following address is highly suitable to Ministers of the Gospel in general, and to Missionaries in particular:—

"You, then, my reverend brethren, are going forth in the character of WATCHMEN. You are to guard the church of God. You are to make mention of Jehovah in heathen lands. You are, by your exertions and prayers, to exercise a ceaseless vigilance in your office. You will have to lay before a people that sit in darkness all the grand truths of religion. You are to explain to them the being and perfections of God; the nature of moral good and evil; the accountableness of man; the extent and sanction of the Holy Law; the guilt of every transgression; and their consequent state of misery and ruin. You are to unfold the glories of the divine Saviour; the infinite grace and condescension of his work and sufferings; and the stupendous scheme of reconciliation which is founded on his incarnation, agony, and

death. You are to be ministers of the Cross. You are to proclaim the offers of mercy in Christ Jesus to a lost world. You are to dwell on the person and work of the Holy Ghost, and to direct to him, as the source of all spiritual affections and right conduct. You are to enforce all those duties of the moral law, which are to flow from these high principles. You are, in a word, to 'know nothing but Jesus Christ, and him crucified.'

"In discharging these duties, zeal, watchfulness, and fidelity, will be particularly required of you. Like the Temple-watch, your efforts are never to be remitted. You are to be instant in season and out of season. You are 'never to hold your peace day or night.' Whatever the indolence or fickleness of the human mind may suggest, you are not to keep silence, but to 'make mention,' in perpetual returning instructions, of the truth and salvation of God. The spirit of the text appears strongly to enforce this firm and enlightened perseverance. Sudden emotions of fervour are not sufficient. This race is not to be run by occasional heats. A fixed aim, an unbending fortitude, a sleepless vigilance, are indispensable to your high enterprize. The main difficulty of a missionary, is not in leaving his native country, not in encountering the perils of a tedious voyage, not in entering on a field of untried danger. These are, indeed, formidable considerations; but, if these were all, they might be endured with comparative ease. Men are found ready to meet these, or most of these, for objects of ordinary and precarious advantage. The real difficulty of the missionary consists in having to maintain the vigour of holy affections; in having to resist indolence and slumber; in having to bear up under a long train of discouraging circumstances, oppressed with the common infirmities of our nature, and stripped of most of the adventitious aids, which, small as they appear, afford no inconsiderable support in the hours of langour and grief. Even at home, to 'keep the heart with all diligence,' is the real trial of the character of a minister. But when our arm sinks, when our spirits are overwhelmed, when sorrows invade with overbearing force, we are relieved by kindness and sympathy; we are stimulated by a recollection of our remaining blessings; we are assisted by a sense of the station we fill, and of the eye of observation which rests upon us. Not so the missionary. He needs, more than ourselves, unremitted watchfulness and spirituality; and he has but few of our encouragements. He has scarcely one voice of friendship to alleviate his sorrow. He has no cheering beam to guide him on his road. He has to struggle, unassisted and destitute, against the dashing surge, and to bear up against the rude storm. This, this is the difficulty! And yet if the humble, tender, persevering spirit of the missionary is lost, what can supply the defect? Will a name avail him? Will the fervour, or if you please, the sincerity of his

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zeal for the short period previous to his entering on his work, atone for subsequent infidelity? 'Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of men.'" (p. 16—19.

Such missionaries as diligently and perseveringly attend to the following directions, may reasonably hope, that the Great Head of the church will crown their labours with abundant success. They will find their strength proportioned to their difficulties; and, enduring hardness as good soldiers of Jesus Christ, they will be 'exceedingly joyful in all their tribulations.'

"Allow me, first, to remind you of the necessity of considering yourselves as an ENTIRE SACRIFICE to your ardous enterprize. You must look upon yourselves as separated and dedicated to the energies of your high vocation. You are to be self-annihilated. You must 'sit down and deliberately count the cost' of the vast design. You must regard every thing as given up. The most ardent zeal is little, without a calm comprehensive view of what is before you. The language of our Saviour can alone express what I mean: 'If any come unto me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and HIS OWN LIFE also, he cannot be my disciple,' Luke xiv. 26. I am persuaded, brethren, that this is your fixed resolve, in dependance on the grace of God. Let then your whole scheme and project rest upon it. A mind, not only perfectly disinterested as to any secular motive, for that topic I should be ashamed to notice, but prepared for privation, delay, disappointment, suffering—a mind ready, if you should even be called 'to be offered on the service of your faith,' to rejoice, like the Apostle, in the sacrifice, is quite essential to the success of your undertaking. Let sickness and death, in their most complicated forms, be ever in your eye, and form a part of your plan; and your holy courage will be of the right temperature for the warfare upon which you are entering.

"Permit me to recommend to you, in the next place, A HIGH CONCEPTION OF THE IMPORTANCE OF THE OBJECT, to which you are devoted. No man ever acted greatly in difficult circumstances, whose soul was not filled with elevated impressions of the cause which he served. This nerves the arm of the warrior; this, sanctified by the spirit of christianity, inspires the resolution of the martyr. It was 'the joy which was set before him,' which animated even our suffering Lord. Rise, then, brethren, to the dignity of your calling. If there be any true magnanimity in man, it is that which leads him to think, and act, and suffer greatly in so good a cause. Conceive only aright of this, and you will learn to look down with indifference on all the pursuits you have relinquished. The missionary treads the highest walk

of human effort. He unites the most heroic, with the most tender qualities of our nature. Contemplate, then, the unutterable value of immortal souls; view the lost and perishing state of the heathen world; consider the brief, and uncertain, and degrading nature of all earthly things; be penetrated with a lively conception of the glories of an eternal state; remember the majesty and grace of the God whom you serve; call to mind the infinite condescension of the Redeemer, whose cross you go forth to proclaim; think frequently of the mighty operation of that Holy Spirit on whose aid you rely; bear in mind the promises of the future glory of the church, by which you are animated; look forward to the consequences of that eternal bliss which you may be the means of communicating; and you will learn, with the Apostle, to esteem it the highest distinction that God could confer on you, that this grace should be given unto you, 'to preach among the Gentiles the unsearchable riches of Christ.'

"But to these elevated views, you will, I am assured, perceive the necessity of uniting UNFEIGNED HUMILITY AND LOVE. Your sacred undertaking will only be retarded by forwardness and impetuosity. The spirit of a teacher, often does as much as his matter. Benevolence is an universal language understood every where. Humility and love are the characteristics of Christianity. They are the parents of every other grace. 'Be ye clothed with humility;' and 'Put on, above all things, charity, which is the bond of perfectness.' These will tend to produce in your whole conduct, that mutual submission, without which there can only be 'confusion and every evil work.' These will lead you to condescend one to another; to be willing to do any service, however menial, which may forward your great design; to 'let go strife, before it be meddled with;' to guard against the risings of unholy tempers; to abhor flattery and self-conceit; to avoid a positive and dogmatical spirit; to cultivate the most tender sympathy towards others; to aim at healing any wounds which may be inflicted; and, in a word, to follow the steps of our divine Lord, who, 'when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.' On the contrary, pride hardens the heart, separates from the love of God and man, indisposes for bearing the cross, makes way for every possible temptation, magnifies the slightest incident into an occasion of coldness or indignation, and is utterly ruinous to every feeling and duty of a true missionary.

"For the strengthening of these graces in your minds, suffer me to remind you of the supreme importance of THE LOVE OF CHRIST, as the ruling motive of your conduct. There is no principle that can animate you in the habitual discharge of the duties of your important work, but the love, 'the constraining love' of a dying Saviour. May the Spirit of God fill your hearts

with this holy affection! That month, that week, that day, which passes over you without affecting views of the cross of Christ, is not only a period of time lost to your high efforts, but positively injurious to all your capacities for real service. The incarnation and death of 'Immanuel, God with us,' is the most stupendous theme that men or angels can contemplate. His infinite condescension, his inconceivable sufferings, his unutterable agony, his ignominious death; the love he has borne to man, the work he has undertaken, the atonement he has made, the 'everlasting righteousness which he has brought in,' the reconciliation founded on his mediation and death; the mysteries of his redemption, the depth of his mercy, the glories of his power; these, these are the topics which transform and support the soul. These bring the captive in delightful bonds to his Saviour's feet. These lead man beyond himself. These make him 'count all things but loss for the excellency of such a knowledge;' these inspire him with a restless anxiety that 'Christ may be magnified in his body, whether by life or by death.' All that ever has been done, or ever will be done with effect, in the cause of missions, has flowed from this pure and exalted source." (p. 33—38.)

The author, in the paragraph which immediately follows these important directions and remarks, speaks with clearness and precision on the principal parts of Christian practice. This part of the discourse discovers that he knows as well how to rear the superstructure, as to lay the foundation of true religion. These are qualifications which ought always to unite in every minister of Christ; for *mere* practical preaching, of which this country had a complete trial for about a hundred years after the Restoration, tends to fill the world with conceited pharisees and infidels; and *mere* doctrinal preaching never fails to multiply the number of ranting Antinomians. Would our limits permit, we should gladly quote from this part of the sermon; but as they do not, referring the reader to the work itself, to which we wish the most extensive circulation, we must conclude our extracts with the following important paragraph.

"I am ashamed thus to multiply remarks, which I am persuaded will occur to your own minds. You will bear with me, however, while I just caution you in a particular manner, against THE VERY FIRST APPROACHES OF WORLDLINESS OF MIND AND SENSUALITY. You will be in the utmost danger from these enemies. Others, who once went forth with the best promise, have fallen into the fatal snare. You will have need of constant vigilance, to guard against their almost imperceptible advances. They are allied forces. A secular spirit is that into which we are ever prone to decline. The small concerns connected with a mission, the necessary arrangements of your families, the intercourse with the natives for the supply of your wants, your own personal

comforts, may and will betray you into a worldly temper of heart, if you do not unremittingly pray and watch against the danger. The attacks of this foe will be more by subtilty than open assault, more by things lawful than by those which are in themselves unlawful, more by small and unnoticed circumstances than by great and important ones, more by occasions which may perpetually surround you, than by events of infrequent occurrence, more by silent and wearisome solicitation, than by hasty and bold importunity. Against such a foe, I need not point out to you the necessity of ceaseless circumspection, especially as it never fails to prepare the way for the enticements of SENSUALITY —a vice to which the manners of a barbarous people will fearfully expose you. The utmost efforts of self-controul, the greatest caution in your intercourse with the natives, a perpetual restraint upon your appetites, a careful, and even scrupulous avoiding of all improper or suspicious situations, a constant check on the first risings of variety, indulgence, levity, and sloth, a studious imitation of the pure and holy example of our Lord and Saviour, with an humble dependence on the Spirit of purity and grace, are amongst the most obvious precautions on a topic, which nothing but its supreme importance would have induced me even thus briefly to notice." (p. 40, 41.)

In conclusion, we would briefly observe, that we have read Mr. Wilson's Sermon with the pleasure, and, we trust, edification, which we usually find in perusing works that have for their object the diffusion of religious truth, untainted by the peculiar sentiments which have too often set the living members of Christ's mystical body at variance with each other.

THE WORD OF GOD ILLUSTRATED.

ON THE LITERARY PRECAUTIONS NECESSARY IN THE STUDY OF THEOLOGY.

(Continued from page 196.*)*

ON the other hand, let literal language be taken figuratively; and what strange absurdities may not follow. Thus a certain writer, of more fancy than judgment, instead of improving the lives of the partriarchs to moral purposes, tells us, "That Abraham, Isaac, and Jacob, signified the Trinity: the first for offering his son, the second for suffering, and the third for prevailing in prayer, were fit representatives of Father, Son, and Spirit."—The writer calls this, "a weak and dark shadow of a very great mystery;" perhaps some of his readers may rather think it a weak and dark abuse of a very plain history.—This last is called a type; and under the notion of the Jewish economy being typical, every

thing almost has been violently tortured, and the true glory of that economy shamefully obscured. Theophilus, who was ordained a bishop of the church of Antioch, in the year 170, and is the first writer who uses the word Trinity about the Divine nature, gives us a type of this mystery, and says that "the three days which preceded the creation of the two great lights, were types of the Trinity;—of God, of his word, and of his wisdom." In some of the stars he finds the prophets; in others, good men: the planets being types for the wicked. We commend the piety of this father in endeavouring to reclaim his friend Antilochus from paganism, but how much more conclusive would such a type have been as St. Paul recommended at Crete!—"In all things shewing thyself a type of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you" "Every type" (says an able writer,) "ought to have such a relation to its antitype, as that, when the type is spoken of and considered, the antitype may also appear to be spoken of and intended. And thus in narrations of this kind, there will necessarily be two proper and natural senses; the one agreeing with the type, and the other with the antitype. Sometimes indeed the type is so expressed, as that the antitype does not easily appear; but then on the contrary, such terms are sometimes made use of, as better agree with the antitype than with the type, and that consequently the sense does not terminate there: the mind, in such a case, is naturally and necessarily carried by the narration to something more sublime."

Another source of mistakes, is the dangerous custom of treating the whole Bible as the book of Proverbs should be treated, as if every single text had a meaning independent on the preceding and following verses. The English translation of the Bible, and its division into verses are so useful and convenient, that the translators deserve great commendation; yet a great critic says, "That as to the verses, there is not one chapter in the New Testament but is faultily divided, that is, we have that portion of sacred writ figured, and marked out for a complete sense, which does not furnish a complete sense." He adds, "There are no conveniencies in the division of the sacred books into chapters and verses, that can balance the inconveniencies and prejudice they bring. Stops are made, chapters and verses ended, where the sense, narration, and argument are mangled and broken off. Generally when the chapter and verse end, so does the reader's attention: he makes an unreasonable pause, and often loses not only the beauty and sense of the period, but the conclusiveness of the rea-

soning, and the connection and dependence of the context."* The scope and design of a writer are doubtless of the last importance, and broken fragments of his writings, if allowed in proof, are dangerous beyond expression. What a proposition is that of the Apostle to the Jewish magistrates, *we ought to obey God rather than men!* Very true, but the question is, whether you would disobey God in obeying the magistrates? When? where? how? In what cases were you released from their jurisdiction? What proofs of your freedom from their authority? What security for a behaviour not injurious to society? How needful the whole story to determine all these points for the credit of the Apostles, and for a precedent for their successors. In order to understand the scope and design of the inspired writers, (to use the words of a sensible author) "A man should accurately distinguish between particular and universal propositions; what was spoken of collective bodies of men, from what was spoken of individuals: and what was designed to be understood relatively of the first Christian converts to christianity only, or some other particular person or persons; from what was intended to be taken absolutely, or as applicable to Christians in general, of all ages. Scripture should be explained by Scripture, parallel places should be compared, and as much as possible the writers should be made their own interpreters. A man should be duly acquainted with the customs and opinions which prevailed in the time of the sacred penmen, and to which they allude; whether belonging to the Jews, Grecians, or Romans. Without these requisites, the sacred oracles will become sources of the most enthusiastical, extravagant doctrines, doctrines injurious to the attributes of the Deity, subversive of the human frame and constitution, and in their natural tendency, destructive of an assiduous and constant cultivation of moral virtue, the great, genuine essence of pure and undefiled religion, the confessed end and scope of all the dispensations of heaven."

As we ought to consider the design of each writer in particular, so of the whole revelation of the sacred canon in general. A due attention to this would always issue in two things.—First, we should guard against a vain curiosity, which it is certain the Scriptures were never designed to gratify. If the Divine power gave us, "all things that pertain to life and godliness;" if he gave us "exceeding great and precious promises," it was that by these "we might be partakers of the Divine nature, escape the

* Blackwell's Sacred Classics, Vol. II. page 2. Acts xxi. xxii. should not have been divided, the 16 first verses of Matt. xx. belong to the last verse of chap. xix. and explain and illustrate it. The last verse of John vii. should not be divided from the 1st of the viiith; nor should the 1st verse of the viith of the 2d of Corinthians be separated from the last of the vith.

corruption that is in the world through lust;" and that besides these, we "might give all diligence to make our calling and election sure, and to add to our faith virtue, to virtue knowledge, to knowledge temperance," and so on. How comes it to pass, that Origen, that fruitful genius, who wrote six thousand volumes, who so frequently undertook to explain the doctrine of the Trinity, how is it that he is understood by nobody? St. Jerome, St. Austin, with many more on one side, take him for an Arian; Chrysostom, Basil, Gregory of Nazienzem, with others, take him for an Anti-Trinitarian: both sides claim Origen, both sides fall out with poor Ruffin for his Latin versions of the father. Is there not a third way? May we not suppose of Origen what we see with our eyes in others of this day, that he put Scripture upon the rack, to make it explain what it never proposed to explain, and so confounded himself and every body else? What multitudes of volumes has this turn of mind produced! The Scripture does not propose to teach natural philosophy, yet how many questions of that kind have the fathers handled, pretending to decide them by Scripture, when indeed Scripture has nothing to do with them. And the same may be said of every other science. Very early did superstition, ignorance, indolence, or something of the same kind, commit all to the Apostles; and very wisely did the twelve answer, "It is not reasonable that we should leave the word of God, and serve tables, look out among yourselves men of honest report, but we will give ourselves continually to prayer, and to the ministry of the word." Some topics, therefore, Scripture does not meddle with; and others it asserts, but does not explain: for "these things are written that we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name."

(To be concluded in the next.)

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

REV. SIR.

WE are much conversant with nature; and the beautiful objects which it presents to us, are calculated, when rightly considered, to lead the reflecting mind to their Author, and to promote moral improvement. Thompson, in his inimitable "Seasons," has described those beauties, with all the glow of poetic feeling; and we cannot but admire those strains of gratitude, in which his mind was led to indulge, while contemplating them. Hervey, in his "Meditations and Reflections," has manifested, in painting the variegated scenes of nature, a lively

imagination, accompanied with the most fervent piety. You have, likewise, Sir, in the department of your work intitled, "The Works of God Displayed," favoured your readers with many excellent specimens of this kind of composition; and though, in the improvement of the returning seasons, you have already inserted pieces suitable to each of them, you will, perhaps, think with me, that the subject is far from being exhausted. Should this be the case, and should the following Reflections meet your approbation, their insertion, in due time, will much oblige,

Rev. Sir,

Kettering, Your's, respectfully,
Jan. 12, 1815. D. W.

REFLECTIONS ON THE RETURN OF SPRING.

> ————Forth, in the pleasing spring,
> Thy beauty walks, thy tenderness and love.
> Wide flush the fields, the soft'ning air is balm,
> Echo the mountains round, the forest smiles,
> And ev'ry sense, and ev'ry heart, is joy.
>
> THOMPSON.

To cultivated minds, and especially to minds which have felt the refining and ennobling influence of religion, the return of Spring is a source of many peculiarly pleasing sensations. No small part of our pleasure, at this season, seems excited by sympathy. It is by this feeling of mind, that we are affected with the apparent misery or happiness of surrounding objects. There is a considerable pleasure even in "weeping with those that weep," and in being affected by the miseries of the distressed. But when the objects of this affection of mind, are of the joyful kind, the pleasure it inspires is much enhanced. At the return of Spring, by a kind of sympathetic feeling, we rejoice to behold nature liberated from those icy chains which confined her during the winter months, and the cheerful green re-appearing, after being long covered with a snowy mantle, or shorn off by the keen blasts of the north. The face of the ground now assumes a delightful appearance; innumerable blossoms unfold themselves to the admiring eye; and flowers not only spring up in our cultivated gardens, but beautify also the verdant meadows. The face of the ground is now, for the most part, covered with a beautiful green, which not only serves for ornament, but is an exhilarating relief to the wearied sight. The eye dwells upon it with insatiable pleasure. The corn-fields and the pasture, the humble weed and the towering cedar, all are clad in this universal robe of nature. We now behold the result of the secret operation which has been carrying on during the winter months. The various juices necessary to form this delightful appearance, have been prepared with unerring skill; and the exquisitely fine

chemical process has gone on, though, to merely speculative observers, all appeared to lie absolutely torpid and inactive. The increasing strength of the sun, now returning from his winter tour, is felt through the secret recesses of nature; its vivifying influence immediately manifests itself, in the beautiful and variegated colours which adorn the year; it continues to operate, till all the face of nature is one boundless blush. Nor is the influence of spring confined to inanimate nature. New life and vigour are now diffused through the feathered tribes also. During the winter months, these harmonious songsters have been silent. No cheerful, melodious note could be heard in all the groves. But now, as if awaked from their lifeless torpor, by the gentle gales of spring; all at once, a general chorus of praise to the great Creator ascends to heaven. The ear which it does not delight, must be insensible to the charms of melody, the mind which is not elated by it, destitute of sympathetic feeling; and the heart which remains unaffected with gratitude to the great Author of good, a stranger to the ennobling influence of piety. Who can refrain from joining with them in the praises of him from whom the happiness of all creatures, from the smallest microscopic insect, to the highest archangel, proceeds? Perhaps, these scenes of pleasure which we now behold, are rendered more delightful by the exercise of our powers of remembrance and anticipation. These are sources of innumerable pleasing sensations. We reflect on winter, with his attendant storms of hail and snow, sharp piercing winds, and benumbing frost, which have now given place to fertilizing showers, mild zephyrs, and the fructifying beams of a genial sun. The enjoyments of the delightful season of spring, are enhanced by the comparison, in the same manner as all our mercies are more prized, when graciously renewed after a season of affliction. On the other hand, no small part of our pleasure may be derived from the prospect which opens before us. Lengthening days, and the increasing power of the sun, proclaim the approach of summer; and the blooming corn-fields afford a solid hope, that the God who has promised, that seed-time and harvest shall not cease, will crown the arduous labours, and anxious cares of the husbandman, with an expected reward. Thus every thing in nature conspires to exhilarate the mind, excite to gratitude, and promote moral improvement. But what lessons of instructions may we derive from a view of this interesting season? 1. Let us trace the hand of God, in the beauteous scenes which are now presented to our view. Where can we turn our eyes, without beholding manifest proofs of his infinite wisdom, and almighty power. These, as they are displayed in the humble spire of grass, may lead the most profound philosopher to wonder and adore, but must for ever surpass his most com-

prehensive research. The infinite benevolence of God, is likewise manifested in diffusing happiness through the various tribes of animals, whether they walk the earth, mount on the wing through the yielding air, or have their abode in the trackless waters. All at this season, seem affected with new sensations of happiness. When we behold countless myriads of animals starting into life; when we see the trees clothed in verdure, and innumerable flowers springing up around us; to what can we attribute the astonishing change produced, but to the active, all-pervading energy of God. Matter considered in itself, is essentially inert and inactive: and wherever these wonderful effects are produced, the finger of God is seen. 2. Let us, from a survey of the delightful appearance of nature, endeavour to cultivate a spirit of gratitude. The language of an eminent and pious writer, beautifully expresses my sentiments on this subject. "When we find ourselves inspired with this 'vernal delight,' as Milton calls it, this secret satisfaction arising from the beauties of creation, let us consider to whom we are indebted for all these entertainments of sense, and who it is that opens his hand, and fills the world with good. The apostle instructs us, to take advantage of our present temper of mind, to graft upon it such a religious exercise as is particularly conformable to it, by that precept which advises those who are sad, to pray; and those who are merry, to sing psalms. The cheerfulness of heart which springs up in us, from a survey of nature's works, is an admirable preparation for gratitude. A grateful reflection on the supreme cause who produces it, sanctifies it to the soul, and gives it its proper value. Such an habitual disposition of mind consecrates every field and wood; and turns an ordinary walk into a morning or evening sacrifice." 3. From the beautiful appearance of the earth in its present state, we may reflect on its primitive perfection, and look forward to the new heavens and new earth, the expectation of Christian believers, in which holiness and happiness, to the exclusion of sin and misery, will for ever dwell. If we behold such beauties in creation, even while the earth is under a curse, on account of man's sin, what must have been its paradisiacal glories, when it appeared the recent production of a combination of infinite power, wisdom, and love! And to what degrees of perfection may we not expect the new earth, spoken of by St. Peter, will be raised! What astonishing beauties may not Omnipotence produce, even from the organization of matter, to adorn the future eternal habitation of the redeemed! The scriptural accounts of it, lead us to form enlarged ideas of its grandeur and magnificence. At the same time, we know that their supreme happiness will not be derived from created glories; but will consist in "being like God," and in "seeing him as he is." Deeply impressed with our own per-

sonal concern in these realities, let each be anxious to ensure a lot among the sanctified, that we may joyfully sing with the poet,

Those amaranthine bowers,
(Unalienably ours,)
Bloom, our infinite reward;
Rise, our permanent abode;
From the founded world prepared;
Purchased by the blood of God!

To the Editor of the Methodist Magazine.

REV. SIR,

THE glowing scenery of nature, which I now present, may be considered as a part of the most magnificent of the works of God, and such as the inhabitants of these regions have but faint conceptions of. Something of God is to be seen every where, but in certain parts of the universe, the power of his hand, and the grandeur of his character, are more amply conspicuous in the splendour and beauty of his works. A celebrated traveller has furnished the subjoined account, which, should it comport with the design of your valuable Repository, I doubt not, you will insert. I am, Rev. Sir,

Mansion-House, Kettering, Your's, with due respect,
Jan. 1815. MATILDA BROWN.

THE GRANDEUR AND MAGNIFICENCE OF THE WORKS OF GOD IN THE BRAZILS.

I was delighted with the grandeur of the mountains, the fertility of the vallies, and the general beauty of animal and vegetable nature—the profusion of fruits and flowers, and the brilliancy of the birds and insects. There the rose and myrtle mingled their fragrance with the clustering blossoms of the citron and orange trees, bending at the same time, under the weight of their golden produce.

"For here great spring greens all the year,
And fruits and blossoms blush in social sweetness,
On the self same bough." MILTON.

Thousands of natural choristers, arrayed in all the brilliancy of tropical plumage, enlivened these extensive orange groves; and the humming bird, one of the smallest and most lovely of the feathered race, buzzed like the bee, while sipping the nectarious dew from the blossoms and flowers. There is the fly bird, its bill and legs are not thicker than a pin; its head, tufted with a glossy jet, varies with every motion into shades of green and purple; the breast is of a bright flame colour: every feather, when viewed through a microscope, appears as if fringed with silver, and spotted with gold.

THE PROVIDENCE OF GOD ASSERTED.

OF DIVINE PROVIDENCE.

(Continued from page 203.)

LET us now consider, what the holiness of God's Providence and government does not require of him: and I shall name but one thing which some men make a great objection against Providence, *viz.* that there is so much sin and wickedness daily committed in the world. Now if the being of sin in the world, or if the wickedness of men were irreconcilable with the holiness of Providence, this were an unanswerable objection against it; for it cannot be denied that mankind are very wicked. But what consequence is there in this, that God cannot be holy, nor his Providence holy, because men are wicked? We may as well prove that there is no God, because there is a devil. Such conceits as these tempted some ancient heretics to assert two principles, a good and a bad God, because they thought, that if there were but one, and he very good, there could be no such thing as evil in the world.

But would any man think this a good argument against the holiness of a prince and his government, that he has many wicked subjects? And how then do the sins of men come to be an argument against the holiness of Providence?

If God must not permit sin, he must not suffer men to will and choose any thing that is wicked, for this is the sin; herein the immorality of the acts consists. Consider then what the meaning of this is, that God must not leave men to the liberty of their own choice, but must always over-rule their minds by an irresistible power to choose what is good, and to refuse the evil. But will any one say that this is to govern men like men? Is this the natural government of free agents, to take away their liberty and freedom of choice? Does government signify destroying the nature of those creatures that are to be governed? Does this become God, to make a free agent, and to govern him by necessity and force?

I grant, that God governs the minds of men as well as their external actions; directs and influences their counsels, suggests wise thoughts to them, excites good men to great and virtuous actions, and lays invisible restraints upon the lusts and passions of bad men; turns their hearts, changes their counsels, and diverts them from wicked designs, especially when they have no external restraints on them, and the pursuing such counsels would be very hurtful to the world, or to the church of God; nay, I deny not, but in some cases God may by an irresistible

power and influence govern the minds of men, not to make them good, but to make them the instruments of Providence in doing such good as they have no inclination to do; and to chain up their passions, that they may not do that hurt which they intended to do.

And I see nothing in this unbecoming the wise and sovereign Lord of the world; sometimes by an immediate power to govern the minds, as well as the bodies of men, that they shall no more be able to will and choose, than they are to do, what they themselves please. For though God has made man a reasonable creature, and free agent, he has not so put him out of his own power, but that when he sees fit, he can lay invisible restraints upon him, or clap a counter-bias upon his mind, which shall lead him contrary to the natural tendency of his will and desires: thus it is in the natural world; though God has endowed all creatures with natural virtues and qualities, and in the ordinary course of his Providence suffers them to produce their natural effects, yet he has reserved to himself a sovereign authority over nature, to reverse its laws, or suspend its influences, by an immediate and supernatural power; and I see no reason why God may not do this in the moral, as well as in the natural world, when the good government of the world requires it.

But though he may thus sometimes by a supernatural power influence the minds of men, and chain up their lusts and passions, yet this is not the natural government of mankind, considered as free agents; and it would no more become God always to overrule mens' wills in this manner, than it would always to overpower nature, and to govern the natural world, not by natural verities and powers, but by constant miracles.

And if the ordinary and natural government of mankind, considered as reasonable and free agents, requires that God should leave men to the liberty and freedom of their own choice, which is the only thing that can be judged, and that is capable of rewards and punishments; then it is no reasonable objection against the holiness of Providence, that God permits men to choose wickedly, that he does not always, by an irresistible and sovereign power hinder the internal acts of sin. Especially when we consider, that God gives men all those internal assistances of his grace, and lays all those internal restraints upon their lusts and passions, which are consistent with the liberty of human actions.

Some object against God's giving power to Satan, first over the goods, and then over the body of *Job*, excepting his life: and God's permitting a lying spirit to enter Ahab's prophets to persuade him to go to *Ramath Gilead*: but wherein the objection lies, I cannot tell; for, I suppose, they will not say, that God, by

permitting the devil to hurt, and to deceive, made him a malicious and lying spirit. Those are unreasonable objectors, who will not allow God to make use of the ministry of wicked spirits to wise and good ends, without charging him with their sins too.

But God himself tells us, that when a prophet is deceived, he hath deceived him; now how is it reconcilable with the holiness of his nature or providence to deceive. "And if the prophet is deceived, when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel," Ezek. xiv. 9.

The following sense of these words appears plain and easy: God did not deceive them to prophesy lies, but deceived them in the event. They deceived themselves into *vain visions*; either by giving themselves over to idolatry, which betrayed them to the delusions of wicked spirits; or by heating their imagination into enthusiastic frenzies, and prophesying their own hopes or political conjectures, which is called "prophesying out of their own hearts," and "following their own spirits;" and then God deceived all their hopes and expectations, by bringing those evils on them, which they, with great assurance and confidence, said should never come. And the words plainly favour this sense: God does not say, "If a prophet be deceived to speak a thing, I the Lord have deceived him:" but "If a prophet be deceived when he hath spoken a thing;" that is, if the event does not answer his prediction, "I have deceived him," or confuted his vain prophesy: and how would God deceive him? that immediately follows, "I will stretch out my hand upon him, and will destroy him from the midst of my people Israel; and they shall bear the punishment of their iniquity," both prophet and people. This did effectually deceive them, as being a terrible confutation of their prophecies, and what God expressly threatened: "because they have seduced my people, saying, peace, and there was no peace," Ezek. xiii. 8, 9, 10. This is what God attributes to himself, as his prerogative and glory, that it is "he that frustrateth the tokens of the liars, and maketh diviners mad;" by deceiving them in the events of things, and confuting their prophecies by his judgments, Is. xliv. 25. Mich. iii. 5, 6, 7.

DEAR SIR, *Tunbridge Wells, Jan.* 6, 1814.

IF you believe the following anecdote would gratify any of your readers, or contribute to display the bounteous interposition of Divine Providence, the insertion of it in your Magazine will greatly oblige, Your's, respectfully, H. N.

FIDELITY AND INGENUITY OF A DOG.

The mountains of Switzerland are in many places covered with

enormous accumulations of snow; and this snow hangs over unfathomable abysses, which often prove the grave of incautious travellers. Sometimes these enormous masses elevate themselves to the clouds, and as they have no other basis to support them, than a shelving ridge of rock that runs on to a point, the slightest impulse sets them in motion: suddenly they move forward, and precipitate themselves with the noise of thunder, and overwhelm men and cattle beyond any possibility of escape. In order to afford some security against the dangers to which travellers are exposed in these wild and trackless regions, inns have been erected, where the bewildered wanderer may find some refreshment, and a temporary place of refuge. In these inns it is usual to train up large dogs to traverse the steep and rugged footpaths. These dogs commonly carry, fastened to their necks by an iron chain, small bottles filled with spirits, which they reach to the traveller when they find him exhausted with fatigue in the snow; after which they conduct him to the inn destined for his reception. As one of these dogs was taking his usual rounds, he found a boy about six years old, whose mother had fallen into the snowy abyss, and was lost to him for ever. Benumbed with cold, and faint with hunger, the helpless innocent lay crying on the side of the path. The dog ran to him, and raising his head, shewed him the invigorating cordial which he carried for the relief of exhausted travellers. The child, not understanding the nature of his offer, started with affright, and made a motion to escape. The dog, in order to inspire him with confidence, gently lifting up his paw, laid it still more gently on his legs, and licked his hands, which were quite contracted with cold. The child, not comprehending the meaning of those silent tokens of friendship and sympathy, made an attempt to rise up; but his whole body was so stiff with the cold, that he immediately fell again to the ground. Compassion for the helpless situation of the child, rendered the generous animal inventive: either with a view to warm him, or in order to dispel his apprehensions, he laid himself upon the body of the boy, and pressed himself close to it. The child finding the benefit of the warmth, thus communicated to him by the dog, gradually gained confidence towards him, and at length clasped his arms around him. The benevolent animal drew him along in this position with the utmost care to the inn, where every thing was done that was necessary to revive him. This trait of benevolence in the dog excited the admiration of every neighbouring canton. A wealthy gentleman took the little orphan under his protection, and had a painting made of the affecting scene by an eminent artist at Berne; which he directed to be hung up in the inn, to which the generous preserver of the child belonged.

THE GRACE OF GOD MANIFESTED.

To the Editor.

My dear Sir,

When I came to Sunderland, soon after the last Conference, and was so kindly welcomed by my good colleagues; I did not expect that I should so soon have to inform you, that death has bereaved Brother Batty of his pious, amiable partner in life.—They had been married only two years and a quarter; and she was little more than twenty-nine years of age when she was called to join the church of the first-born in glory.

I hope the following account of her Christian experience, may prove useful to her friends and to the Public.

Sunderland, I am, dear Brother,
Dec. 3, 1814. Your's, affectionately,
G. Marsden.

MEMOIR OF MRS. ELIZABETH BATTY.

Mrs. Elizabeth Batty, who was the daughter of the late Mr. James Ogle, ship owner, at Blyth, in Northumberland, was born Dec. 19, 1784: she enjoyed the advantages of a good education, at an early period of life, and was taught the form of godliness by her parents, who were members of the Established Church.

From the first dawnings of reason, she experienced the gracious influences of the Holy Spirit, as she observes in her Diary: "When a child, the Lord strove with me by his holy and blessed Spirit, and many times have I covenanted with the Almighty, and determined to serve him better than I had done; for my conscience smote me, and I was persuaded in my own mind that my heart was not right with God; nay, sometimes, when I have been reflecting on eternal things, and the immortality of my soul, a sight of my sinful nature, the sinfulness of my best performances, and the length, breadth, and purity of the Law of God, I have been so miserable, that I have often wished I had been a beast, or a reptile, rather than a rational being, that had to give an account at the judgment seat of Christ. The thoughts of death and judgment were as daggers to my false peace and carnal security. At other times I have been tempted to delay repentance, and to think it was time enough yet; that I was young and healthy, and that I might put off repentance to a dying hour: but my heavenly Father did not give me up to those fatal delusions; at one time he scared me with dreams, and at other times he drew me with cords of love. Hence, when I have looked upon religious characters, I have envied their situation,

and wished to be like them: in order to attain my wish, I have laid down strict rules, begun to pray, and sometimes without a book; but, alas! I was building upon a sandy foundation; I vainly thought that works could save me. The Lord gave me to see, that my very prayers were an abomination to him, as the natural enmity of my heart was not taken away. I saw that unless I was very different within, all my outward observances would not avail; and I was wretched indeed. A short time after this, I heard my brother and sister, (who were then members of the Methodist Society,) speak about faith in Christ that bringeth salvation; I was convinced I had known nothing about it, that I had been shut up in unbelief, and thus kept under the Law. I had not known that Faith is the gift of God, and that it was wrought in the heart by the operation of the Holy Ghost; hence I foolishly went on in my own strength, sinning and repenting, vowing to the Lord, and breaking the vows I had made. In this state of mind, I have often had sleepless nights, and watered my couch with my tears. I was now convinced that Christ had power on earth to forgive sin, and that if I died in my sins, I must rise on the last day, to shame and everlasting contempt. The Methodist Magazines, especially that part of them which contains religious Biography, were made a great blessing to me: and I frequently heard the Methodist Preachers with much profit. But the fear of the reproach of the world, and the desire of its esteem, kept me back; and I was miserable. After I had thus been tossed upon the billows of deep distress, for more than 12 years, on Sunday morning, May 27, 1804, the Lord in mercy sent Mr. Wm. Warrener to Blyth: he had to hold a love-feast that day, and he kindly gave me a note of admittance. When the love-feast began, and the people of God related their experience, I felt myself much affected; at other times I found my heart as hard as a nether mill-stone. When the friends had done speaking, one of them prayed; I was deeply convinced of my lost condition, was in great distress, and cried to the Lord for mercy: and glory be to his adorable name, he heard my cry, and set my soul at perfect liberty; I was so filled with the love of God, and a sense of his pardoning mercy, that I could not forbear telling aloud what he had done for me. Like holy David, I said, 'Come, all ye that fear the Lord, and I will tell you what he hath done for my soul. As far as the east is from the west, so far hath he removed my transgressions from me.' My joy and peace in the Holy Ghost, were so great, that I scarcely knew whether I was in the body, or out of the body; it appeared to me as though I were brought into a new world; every thing around me appeared in a new light. My views of men and things, of time and eternity, were quite new; and I could truly say, 'Old things are passed away, and all things be-

come new.' The day after I had this glorious manifestation of the love of Christ to me, Mr. Warrener left Blyth, for Sunderland, and the enemy strongly tempted me to believe it was all a delusion, and to doubt of God's goodness. Great heaviness accompanied these temptations; and I could not be happy without a renewed sense of pardon. Under this persuasion, I determined not to rest until the Lord removed the cloud; and blessed be his holy name, in his strength, like Jacob, I wrestled and prevailed, so that before I slept, the Lord again spoke peace to my soul, and enabled me to go on my way rejoicing.

"Soon after my conversion, floods of persecution flowed in upon me from many of my relations; but, blessed be the Lord, 'As was my day so was my strength.' In the fiery trial, the spirit of glory and of God rested upon me. The Lord greatly blessed to my soul the preaching of Mr. M'Kittrick, who was then in the Alnwick circuit. Soon after my conversion, I was admitted by him into the Methodist Society; and thanks be to God, it was the best day that ever I had seen."

April 16, 1805, she remarks, "I found myself greatly distressed to-day, for having grieved God, by giving way to levity; I retired, humbled myself before God, mourned and wept before him, for having unwatchfully yielded to a light spirit: I could not rest whilst there was an intervening cloud between my soul and Jesus. While I was pleading with the Lord, I was comforted with that passage, 'He is a rewarder of them that diligently seek him.' He again spoke peace to my soul, and I was lost at his feet in tears, and in wonder, love, and praise. This was a season, I hope, never to be forgotten. Such views of the Saviour I never had before. With an eye of faith I beheld him upon the cross; and the sight pierced my soul through with indescribable agony. I looked on him whom I had pierced, and mourned. I thought I had crucified my blessed Redeemer; I felt he was wounded for my transgressions, and bruised for my iniquities. I beheld in the face of Jesus, the Father, Son, and Spirit. I saw Jesus, 'The Mighty God, the Everlasting Father, the Wonderful Counsellor, and the Prince of Peace;' and my soul adored the Triune God. I had such views of the amazing love of Christ, and such power to believe, and plead with him, as human tongue cannot express."

In Jan. 1806, she says in her Diary, "I have great liberty in prayer, the heavens drop fatness. Oh! the amazing goodness of God, to such an unworthy creature as I am. My soul is melted under the Word, and I feel the love of Jesus take up every thought and desire. I bless thee, that I am not of this world; I have chosen thee for my portion; O help me to love thee with all my heart."

In 1807, she observes, "To-day, I heard Mr. Jonathan

Brown preach from 'Blessed are the pure in heart, for they shall see God.' Under that discourse I was greatly quickened to seek entire sanctification; I cannot rest without it; my soul for all thy fulness cries, for all thou hast and art."

"January, 1808. This evening I heard a sermon preached from 'This year thou shalt die.' My soul was greatly blessed; I entered into covenant with God; mourned over my short comings and unprofitable life, through the past year, and determined to live only for eternity: may the Lord help me to glorify him this year, and enable me to love him with a pure heart fervently."

"November, 1810. I bless God that I know I love him, and long to love him with my whole heart. I have found his word lately to be food indeed unto my soul.

"I make it a rule to read a chapter, upon my knees, every morning, and to examine myself by this sure word of God. I feel that my confidence in God increases: and with an increase of faith, my every grace increases. I have a firm reliance on Divine Providence, for time and eternity. Christ is the same yesterday, to-day, and for ever. His past goodness silences my doubts and murmurs, and enables me to look forward for greater attainments in the divine life, than I have yet experienced. I know that this is his will, even my entire sanctification: and what he wills, he is both able and willing to do. Oh, when shall I awake up after his likeness!"

"April 29, 1811. I stand in great need of all the helps and advice I can possibly obtain, I am so ignorant and so helpless. Sometimes I seem to advance in the divine way; at other times I am ready to cast away my shield, and conclude, I shall be lost at last. I am often tormented with wandering thoughts, but I strive and pray against them. Yet, when I compare my experience with what is was four years since, I thank God, my views of my acceptance are more clear, my peace more constant, and my faith stronger. I see the goal, and pant to attain the prize."

"July, 1812. I see greater need than ever, to watch unto prayer, and live every moment for eternity. I see nothing so desirable as purity of heart, and trust I shall not rest short of it: I long for more living faith."

She observes, in a letter to a pious friend, who had desired her opinion respecting professors dressing like the children of the world:

"I do not think that the word elegance, is at all proper, when applied to the exterior of a follower of the Lamb of God. In my opinion, cleanliness and neatness, if not carried too far, are requisite: but the less affected and assuming our manners and exterior are, the better.

"It is true, we shall not please the world, or our carnal self-love so much; but we shall obtain the honour that cometh from

God, and the approbation of a good conscience; and this is meat indeed, unknown to the unfaithful soul, that trims between God and the world. I know well, were I to yield to that fondness for dress, peculiar to our sex, I should grieve the Spirit of God, and wound my own soul. I was, prior to my acquaintance with divine truths, as fond of dress and gaiety, as any young female can be; but I saw it necessary to cut off every besetting sin, and give up the darling idol, though as dear as a right eye, if I would enter into life eternal.

"To keep my heart right with God, I must do *all* to please him; whether I eat, or drink, or dress, or act in any way, I must singly eye his glory: then, and only then, I can enjoy the approbation of heaven."

"August 20, 1812. She was married to Mr. Batty, and entered on that life, which may indeed be considered as the life of a pilgrim and sojourner.

In May, 1813, she remarks, "I am longing for holiness, more than my necessary food. I have had some gracious seasons lately. I find it good to wait upon God. I am just going to visit the poor and sick members of Jesus: may the Lord help me always to do what I can for the bodies and souls of the afflicted and poor. What a luxury it is to give to the distressed, and lighten the heavy load of human wretchedness? May the Lord help me to be up and doing, before the night cometh, in which no man can work."

A few months prior to her death, she said to an intimate friend, "I am greatly afraid I shall never land safe; I am afraid of making shipwreck of faith and a good conscience. May the Lord keep me from sin."

A few weeks before she died, the Lord graciously manifested himself to her, and on the night in which she was delivered of her last child, she broke out in prayer and praise, giving up her infant and herself, to the Lord, as a living sacrifice. For a few days after the birth of the child, she appeared likely to recover; but afterwards her strength rapidly decayed; and in one month after her delivery, she entered into glory.

About fourteen days before she died, she lost a lovely child, about sixteen months old; and when Mr. Batty went in to see her, after having closed the eyes of their dear infant, she inquired of him, if her dear Ellen was dead; he answered, "She is gone to glory, my dear." She immediately answered, "Jesus, thou doest all things well: blessed be the name of the Lord. From the womb I gave her to thee: and now she is safe landed on Canaan's peaceful shore. *Every* dispensation of God is good and righteous."

The physician who visited her, was particularly kind and attentive. One day, on his observing to her, that he was happy to see her so much resigned, she answered, "It is not I, Sir, but

the *grace* of God: it is this, Sir, that enables me to *rejoice* in death, and long for nature's dissolution."—She further said, "I thank you for the very great attention you have paid me, in my affliction: the Lord reward you."

Several of the female friends were also particularly kind and attentive to her. It was pleasing to observe, that though she was a stranger among them, yet they looked upon her as a sister; waited upon her, sat up with her, and rendered her all the assistance in their power. The Lord reward them: and may the same spirit rest upon our people, in every part of the kingdom!

When her friends were giving her any thing, or doing any thing for her, she would break out in praise to God for the many mercies she enjoyed, saying, "What mercies I am surrounded with! when my blessed Lord was near death, his friends forsook him, and his enemies reviled him; when I am dying, all are anxious to administer comfort. When Jesus thirsted, vinegar, mingled with gall, was given him to drink; when I thirst, I can have any thing I wish. When Jesus was dying for such an unworthy creature as I am, he cried out, "My God, my God, why hast thou forsaken me?" when I am sick unto death, his everlasting arms are under me.—Bless the Lord, O my soul, for he hath dealt bountifully with thee."

The day before she died, when some kind friends came to visit her, she said, "You see how needful vital godliness is to one in my case; without this, what a wretched creature should I now be! Oh! do not rest without the evidence, that you are accepted through the Beloved; that God, for Christ's sake, hath blotted out your sins. Past experience will be of no service to you in a dying hour. Seek the Lord with all your heart, and you will find him: but mind, with *all* your heart."

To one who came to see her, she said, "My dear friend, I am jealous over you with a godly jealousy. Oh, beware of the deceitful world; if any man love the world, the love of the Father is not in him. Be watchful, and cleave to God with purpose of heart, and he will keep you: but mind, rest not without the Spirit of Christ; for if we have not the Spirit of Christ, we are none of his."

To her sister she said, "My dear Mary, live very near to God; be faithful to the end. Watch against an ensnaring world. Desire my brother and sister to prepare to meet me in heaven, and give themselves entirely to God: O, warn them, from me, to prepare without delay. Charge my little class, at Blyth, (a class which she formerly met,) to live only to please God, and not to rest without the mind that was in Jesus. Tell them to watch against the maxims and fashions of an ensnaring, deluding world."

Respecting one of the members of that class, whom she named, she said, "Tell her, from a dying woman, that I fear she is resting without a change of heart, having a form of godliness, but denying the power. Tell her, that nothing but heart-felt religion will stand the test of a dying hour."

She said, "Read me that hymn which begins thus, 'Now I have found the ground wherein sure my soul's anchor may remain.' Yes, said she, blessed be the Lord, that is the language of my heart: read again the last verse. 'Fixt on this ground will I remain.' Yes! yes! fixt on this ground I will remain! Glory! Glory!"

When the little infant was brought into the room to her, a few days before she died, she took it into her arms, and said, "May the blessing of God, the Triune God, my darling, rest upon thee. May he direct thee in all thy ways. She was dedicated to thee, my God, before she was born: take her as thine own." My wife, fearing her feelings would quite overpower her, said, "It is but a thin partition which divides this from the eternal world;" she replied, "Very thin indeed:

'Part of the host has cross'd the flood,
And part is crossing now.'"

A few hours before her death, Mr. Batty said, "My dear, you will soon be one of the heavenly host, and see our dear little Ellen;" (who died a few days before;) she answered, "Yes, and Jesus too; it is Jesus, my love, that makes my heaven; whoever was there, if Jesus was not, I could not be happy; and then said,

'His presence makes my paradise,
And where he is, is heaven.'"

The day on which she died, her husband said to her, "My dear, this day thou shalt be in paradise; she answered, "Yes, love, to-day! to-day!

'With him, I on Zion shall stand,
For Jesus hath spoken the word."

About one o'clock on Sunday, Nov. 6, I went to see her, and found her, to all appearance, near eternity. Her mind was calm and tranquil, and her soul truly happy in God.

After a little conversation and prayer, I was just leaving the room, having to preach at half past one, and I heard her, in a low voice, say,

"O, would he more of heav'n bestow,
And let the vessel break;
And let my ransom'd spirit go,
To join the God I seek."

About two o'clock, her husband asked her how she felt; she replied, "Jesus it precious; no condemnation now I dread," &c.

About a minute before her death, she said, "My confidence increases;" and then added, "I am dying:" and instantly fell asleep in Jesus.

From the short acquaintance I had with her, she appeared to me a Christian indeed: not of much shew, but of sterling worth. Her whole soul was given up to God; and though called away in the prime of life, from the church militant, she was fully prepared to join the church triumphant. G. M.

MISCELLANEOUS.

AN ACCOUNT OF THE MODERN WALDENSES.

(Continued from page 218.)

THIS visitor next gives us a description of the vallies inhabited by the Waldenses. "There are three—Luzerne, La Perouse, and St. Martin. That of Luzerne is the principal, and comprises the following communautés, or parishes.

"1. Rora, situate in the mountains, which produces chesnuts and wheat.

"2. St. Jean, the entrance to the valley from Piedmont, and the finest spot belonging to the Vaudois. The eye is there pleased with a fine assemblage of meadows, gardens, orchards, and vineyards: mulberry-trees are also cultivated for the use of the silk worms, which bring in a good profit. The neighbouring eminences command an extensive view of the plain of Piedmont.

"3. Angrogne, in the mountains, produces forage, chesnuts, and fruit, but little wine. Here there was, in ancient times, a college for the education of ministers.

"4. Latour, a borough town in the vale; its vicinity producing wine, wheat, fruits, forage, and chesnuts. Not far from this town there is a cave in the hills, capable of containing three or four hundred persons, where, providentially, the Vaudois found a place of refuge when persecuted by their enemies. In this cave they prepared provisions in an oven, and, it is understood, resided occasionally for some time, while the danger was imminent; and here, in such perilous circumstances, it is not to be doubted, that, in imitation of their Redeemer, they frequently 'offered up supplication with strong crying and tears unto Him that was able to save them from death.'

"Higher up the valley is (5) Villard, producing wheat and chesnuts, but very little wine. In passing by, I noticed people with goitres, so often seen in the Valais, and described by Mr. Coxe, in his Travels through Switzerland; but I think there are few if any idiots. In the Vallais they are numerous.

"6. Bobbi, still farther in the valley, borders on Dauphine. In this parish the scenery is stamped with an awful grandeur. On the mountain opposite the village you see snow even as late as September: and now and then you meet with a fine cascade in the neighbourhood. The Pelis, which descends towards Bobbi, and then runs along the valley of Luzerne, is in some places a very impetuous torrent: it takes its source above the Alp of Pra, and loses itself in the Po. In this parish you find little produce; scarcely any thing except cattle and chesnuts.

"La Perouse is an extremely narrow valley, watered by the Cluson. Several villages in it, formerly inhabited by the Vaudois, are now *exclusively* so by Roman Catholics.—They have only three parishes:

"1. Pramol, situate on the mountains; its produce wheat and fruit.

"2. Pomaret, in which the hill and vale produce wine.

"3. St. Germain, which is more agreeable and productive than the two others.

"Between the vallies of Luzerne and La Perouse is situate the parish of Prarustix, (comprising Rocheplate and St. Barthélemi,) which produces good wine, wheat, and fruit.

"The valley of St. Martin is watered by the Germanasque. It is extremely narrow; in fact, all the lands are on the sides of the mountains. This vale comprises:

"1. Pral, situate among the higher mountains, which are covered with snow about nine months in the year. There is little wheat or fruit; the chief resource is cattle.

"2. Maneille: I was particularly struck with the sterility of this parish. In the neighbourhood there is a fine cascade.

"3. Villesche.

"The Vaudois had formerly much more extensive grounds; but at various times, and under various pretexts, they have been dispossessed of them. These three vallies have been left them rather as places of exile than of enjoyment, and though described as producing wine, wheat, &c. yet, with the exception of a few spots, it is by mere dint of hard labour that the barren soil of the sides of the mountains yields the means of subsistence to the inhabitants, whose principal diet is black wheat, potatoes, cow's or goat's milk, and chesnuts. The roads are often serpentine over rocky ground; the noise of the rushing torrent is generally heard; and sometimes, especially at Pral, the dreadful avalanche overwhelms an individual on the road, or a family in their cottage."

Our author next proceeds to some cursory remarks on the character and manners of the Waldenses.

"They preserve from their forefathers a sincere respect for pure and undefiled religion. Public worship is very generally and

conscientiously attended; and when I had an opportunity of witnessing a communion-day, the church was quite full, and the behaviour of the communicants solemn and pleasing. Nor is their religion wholly confined to their temples: on the Sunday evenings in winter several families assemble in a stable (partly induced by the intense cold,) and unite in religious exercises, as reading the Scriptures and singing psalms and hymns.

"The *social* duties they also exercise to a very considerable extent. For instance, though more frequently persecuted than protected by their sovereigns, the Waldenses are loyal subjects. When the king of Sardinia was lately restored to his crown, they sang "Te Deum" on the occasion, as well as presented an address of congratulation: and when, at a former period, Louis the Fourteenth's army invaded Turin, Victor Amadeus II. was advised to rely upon their loyalty and take refuge in Rora: he did so, and remained secure till Prince Eugene came to his relief.

"They are also remarkably honest. Whilst the immediate vicinity (the plain) is infested with robbers and assassins, these valuable men devote themselves, with that industry and patience which the nature of the soil requires, to useful labour for their subsistence. A robbery seldom or never occurs in the vallies. Assured of this, I felt no anxiety, though once overtaken by night near the woods, and entirely at a loss which of the numerous intersecting by-ways to choose. My companion and myself walked fearlessly along till we perceived a light, and got an obliging Vaudois to attend us home.

"We find, indeed, more than mere honesty among them; even a generous disinterestedness, though so poor. I could not prevail upon a man at one time, upon a child at another, to take any reward for a trifling service they had rendered; and I recollect seeing a soldier, who offered himself to the king of Sardinia instead of his brother, or some other individual, unaccustomed to war, who might be required to serve.

"Hospitality is another very pleasing trait, and exercised in such a manner, that when you quit their roof, the Vaudois seem as if they had received, and not conferred, a favour. Their humanity is also, on many occasions, conspicuous. If any one is ill, the neighbours cheerfully and gratuitously sit up at night in the sick chamber, and there is even a sort of dispute who shall pay the first and the greatest attentions. In case of an accident that a poor person has met with, a sermon is sometimes preached, and a collection made. But this kindness is by no means confined to their own friends. Whilst the Catholics around usually relieve the necessitous of their own religion, the Vaudois give what they can spare to the destitute of either communion. There is one illustrious instance, in particular, of their humanity, which

should not pass unnoticed. When the Austrians and Russians, under Marshal Suwarrow, compelled the French army to retreat, three hundred wounded French soldiers received all the assistance, with respect to medicines, &c. that could be given; and at the request of M. Rustan, their minister, the inhabitants of Bobi carried these poor men on their shoulders over the mountains to the French territory—a most painful task, as those can well attest who have taken the tedious and difficult road of the mountains from Piedmont to Dauphiné. Their conduct appears to have been a pure act of humanity, not the result of any partiality to the French; yet, but for the generous interposition of Prince Bagration with the Commander in Chief, it would have exposed them and their property to considerable danger. The Austrians could not withhold their admiration: and the French General (Suchet) published an order of the day for the very purpose of acknowledging such a singular instance of benevolence.

"I will mention but one moral feature besides, and that is, their gratitude. They have been long indebted (as will be seen in the sequel) to our nation for its sympathy and protection, and especially to a British Princess (their guardian angel, if we may so speak), for her munificence. These benefits have never been forgotten: on the contrary, the pastors and people regard the English as their best friends—in seasons of difficulty, their chief resource;* and I remember I was very forcibly struck with the remark of the amiable wife of one of their ministers, who told me, that they made a point of instilling into their children respect and esteem for the English from the very dawn of reason in their minds.

"Having said thus much of some valuable qualities of the mind, a few observations may be added respecting their manners. They are, in general, very correct, such as one might anticipate amongst a people well instructed, little used to intercourse with the world, and devoted to the laborious occupations of ploughmen, herdsmen, shepherds, and vine-dressers. The late war, however, has in some degree injured them, as it obliged many of their youth to become soldiers in the French service. There was also a fortress established by the French of late years, not far from St. Jean. They have experienced, no doubt, like most others, the melancholy truth of the maxim, 'Evil communications corrupt good manners.'"

(To be concluded in the next.)

* It is to the British representative they have confided their Memorial and interests at the present Congress at Vienna.

EXTRACTS

From the Second Edition of Captain ROBERT PERCIVAL'S *Account of the Island of Ceylon, published in* 1805.

THE Island of Ceylon lies between 5 deg. 51 min. and 9 deg. 53 min. north latitude; and between 79 deg. 43 min. and 81 deg. 56 min. east longitude. It is situated at the entrance of the bay of Bengal, by which it is bounded on the north. On the north-west it is separated from the Coromandel coast by the gulph of Manaar, a narrow strait full of shoals, and impassable by large ships. It is distant about sixty leagues from Cape Comerin, the southern point of the peninsula of India, which divides the Coromandel and Malabar coasts. Its circumference is computed to be about nine hundred miles; and its length, from Point Pedro at the northern extremity to Donderhead at the southern, is about three hundred miles. Its breadth is very unequal, being in some parts only from forty to fifty miles, while in others it extends to sixty, seventy, and even one hundred. Towards the southern parts it is much broader than in the northern, and nearly resembles a *ham* in shape. The peninsula of Jafnapatam has hence received from the Dutch the name of *Hamsheel*, and Point Pedro they call *Hamsheel Point.*

As you approach the island from the sea, it presents a fresher green to the eye, and has every way a more fertile appearance than most parts of the Malabar and Coromandel coasts. All the flat tracts on the sea-shore are bounded by beautiful *topes*, or groves of cocoa-nut trees, while the intermediate plain is covered with rich fields of rice; and the prospect usually terminates in woods which cover the sides of the mountains, and display a verdant foliage through every season of the year. Such a prospect has the most pleasing effect on the eye, after being fatigued with the shores of barren white sand, which every where skirt the opposite continent.

The appearance of the eastern coast is bold and rocky, and a few reefs of rocks run out into the sea on the south-east between Point de Galle and Batacolo. The deep water on the eastern shores admits the approach of the largest vessels in safety; and if that side of the island be the least fertile, its other defects are amply compensated by the harbours of Trincomalee and Batacolo. The north and north-west coast from Point Pedro to Columbo is flat, and every where indented with inlets of the sea, frequently of considerable magnitude. The largest of them extends almost quite across the island from Mullipatti to Jafnapatam on the north-west point of the island; and forms the peninsula of Jafnapatam. Several of these inlets form small harbours; but so full is that coast of sand-banks and shallows, that it is

impossible for vessels of a large size to approach them. Small craft, however, find stations here sufficiently convenient and secure, except when the monsoons prevail.

The interior of the island abounds with steep and lofty mountains, covered with thick forests, and full of almost impenetrable jungles. The woods and mountains completely surround the dominions of the King of Candy, and seem destined by nature to defend him against those foreign enemies, whose superior skill and power have deprived him of the flat and open tracts on the sea-coast. The most lofty range of mountains divides the island nearly into two parts, and so completely separates them from each other, that both the climate and seasons on either side are essentially different. These mountains also terminate completely the effect of the monsoons, which set in periodically from opposite sides of them; so that not only the opposite sea-coast, but the whole country in the interior, suffers very little from these storms.

The monsoons in Ceylon are connected with those on the Coromandel and Malabar coasts, and very nearly correspond with them; but they set in much sooner on the western than the eastern side of the island. On the west side, where Columbo lies, the rains prevail in the months of May, June, and July, the season when they are felt on the Malabar coast. This monsoon is usually extremely violent, being accompanied with dreadful storms of thunder and lightning, together with vast torrents of rain, and violent south-west winds. During its continuance, the northern parts of the island are very little affected, and are even generally dry. In the months of October and November, when the opposite monsoon sets in on the Coromandel coast, it is the north of Ceylon which is affected, and scarcely any impression of it is felt in the southern parts, with the exception of some partial rains.

These monsoons pass slightly over the interior, and seldom occasion any considerable inconvenience. But this part of the island is not altogether freed from the dreadful storms which so terribly ravage the tropical climates. During its own periodical season, which happens in March and April, the rain pours down in torrents, and the thunder and lightning are awful to a degree almost inconceivable to an European.

From the situation of this island, so near the Equator, the days and nights are necessarily always of nearly equal length; the variation during the two seasons not exceeding fifteen minutes. The seasons are more regulated by the monsoons than the course of the sun; for although the island lies to the north of the line, the coolest season is during the summer solstice, while the western monsoon prevails. Their spring commences in October, and the hottest season is from January to the begin-

ning of April. The heat, during the day, is nearly the same throughout the whole year; in the rainy season, however, the nights are much cooler, from the dampness of the earth, and the prevalence of winds during the monsoons. The climate, upon the whole, is much more temperate than on the continent of India. For though Ceylon lies so near the Equator, the heat is by no means so oppressive as I have felt it on many parts of the Coromandel coast in a more northerly latitude. This is owing to the constant sea-breezes by which it is fanned, without being subject to the hot and suffocating land-winds, which so frequently annoy the continent. For this reason, although the perpendicular beams of the sun must of course be intensely hot, the shade and the houses always afford a tolerably cool retreat.

This temperate climate, however, is chiefly confined to the coast, where the sea-breezes have room to circulate. In the interior of the country, owing to the thick and close wood and the hills which crowd upon each other, the heat is many degrees greater than on the sea-coast, and the climate often extremely sultry and unhealthy. This inconvenience, however, might be in a great degree obviated by cutting down the woods and clearing the jungles, as has been proved by a tract in the neighbourhood of Trincomalee, cleared by colonel Champagné since it came into our possession, and thus rendered much less noxious to Europeans. The exertions of this officer during the time he commanded at Trincomalee, in rendering the climate more healthy, encouraging the natives to industry, and regulating the internal economy of this northern part of the island, were very great, and demand much applause. In the short period of three or four years, the district round Trincomalee attained a higher degree of improvement than during the whole time it was in the possession of the Dutch.

The principal harbours in the island for large ships are Trincomalee and Point de Galle; they also come to anchor, and from the beginning of December to the latter end of March moor securely, in the roads of Columbo. There are several other inferior ports around the island which afford shelter to the smaller coasting vessels. These are Batacolo, Matura, Barbareen, and Caltura on the south-east; and on the north and west, are Nigumbo, Chilou, Calpenteen, Manaar, and Point Pedro. At all of those places are rivers of greater or less magnitude emptying themselves into the sea. These rivers, which are for the most part broad, deep, and navigable for some distance by small craft, are of essential benefit to the inhabitants of the parts adjacent to the coast, as they afford a cheap and easy method of conveying

their produce and merchandise to those places where European vessels wait to receive them.

But these rivers, although unusually smooth at their immediate outlet into the sea, are seldom navigable to any considerable distance. As soon as they enter the mountains which cover the native kingdom of Candy, they become rocky and rapid; and tumble down with such a headlong course that it is almost impossible for the smallest canoe to navigate them. This is one great cause of the little intercourse which subsists between the natives in the higher country and those who live under the dominion of the Europeans on the sea-coast, as the way by land is equally difficult, nor have the natives been ever anxious to surmount these obstacles.

The two principal rivers are the Malivagonga and the Muliwaddy. The former takes its rise among the hills to the south-east of Candy, and nearly surrounds that city. After a variety of circuitous windings among the mountains, it at last discharges itself into the sea at Trincomalee. This river is so deep as to be fordable only towards the source; but the rocks which every where break its course prevent it from being navigated. The latter rises from the foot of a very high mountain, known to Europeans by the name of Adam's Peak, and situated about sixty miles to the north-east of Columbo. This river falls into the sea by several branches near Columbo, Nigumbo, Pantura, Caltura, &c. The largest of these, called the Mutwal River or Calana Ganga, empties itself about three miles from the fort of Columbo, after having nearly surrounded a large tract of the level country in that neighbourhood, of which it forms a very beautiful peninsula. The country along the banks of the Mutwal for many miles is extremely picturesque and delightful; and I had an opportunity of experiencing its utility in accompanying an escort from Columbo to Sittivacca in the interior, a distance of thirty-five miles; for while we marched along the beautiful banks, our ammunition and stores were commodiously transported on the river in boats.

Besides the rivers with which Ceylon abounds, there are many lakes and canals communicating with them, particularly in the neighbourhood of Columbo and Nigumbo. They are often of considerable extent, and of very great utility to the inhabitants in their neighbourhood, who have thus an opportunity of readily transporting their several articles of trade; and it is by this means also that the towns on the coast are supplied with the greatest abundance of fresh-water fish.

The internal communications by land through the island have scarcely passed the first stage of improvement. Along the sea-coasts indeed there are roads and stations for travellers; but

these roads are in many places rugged and steep, with large tracts of heavy sand; and are besides not only difficult but dangerous from the number of wild hogs, buffaloes, and elephants, which infest them. These animals are met particularly from Chilou to Manaar on the west side of the island, and from Matura to Batacolo on the east: in these roads they sometimes occasion accidents.

Since the island has come into the possession of the English, the roads have been greatly improved. Governor North ordered a general survey of them to be made, and the distances to be ascertained, previous to adopting measures for facilitating the communications.

To speak of the soil in general, it is sandy, with but a small mixture of clay. In the south-west parts however, particularly about Columbo, there is a great deal of marshy ground, very rich, and exceedingly productive. This tract is chiefly occupied with cinnamon plantations, and the rest of the island, in its present state of cultivation, does not produce a sufficient quantity of rice for the consumption of its inhabitants; but requires yearly supplies from Bengal and other places on the continent. I am convinced, however, that this is entirely owing to mismanagement, and that with proper attention, the necessity of importation might be entirely superseded. Since March 1800, the cultivation of rice has considerably increased; and many tracts on the west coasts, hitherto wild, marshy, and uncultivated, have been applied to the raising of this useful article.

The island of Ceylon was originally divided into a number of distinct petty kingdoms, separated by the several rivers and mountains which are dispersed over the face of the island, and subject each to its own independent sovereign. In process of time, however, the whole country was reduced under the dominion of the King of Candy, and divided by him into a few great provinces, from which several of the numerous titles he still retains were derived. These provinces were Candy, Coitou, Matura, Dambadar, and Sittivacca, which included the rich districts on the west coast. The chief of these provinces was Candy; it was situated in the centre of the island, and honoured with the royal residence. The king holds his court there to this day; and though all the other provinces have been more or less encroached upon, no part of Candy has ever been reduced to permanent subjection under a foreign power. These provinces were subdivided into districts, known in that country by the name of *corles*, and corresponding to our shires or counties. These subdivisions are still continued in the parts wrested from the natives by the Dutch; and the government of each of them is given to the civil and military officers who hold posts in their vicinity.

The great divisions of the island now are reduced to two; the the one comprehending those parts under the dominion of Europeans, and the other those which still remain to the natives. Owing to the richness of the country around Columbo, and its size and population, that city has always been accounted the capital of the European dominions in the island; although in regard to all advantages to be derived from it as a naval and military station, Trincomalee is unquestionably of much superior importance, on account of its excellent harbour.

The town of Trincomalee lies in latitude 8 deg. 30 min. It runs in a north-east direction along one branch of the bay. The country around it is mountainous and woody; the soil uncultivated and rather barren, and the whole appearance wild. The woods, which are very thick, contain abundance of wild beasts of various descriptions; particularly wild hogs, buffaloes, and elephants. The latter often come down to the lakes in the neighbourhood of the fort to drink and bathe: they have been frequently shot within a mile of the town.

Trincomalee from its situation and construction is naturally strong. It occupies more ground than Columbo, but contains a much smaller number of houses, and those inferior in size and appearance to what are to be met with in several towns on the south-west coast. The circumference of Trincomalee, within the walls, is about three miles: within this space is also included a hill or rising point, immediately over the sea, and covered with a great quantity of thick jungle in which wild deer and other game find shelter. This rising ground is very little inhabited, most of the houses being close to the landing place, which lies in the lowest part. Even the lower parts of the fort were much incumbered with wood till within these few years.

The fort is strong, and commands the principal bays, and in particular the entrance into the grand harbour, or inner bay, which affords at all seasons and in every variety of weather a secure shelter to ships of all descriptions, being land-locked on all sides, and sufficiently deep and capacious to receive the largest vessel, or any number of vessels. This harbour is also overlooked by Fort Ostenburg, a strong fort standing on a cliff, which projects into the sea; it was originally built by the Portuguese out of the ruins of some celebrated pagodas which once stood here. This fort cannot be attacked by sea, unless the fort of Trincomalee be first taken, and the entrance of the harbour forced. In the bay the shores are so bold, and the water so deep close up to them, that it is almost possible to step from the rocks into the vessels that moor alongside of them. At the extremity of the rock, on which the fort stands, a strong battery is erected, where the flag-staff of the fort is placed.

This harbour, from its nature and situation, is that which

stamps Ceylon one of our most valuable acquisitions in the East Indies. As soon as the violent monsoons commence, every vessel which is caught by them in any other part of the bay of Bengal is obliged immediately to put to sea, to prevent inevitable destruction. At these seasons Trincomalee and Bombay alone, of all the ports on the different coasts of the peninsula of India, are capable of affording a safe retreat. The incalculable advantages to be derived from such a harbour are increased by its proximity and easy access to our settlements in the bay of Bengal. A vessel from Madras may arrive here in two days, and can at any time enter the harbour. These circumstances point out Trincomalee as an object of particular attention to our government, and of far more consequence to retain than the whole of the rest of the island. It will, however, require great encouragement and many improvements to render the town populous or anywise equal to Columbo. For the country around is not by any means so fertile as to tempt settlers to reside there; nor are the natural productions calculated to attract commerce. The climate has also been looked upon as the hottest and most unhealthy of the whole island; and both the 72d and 80th regiments suffered severely from it on their first arrival. These noxious qualities of the climate were owing in a great measure to the woods and marshes which come up to the very fort, and which the Dutch had never sufficient policy or public spirit to remove. Since the place has been in our possession, a very proper system has been adopted to render the climate wholesome. Colonel Champagné, while stationed here with the 80th regiment, cleared a large tract of ground, in the neighbourhood of the fort, from the jungles with which it was covered; and also drained several of the swamps and marshes. The good effects of these improvements have already been experienced, and the European garrison has since suffered very little from the climate. It is to be hoped that remedies may in the same manner be applied to the other defects under which Trincomalee at present labours: its trade is nothing, as there are no valuable natural productions to nourish it; but, from its situation, it is capable of becoming the richest emporium of the East. The want of commerce, and the uncultivated state of the surrounding country, are defects which flow mutually from each other; and the removal of one would soon, in a great measure, do away the other.

As we advance along the coast to the north-west from Trincomalee, little presents itself to the eye but a bold shore, and large tracts of wood stretching into the interior. The country here, as well as in other parts of the island, at first view appears desolate and without inhabitants; but this is more appearance than reality; for the natives are very numerous, although from

building their huts in the woods, and avoiding the approach of strangers, they are seen only by those who explore their recesses. The next post to Trincomalee on this side is Malativoe, which lies about two thirds of the way to Jafnapatam. Here the Dutch had a small factory, with a fort, and a house for the commanding officer. It was a subaltern's command, depending upon the garrison of Trincomalee; and was employed chiefly as a post of communicaton, and to collect provisions for that garrison. For these purposes, and to keep the natives in awe, a few Malay, or Sepoy soldiers, were stationed here; but it was never considered as capable of any defence.

(To be continued.)

EXTRACT OF MR. J. MARSDEN'S JOURNAL FROM NEW YORK TO ENGLAND.

To the Editor of the Methodist Magazine.

DEAR SIR, *Chelsea, January* 12, 1815.

IT was the wish and request of many of my friends in America, that I would keep a Journal of my voyage home, and send them a copy, for their profit and satisfaction. After an absence of fourteen years and four months, to be restored to one's native land, is not among the least mercies of Divine Providence, and should not be the last cause of gratitude to a thankful heart. An early insertion of the following little account in your valuable Magazine, will confer an obligation on,

Rev. and dear Sir,

Your affectionate son in the Gospel,

J. MARSDEN.

HAVING obtained my passport, through the kindness and influence of Mr. Hoxal, a respectable friend at Washington, *on Sunday, October* 23, 1814, I embarked on board the Fingal flag of truce, bound for Havre de Grace, in France. A large concourse of people assembled at the Wharfs, among whom were more than one hundred of my dear friends; these, after an affectionate farewell, stood waving their hats and handkerchiefs, until we were out of sight: it was truly grateful to my heart, to witness the parting kindness of those that shed a charm upon a more than two years' captivity, and often made me forget that I was in an enemy's country. Yes, my dear friends, *you* "*knew the heart of a stranger,*" and beguiled its sadness by the kindness and urbanity of your actions and conversation. Thank God I am at last delivered from bondage; I have passed through a *democratic wilderness* of briars and thorns, but I am escaped "as a bird from the fowler's snare." Never did party spirit so embitter the sweets of life, and poison the streams of social happiness, as in the United States of America.

I am now at sea, and my ears are no longer stunned with crabbed discussions. In the afternoon we came to the anchoring place off

Staten Island, and *on Monday*, 24, stood through the narrows into the bay: here we had to lie off and on to wait for the British Consul, Colonel Barclay; he arrived about two o'clock, p. m. when we filled and stood for Sandy Hook; in the evening we put the pilot on shore, and then stretched our canvass, and our gallant vessel gaily bounded over the white topped waves.

In this ship we have nearly two hundred souls; a French abbe, an Episcopal clergyman, a Methodist missionary, a Romish priest, four nuns, and an abbess; a British consul, an American messenger, several English merchants, and two French noblesse: we have, as if by accident, delegates from all quarters of the globe, native Americans, Scotch, English, Irish, and French: we have Dutch, Swiss, Batavians from the East Indies, Canadians, Bermudians, West Indians, Nova Scotians, Poles, Flemings, Germans from the Hanseatic towns, and some other varieties. I should exult to hear the Gospel sounded among this motley group: all these are the purchase of redeeming love: O that they might become the subjects of renewing grace! I spoke to one of the sailors about giving them some Bibles I had procured for the purpose; the honest fellow observed, "that sailors sometimes spoke bad words, but meant no harm, as it was a custom they could not prevent." What a pity these honest tars should consider swearing as a part of a sailor's calling. One of the cooks, a black man, desired me to find him a chapter, that he might get it by heart, and live up to it. Honest African, how many have it at their fingers' ends, but want thy unaffected simplicity. I put a Bible in the other cook's pocket, which I hope he will use to his eternal advantage.

Tuesday, the *25th*, we had a continuance of fine weather; most of the passengers, however, were sick; the wind S.W. our lat. at noon, by observation, 39 deg. 52 min. N. We had run 111 miles from Sandy Hook. I enjoyed the fineness of a clear moon-light evening, a smooth sea, and a fair wind: my mind was raised to God, felt the sweetness of confiding in him. This is the fourth time I have crossed the Atlantic, and never with so little apprehension: I have no fear. I read Monsieur Chatebriant's Travels in the Holy Land: and closing the evening with prayer, went to rest.

Wednesday, 25. Delightful weather, wind S. W. rather cloudy about noon, hence we had no observation of the sun. The passengers are civil to each other; though much crowded and of many nations, we have no quarrels; all appear as the members of one family, sociable, friendly, and pleased. This day I devoted to reading on deck. I see very little seriousness among the passengers, and yet they are civil and polite. One of the young nuns used a curious argument for wearing a crucifix at her breast: "*if your father was dead, would you not like to have his picture?*" A fine moon-light night: how grand is the expanse of heaven and water, where the bright moon-beam from above quivers upon the watery mirror below! After all, a mariner's life is not pleasant; "no sound of the church-going bell;" no assembly in the temple of the Lord; no voice of praise in the tabernacles of the righteous: the air is pure at sea; but the soul rarely grows in grace.—We have, thank God, little or no swearing; but the time is taken up with eating, and walking up and down.

Thursday, 27. This day we had our patience tried by a strong easterly wind, which blew directly in our teeth. How many are forward to speak of their crosses, but few note the benefits they receive: it is a comfort, however, to the christian, that fair or foul is all well, when DivineProvidence "guides the helm." In the evening, we took in some sail, and reefed the rest. Such thoughts of God as the following, were presented to my mind: "*He is girded with strength;*" "*He holdeth the winds in his fist;*" "*The winds and the sea obey him;*" "*He maketh the storm a calm.*" Our lat. was 40 deg. 28 min. N. our distance from New York 400 miles. I lay down upon some trunks, and, under the above impressions, quietly fell asleep.

Friday, 28. A head wind all day; my wife and children sick, owing to the closeness of our little cabin, and the violent rolling of the ship. Lord, give us patience: my head was sick, and my heart was pained; nevertheless, I could read and pray, and find solace in looking up to God.

Saturday, 29. We had a head wind blowing strong from the east, with much fog. I had to stay much below. Lat. at noon, 43 deg. 9 min. N. Near the banks of Newfoundland, it is almost always foggy. In the evening, we stood to the southward, to avoid Sable Island, that most dangerous part of the North American sea. The fog was deep, and wetting as rain; Mrs. Marsden and the children were quite sick; and most of the passengers gloomy, on account of the weather. Alas! how much are worldly minds affected with the unavoidable ills of life! When things go well, they are glad, not grateful; when they go cross, they are peevish and impatient: Lord, give me thyself for my portion, and let my mind be calm and serene, "howe'er life's various current flow."

October 30. This blessed Sabbath has been spent without much attention to religion. Alas! how little is the precious Sabbath regarded on board a ship! It is true, the weather was so unfavourable, and the sea so rough, that little could have been done in the way of preaching. I gave a Bible and some religious tracts to each mess, and had the satisfaction of seeing the sailors reading them: God grant they may be as "bread cast upon the waters, and seen after many days!"—Dr. Rowley read a part of the litany: after this all was confusion, running before a south west gale, at the rate of nine or ten miles an hour. At noon our lat. was 42 deg. 50 min. We are now about 700 miles from New York, rapidly dashing through the foaming surge. I had my mind much raised to God; to him I could commend myself and family, by prayer and faith. I longed for an opportunity to preach the riches of a Saviour's love; but as the steerage passengers were chiefly French, I was obliged to be thankful for the wish to do them good.

Monday, 31*st of October*, we had the carpenter to widen our birth; before this I chiefly lay upon trunks, as the birth was too small for two persons. We had now pleasant wind from the S.W. with a long swell; my wife was better, and able to go upon deck; we expect soon to be upon the banks of Newfoundland. Many of the passengers still remain sick; the children, in general, are well: it rained a little, and the wind came round to N.W. but still with a small and moderate breeze. How thankful ought we to be that no particular sickness of a mortal

nature, has occurred. Near two hundred persons being on board a ship of between three and four hundred tons, necessarily renders our situation very crowded. The little cabin occupied by myself, Mrs. Marsden, and two children, is about six feet long, and five feet wide; here we eat, drink, sleep, have our trunks, and indeed most of our provisions; some of the passengers are very dirty: what a mercy that the weather is cold! surely the prayers of our dear friends and relations in New York, are heard before the throne of love. It is only nine days since we left them, and we are now a thousand miles from them;

"But mountains rise, and oceans roll, to sever us in vain."

I have pleasant times in our little cabin, when I kneel with my little family, night and morning, and at other seasons, and find God's peace on the mighty ocean, and am comfortable. Alas! I have little hope of being able to do any extensive good among these French people, so gay, so volatile, so polite; all mercury: but I am afraid, in faith, mere sceptics; and in religion, *stratum super stratum.*

November 1. I sit down in my little cabin to write this journal, for the satisfaction of my friends in New York; my two children are sleeping in the birth above me, my wife in the one below; the French, according to their usual custom, are gambling and gabbling all around me; the trampling of the sailors on deck, announces the bustle of navigation. We have already been ten days at sea; and, to use the words of an elegant traveller, "Nights passed on the bosom of the deep, are not barren to the mind." The stars which appear for a moment between the flitting clouds; the waves sparkling around you; the hollow sound returned by the sides of the vessel to the dashing waves; all proclaim that you are out of the power of man, and dependant upon the Almighty alone. The uncertainty of your future prospects, reduces objects to their true value; and the world, contemplated amidst a tempestuous sea, resembles life considered by a man on the brink of eternity. Our lat. at noon, was 43 deg. 34 min. The wind, since sun-down, has come round again to the eastward, so that we have it directly in our teeth.

Wednesday, November 2. This day we have had a violent gale of wind from the north east; we had to sail under close-reefed courses. I will not say that the sea ran mountains high; but the storm was exceedingly furious. Ah! amidst such a tempest, what a poor thing is man! how he shrinks into his own nothingness, when "God rides on the tempest, and awakes the storm!" in the midst of the mighty ocean; what can he do; whither can he go; but cast himself upon the mercy of the great God. At noon, our lat. was 42 deg. 30 min. in the evening, the storm raged with awful fury, but all was calm and confidence within: "God is mighty in power," why should I fear? "He is omnipotent in love," why should I be dismayed? All was uproar and confusion; the winds whistling; the waves roaring; the captain bawling; the men shouting; and our gallant vessel creaking with the mighty surges that dashed against the sides: yet, amidst all, I could lay me down in peace; was tossed to and fro in my birth, for some time: however, I made shift to sleep, and had, upon the whole, a tolerably good night.

Thursday, November 3. This was a day of trial, difficulty, and danger. The gale of yesterday having subsided to a perfect calm, we were left to the mercy of a most tremendous swell, so that lying was difficult, sitting was dangerous, and walking was impossible; our vessel rolled till the deck was sometimes almost perpendicular: to increase the difficulties, we had an assemblage of the miseries of a sea-faring life; but still I could say, Lord, "Thy will be done." The night was the same as the day; we rolled incessantly: a thousand pounds, without the grace of God, would not induce me to spend a month in this way: but divine grace can make any thing supportable.

Friday, November 4. This day our lat. was 43 deg. 30 min. as before, long. west, from London 52 deg. About noon, a breeze sprang up from the north, and our rolling swell subsided; we began to feel as usual, but the steerage is still a great drawback to our comfort.

Saturday, November 5. This day, for the first time since we left New York, we have, thank God, been sweeping away ten or eleven knots an hour, before a fine westerly gale. We passed the banks of Newfoundland this forenoon, and are now dashing across the mighty Atlantic. What a *sublime idea*: a small vessel crossing the vast ocean, a few planks nailed together, and borne upon the bosom of the stormy abyss; an expanse of ocean below, and a vast concave of sky above: while a solitary ship is crossing three thousand miles of the watery waste! O, Columbus, how must thy bosom have been steeled against the dangers of the sea; how ardent thy curiosity; how eagle-eyed thy knowledge; how strong thy passion for fame, to carry thee and thy gallant vessel, across the wide, unknown, and unexplored western ocean, to climates and rivers till then "*unknown to song!*" What a theatre for the exercise of faith, in the boundless power and providence of that awful Being, "who rides upon the stormy skies, and manages the sea."

How is it that I feel less apprehension when at sea than formerly? Is it, my Lord, because I have larger views of thy boundless government and infinite mercy? Or is it because sensitive apprehension is more blunted by repeated exposures? I have crossed the stormy Bay of Fundy, nine or ten times; was six weeks on my passage from England to Halifax; sailed from Halifax to St. John's, from Annapolis to New York, and back to Digby; from St. John's to Bermuda, from Bermuda to New York; and now from New York to England. This is the thirteenth day since we sailed; during which time I have eat, drank, read, wrote, sung, slept, prayed; and, except the rolling of the ship, have felt little inconvenience. I never was sea sick in my life. My way of spending my time is as follows: in the morning, I pray with my little family, then get breakfast, which, as we are in the steerage, and Mrs. Marsden is sick, I get myself: in the forenoon, I write my journal of the past day, and then read: in the afternoon, I read, walk the deck, and converse; and when night comes, conclude the day with my family, in prayer.

Sabbath, November 6. This has been a solemn day to my soul. We had a calm this morning, but in a little time the wind sprung up, first South East, and, finally, settled in the South West; in the

forenoon, I was about to offer my services to preach, as the day was moderate; when Colonel Barclay, the British consul, and several other gentlemen, requested I would act as chaplain; so the passengers and crew assembled upon the quarter deck, while I applied those solemn words, "Thou fool, this night shall thy soul be required of thee." They all heard with deep attention, and a number of them thanked me most affectionately for the discourse; but, alas! what tedious days are Sabbaths on board a ship, to a christian! "How amiable are thy tabernacles, O Lord!"

Monday, November 7. We are still wafted onward, by a fine westerly breeze: truly sailing is pleasant, when the wind is fair, the sky blue, and the ocean smooth. To-day our lat. was 43 deg. 3 min. N. our long. 44 deg. West. Last evening, in a squall of thunder, rain, and lightening, a pale meteor sat upon the topmast, and soon disappeared: this, I apprehend, was what the heathens called Castor and Pollux.

Tuesday, November 8. This day our lat. was 44 deg. 9 min. N. our long. 39 deg. West; so, by the blessing of a good Providence, we have nearly made half our passage. In fifteen days we have sailed at least 1600 miles, without sickness, without accident, without discord; and yet we have Methodists, Episcopalians, Roman Catholics, Quakers, Lutherans, Seceders, and Deists, on board.

Wednesday, November 9. Neither wind nor sun; but fog and rain all this day. We are now in the middle of the Atlantic ocean, in whose dominions? Not in America, not in Europe, but in the dominions of the God of nature. Thanks be to God, for bringing us thus far.

Thursday, November 10. Hazy wet weather, the wind S.W. a good breeze: our lat. at meridian, was 46 deg. 30 min. N. We are going nine knots an hour. The dampness of the weather depresses my body, as we approach toward the eastern hemisphere; however, it is a consolation that we are hastening nearer our desired haven. Ah! who would go to sea for pleasure! Alas! they must have very mistaken notions who go to sea for pleasure! Are bad weather, rolling, tossing, want of sleep, bilge water, confinement below, &c. &c. &c. pleasant circumstances?

November 11. Wind fair from the N. W. We have sailed more than 200 miles the last twenty-four hours; our lat. to-day was 48 deg. 12 min. our longitude 29 deg. West; so that we have made two-thirds of our passage in the last eighteen days. Being past the meridian of the Western Island, we now begin to feel the chillness of European air. It is fourteen years since I was in so high a latitude as the present: Ah! how many events have taken place, both in the eastern and western world, since that period! Little did I think, when leaving England for Nova Scotia, that I should continue an exile from my native land fourteen years and four months. How many of the old veteran preachers have gone to the land of their fathers since that period! But, thank God, excellent young men are continually starting up to fill their places. My native country will appear as a

foreign land. Oh, how I long to see the white cliffs of Albion! "*The land which distant tyrants hate, in vain.*" England, the nation I love, has abolished slavery; rescued Europe from the grasp of a tyrant; sent the word of truth to the ends of the earth; and appointed active missionaries, as living teachers, to instruct the heathen in the great doctrines of salvation and happiness!

Saturday, November 12. This has been a calm, cloudy, raw, and gloomy day; one of those gloomy November days, in which a French writer says Englishmen hang or drown themselves. I have this day been led into the following reflections: it is more than fourteen years since I crossed the Atlantic, friendless and unknown: "*What hath God wrought*" *since then!* I have now many friends and spiritual children in Nova Scotia, in New Brunswick, in the Somers Islands, and in the United States of America! I was then going to a strange land, now I am returning to my own country; I was then beginning my career of travel and trouble. Since then I have travelled some thousands of miles, by sea and land; but God hath brought me through all. I have been in perils in the wilderness; in perils on the ice; in perils crossing rapid rivers, in log canoes; in perils in snow storms; in perils by being thrown from horses: yet I have always been delivered; the God of missionaries hath fulfilled all his promises, both in spiritual and temporal matters, and has left me nothing to regret, but the unfaithfulness of my heart, and the defectiveness of my services! O that I could make both the ocean and the land resound with his praises! I wish to be a stranger and pilgrim wherever I go. The Lord knows that I return home with no large expectations, but with a pure desire to love and glorify God. Forbid it, O my God, that I should indulge a single prospect that is not combined with thy glory! I am now 900 miles from my native shores. France, Ireland, Scotland, England, all extending their "sea-beaten shores" to the eye of my mind. Ah! how little is an individual compared to the kingdoms of the globe! And yet worlds are not equal in value to an immortal soul! "That soul which shall survive sun, seas, and stars, and live while angels live." Our breeze freshens; most of the passengers are flushed with the hope of getting on shore the next week: but thy time is the best, thou wise and gracious God!

Sunday, November 13. This day, though exceedingly unwell, I performed my duty as chaplain, and as the weather was too rough to preach upon deck, at the request of the passengers, I preached in the cabin, with some good degree of liberty and comfort; during which time we were going before a S.W. gale, at the rate of ten or eleven knots an hour. The gentlemen of the cabin invited me to dine with them: I had some agreeable conversation with Colonel B. on religion: the Colonel is pretty well acquainted with Methodism. Our lat. at noon, was 49 deg. 34 min. N. our long. 24 deg. W. from London. Fresh gale with rain, but it is pleasant to be going eleven miles an hour. Colonel B. observed he had been across the Atlantic a number of times, at different seasons of the year, but does not recollect ever

having so favourable a passage, as the present is likely to be; thus, in the gloomy, stormy, and always unpleasant month of November, God has given us a fine time, and, in the general, favourable weather.

Monday, November 14. This day we had a stiff gale from the S. W. our lat. was 49 deg. 55 min. W. long. 16 deg. West. Little comfort on deck. During this passage, I have read the following books: Zimmerman on Solitude, Calvin's Life, Scott's Force of Truth, Chatebrian's Travels, The Son of a Genius, Cook's Voyages, and many parts of the Holy Scripture. What a blessing, to have a taste for reading, and to have ample resources in one's own mind! How tedious must a sea voyage be, to a man who has no intellect, no mental stores, no ability to commune with his own thoughts! There are twelve hours in every day that must fly on leaden wings to such a mortal.

Tuesday, November 15. This day was rough and squally. Being in lat. 49 deg. 30 min. long. 11 deg. W. we had soundings with 75 fathom; and we concluded we were in the chops of the channel: thus, in twenty-two days, we have crossed the vast Atlantic, having sailed 1300 miles in the last seven: let him have all the praise "Who holdeth the winds in his fist, and the waters in the hollow of his hand." We have Ireland under our lee, and the Scilly Islands a-head; are going with close-reefed topsails nearly nine knots: and to-morrow, by the blesssng of God, may see land. O! my dear native shores, through all the changes of place and climate, I have passed for these fourteen years, the love of my native country has never forsaken me! Neither the sunny groves of Bermuda—the rich settlements of the United States—nor the hospitable shores of Nova Scotia, could ever blot the love of my country from my heart. In England I was born, and there the light of salvation first visited my soul; and from thence my brethren sent me to carry the light of the Gospel to the ends of the earth!

Wednesday, November 16. This day we have had a strong wind from the N.W. at meridian our lat. was 49 deg. 44 min. and at two o'clock P. M. we made the Scilly Islands, and passed them within about five miles: early in the evening we saw the light at the Land's End; and now, about 7 P. M. we are sailing past the Lizard Light-house: Thus, in three weeks and two days, God hath safely brought us across the vast Atlantic, a distance of more than three thousand miles. It seems like enchantment, that three weeks ago I should be with my friends in New York, and now within ten miles of the British coast. Truly the Lord hath wonderfully remembered mercy!

Thursday, 17. I am once more arrived in my dear native land. This morning, being off Torbay, and several of the passengers desiring to be set on shore, the Captain made the signal to some fishermen to come alongside: I had wished to proceed on with the vessel to France, but my wife feeling a desire to land, and well she might, having been so very sick, I agreed with one of the fishermen, who put us on shore at Brixham, for two guineas: thus, after an absence of fourteen years, I knelt down and kissed the shores of my dear native land, and thanked, from my inmost soul, the God of all mercy, who has fulfilled one of the dearest wishes of my heart.

MISSIONARY INTELLIGENCE.

CEYLON.—The following Letters lately received from our Missionaries in Ceylon, we believe, will both give great joy to the generality of our readers, and excite their gratitude to God for his many manifest interpositions in their favour, and for the great prospect of usefulness which he has graciously opened before them.

Point de Galle, July 14, 1814.

REV. AND ESTEEMED FATHERS,

AS we understand that two ships are soon to sail from Madras to England, we gladly embrace the opportunity of writing to you. On the 6th of June we wrote from Bombay by an overland dispatch, and a few days after by the ship Caroline, for England; in both which letters we informed you of the death of Sister Ault and Dr. Coke, and of the critical state in which his death had placed us; and also of our safe arrival, and the friendly reception with which we met, through the interest of Captain Birch; and of the reasons of Brother and Sister Harvard's remaining at Bombay for some time after us. We bless God that we can now give you information of our arrival in Ceylon, and of the providential door which he has opened to us.—On June the 20th we sailed from Bombay in the Earl Spencer, Captain Mitchel, and after a short and pleasant voyage of nine days, arrived at Point de Galle. The ship lay-to about three miles from shore; when two boats, with a letter from W. Gibson, Esq. were sent to us. The letter informed us, that the small boat was to carry Brother and Sister Harvard (whom he had expected) to his own country seat, and the large one for the other Brethren and the luggage. We agreed that Brothers Ault and Erskine should remain in the ship, and come with the luggage, and that Brothers Lynch, Squance, and Clough, should immediately proceed to shore with the small boat. These Brethren found Mr. Gibson waiting on the wharf with his carriage, to send Brother and Sister Harvard to his place, and to introduce the other Brethren to Lord Molesworth, the Commandant of the Fort. On the way to his lordship's, he informed the Brethren, that he had received a letter, a few days before, from T. Money, Esq. in Bombay, concerning us; in consequence of which he had been on the watch for the ship; and also that Sir Evan Nepean had written to his Excellency, General Brownrigg, in our favour, who wrote to Lord Molesworth, requesting that his own Government House in Galle should be prepared for our reception.

Lord and Lady Molesworth received the brethren in the most affable and friendly manner. They landed about twilight; and every moment expected brothers Ault and Erskine. At 8 they became very uneasy: but his lordship assured them that there was no necessity for any fear; that, as both wind and tide were against the boat, it had happened with her as with many others, on similar occasions, *viz.* that they had been obliged to steer to a place called Balligam, about 16 or 20 miles along the shore. The next morning, his lordship sent two palanquins for brothers Ault and Erskine, who arrived about 5 o'clock. When brothers Lynch, &c. left the ship, the captain was writing letters for gentlemen on shore; and when all the luggage was in the boat, brothers Ault, &c. were detained a long time till these were finished; during which time, the ship was moving from the shore, so that at 8 o'clock, when they left her, it was impossible to make Galle; and the boatmen were obliged to steer for Balligam, where they landed about half past 2 in the morning, when the brethren were under the necessity of calling a Mr. Kinneman, the Dutch magistrate, out of bed, who accompanied them to the revenue-officer, in order that the luggage might be put into a place of safety, till an opportunity should offer of sending it by land to us: for in consequence of the south-west monsoon full blowing, the boat would not return for two months. The magistrate shewed very great friendship to us; and evidently possesses a considerable degree of piety. As there is no clergyman in the place, he officiates, after the Dutch manner, himself. He expressed great thankfulness to God for our arrival; and looked upon it as a singular providence, that we were forced to that place, in order that an acquaintance might commence between himself and us; and he hoped that, if one or more of us stopped at Galle, we would not neglect visiting him. We parted, with prayer and Christian feelings. Though, agreeably to the governor's orders, every necessary provision was made for us at his own house, for several days after our landing we dined and took tea with

Lord and Lady Molesworth. On the first Sunday, at the request of his lordship, we had divine service in the church; and on the same evening, he intimated a desire to join with us in our evening worship. This was what we did not expect; and, during the several times which he afterwards met with us, we believe he felt it profitable to be present. Immediately on our arrival, his lordship wrote to the governor. On his receiving an answer, he informed us, that the Rev. Mr. Bisset would pay us a visit in a day or two; which he did on the 6th, and gave us to understand, that any information which we might think proper to give to him, was the same as to the governor. On his expressing a desire to know whether any, or all of us, were in holy orders, we produced our ordination-letters, by Dr. COKE, &c.; and informed him, that we were of the Wesleyan, or, as many term us, Church Methodists. We also shewed him the last British and American Minutes of Conference, and our last Missionary Report, drawn up by Dr. COKE; and pointed to the number of Blacks which are in our societies. That our grand object is, first to commence the study of the native tongues, in order to have access to those who do not understand English; and in the mean time avail ourselves of any opportunity of instructing, and preaching to such as may be disposed to hear us in English. He appeared to be fully satisfied with our design, and assured us, that we might expect every encouragement in so good a work—and in an after conversation, he informed us, that the governor, and himself, and others, not being acquainted with our funds, and how we were to be supported, had been consulting on some means of assisting us, in case we stood in need of it; and that the only means which they had in their power, and which they thought would most effectually answer what they supposed to be our design, was for us to open English schools in some of the principal places, whereby we would teach the natives, and at the same time be in the most effectual way of learning their language. As such a proposal was unexpected, we took some time to consider of it; the result of which was—we believed it to be of God; and from the instructions which we had from the committee, we believed our accepting of the proposal, would fully meet their views. Accordingly, we returned his excellency, and himself, (Mr. B.) our warmest thanks, and gratefully accepted of their kind proposal. He gave the governor all this information, and in a few days received advice, that his excellency approved of our design and plan, and that he thought a salary of 50 rix-dollars per month could be allowed to each school; and as Columbo was already fully supplied with English masters, he thought Jaffna, Manaar, Batticaloe, Galle, and Matura were the most eligible places. Mr. Bisset further informed us, that this was only the governor's opinion; and that we were at full liberty to accept of any or none of these places, as we judged most suitable to ourselves; and advised us to take some time to consider the matter, before we should determine. And as he was just setting out again for Columbo, we might write in a day or two, which would answer the same end. To this prudent and friendly advice we cordially agreed; and on Monday morning, July 11, we opened our little conference. Our first question was, Should we separate so far, and to so many places?—After looking at every argument for and against the question, we agreed to separate to Jaffna and Batticaloe on the one hand, for the Tamul language; and Galle and Matura on the other, for the Cingalese; and to give up Manaar; and that two of the brethren should go to Jaffna. The second question was, Who shall go to these several places? This being by far the most important question, we humbled ourselves before God, and prayed for resignation and divine direction: we looked at the places and languages, and the disposition and talents of each brother. We foresaw that those who learned the Tamul, could not, at any future period, change with the brethren who would have to learn the Cingalese; nor the latter with the former. We agreed to fix our stations by ballot: when brothers Lynch and Squance were chosen for Jaffna; brother Ault for Batticaloe; brother Erskine for Matura; and brother Clough for Galle. We felt truly resigned to our appointments. Not a murmuring word, nor, we believe, a thought of the kind existed. At this instant our feelings were most acute. We saw ourselves as at last separated to various and distant parts of the island: we embraced, and wept, and prayed for each other.—God had given us the spirit of love in an unusual degree. We agreed that brothers Squance and Lynch should set out on the Thursday following; and that brothers Ault and Erskine should remain at Galle till further instruction how to proceed to their places. We also agreed, that on Thursday morning, we should receive the Holy Sacrament together. Having mentioned this to Lord Molesworth, he thankfully communicated with us; and, we believe, felt that God was present. We are now, dear fathers, about to separate. Hitherto, through all our trials and changes, our gracious Lord and Saviour has been with us. We adore and praise, and trust in him. We feel his love con-

straining us; and never were more firmly resolved to live and die in his blessed work.

Whether our mode of proceeding, and the plan which we have adopted, may meet your approbation, we cannot tell; but we are conscious that we have acted in simplicity and godly sincerity: and we do most sincerely request your advice or reproof, as you may judge necessary. That you, and all our Fathers and Brethren in the Gospel of Jesus, may be kept in the unity of the Spirit, and bond of peace; and live to see more glorious days of the Son of Man, is the sincere prayer of your sons in the Gospel,

JAMES LYNCH, T. H. SQUANCE,
WILLIAM AULT, BENJAMIN CLOUGH.
GEORGE ERSKINE,

P. S. As Brothers Lynch and Squance are this evening to set out for Columbo, on their way to Jaffna, we request them to annex any further information which they may think proper to give you from that place.

VERY DEAR FATHERS,

AGREEABLY to the desire of our Brethren, and our own inclination, we are glad to add, that on Saturday, the 16th instant, we arrived at the honourable and Rev. Mr. Twisleton's. On Thursday, about five o'clock P. M. we paid our respects to, and parted with, Lord and Lady Molesworth; who evinced such tender regard and sympathy as truly astonished and affected us; and mutual tears evidenced our feelings on the occasion. But how to part with our dear Brethren we knew not: the motion towards it, and the word *Farewel*, were more than we could bear. We could only embrace each other, and silently pray. Surely they, who are joined to the Lord, are one spirit.

About sixteen miles from Columbo we were met by two servants, and a letter from Mr. Twisleton, with the most friendly invitation to his house during our stay in the place; and we were received by himself and Mrs. T. with that politeness which is peculiar to the Europeans receiving each other in a strange land. Here we have felt ourselves unexpectedly surrounded with the friendship both of the great, and a few who are truly Christians of the primitive stamp. On Sunday we attended divine service. After which we were introduced to a Mr. Chater, a Baptist missionary, a man of a most excellent character, and we believe, of a truly Christian spirit; and afterwards to a Mr. Armour, one of the excellent of the earth. Indeed, we had no thoughts of meeting with such a man in Ceylon. At present he preaches both in the Cingalese and Portuguese languages, and visits the provincial schools. We cannot express our mutual thankfulness on meeting; and we are very glad to find that he fully approves of our mode of proceedings, and thinks we have taken the most effectual method of learning the languages. On Sunday evening we had the honour of dining with his Excellency the Governor. On being introduced to him, he received us with that affability for which he is so remarkable, and assured us that he considered us an acquisition to the Colony; and expressed his sorrow at the public loss of so valuable a character as Dr. Coke. We returned him our warmest thanks for his unexpected goodness to us and our companions, and assured him that we would ever retain a grateful sense thereof; and endeavour so to act, as that his Excellency, and all our kind Benefactors, should not have cause to regret their great friendship to us. Mrs. Brownrigg's manner of receiving us evidenced the lady, the friend, and the Christian. In a few days we hope to set out for Jaffna, which is 220 miles distant; where, we are informed, we shall meet with a few warm friends. Though irreligion, cast, and idolatry greatly prevail in this island, yet we are full of hope that God will bless our endeavours to the conversion of many souls. In our former letters, we requested you to nominate an agent for us in Ceylon. We renew this request; and hope to hear from you several times every year. From the encouragement with which we have met, and the prospect that lies before us, we believe that more Missionaries from you would be gratefully received, and as much in their Master's work and way, and as happy as in any other place in the world. We all have hopes of having small English congregations immediately; and if we could preach in the native tongues, our prospects would be glorious indeed. And now, respected Fathers, suffer us to beg a continual interest in your prayers, both in public and private; and that you may be directed in all things to the glory of God, is the ardent prayer of your sons in the Gospel,

JAMES LYNCH,
T. H. SQUANCE.

From Mr. ARMOUR, *to the Methodist Missionary Committee, London.*

Columbo, 19th July, 1814.

VERY DEARLY BELOVED BRETHREN,

PERMIT a friend, though a ſtranger, to do himſelf the pleaſure of writing to thoſe who are ever dear to his heart. Permit me, a long exiled member of your ſociety, to expreſs my joy on being once more reſtored to the people I love. Your Miſſionaries are arrived, and have been kindly received, by the Government of Ceylon.—'Praiſe the Lord.'—From the year 1787 to 1792 I was a member of your ſociety, and in the army. In the laſt mentioned year, on going to Gibraltar, I was made inſtrumental in eſtabliſhing a ſociety, which, I am happy to underſtand, remains till this day. From Portugal I ſailed for India, in 1798; ſince which time I have not had the ſmalleſt correſpondence with your ſociety. In 1800 I arrived here, where, in the ſame year, I loſt my partner in life, alſo a member of your ſociety, from the city of Cork. Since the beginning of 1801 I have been at the head of the high ſchool at this place, and have thus had an opportunity of qualifying myſelf, in ſome degree, for the work deareſt to my heart, that of preaching the Goſpel.

For a number of years, different circumſtances ſeemed to combine together to thwart my wiſhes in this reſpect; but in the year 1810, Providence began to open the way before me; and ultimately in 1812, by the removal of the laſt ſurviving Dutch Clergyman on the Iſland, every obſtacle was removed. I was licenſed to preach in Cingaleſe, and to that long and greatly neglected people, the Portugueſe, ſo called. In theſe languages I preach and teach as the Lord enables me: and though I cannot yet boaſt of much fruit, I have very great reaſon to believe, that my poor labours are not altogether in vain.

I beg leave to ſtate, in the mean time, that I am moſt ſincerely of opinion, that unleſs ſome kind of diſcipline, ſimilar to that of our ſociety, be adopted, little ſucceſs in winning ſouls can be expected. I have no heſitation in ſtating it to be my opinion, that the want of this is the cauſe that vital religion is at ſuch a low ebb amongſt the reformed Chriſtians of this place. Alas! a little of the form is all that ſeems to remain of godlineſs. However, bleſſed be God, that the day is arrived, which only a ſhort time ago, I deſpaired of ever ſeeing; five Miſſionaries, of the Weſleyan connexion, are on the Iſland, another is to follow. In the ſtrength of the Lord I expect great things from them. Through them, I ſincerely hope, the Lord will yet cauſe this wilderneſs to bloſſom as a roſe. Brother Lynch preached on Sunday evening laſt, and was heard with gladneſs.

The Miſſionaries are about to repair to their different deſtinations, viz. Brothers Lynch and Squance, to Jaffna; brother Ault, to Batticaloe; brother Erſkine, to Matura, and brother Clough remains at Galle, where they landed.—It is, however, not yet the day of triumph. That they will meet with no oppoſition from ſuch as hate the name of Methodiſt, is more than can be expected.

Since the year 1810, I have viſited the ſchools in the diſtrict of Columbo, three times; and in the months of March and April laſt, the ſchools of the Galle and Matura diſtricts. At preſent there are 100 Cingaleſe ſchools; and to each ſchool there are generally three maſters. Theſe enjoy certain privileges beyond the other inhabitants; and alſo a ſmall monthly ſalary of eight rix-dollars among the three—eight rix-dollars are equal to fourteen ſhillings Engliſh. The number of Chriſtians belonging to theſe ſchools, is very great: but, alas! the name is all that they eſteem. The very circumſtance of belonging to one of theſe ſchools, is attended with advantages—to be baptized and married, is reckoned an honour: and ſuch baptiſm and marriage being regiſtered in the ſchool Thombo, ſecures to them the regular ſucceſſion of inheritance, &c.—but for all this, they are ſtill, with few exceptions, groſs Idolaters, and worſhippers of imaginary deities. This is owing chiefly to the head-men among them, who, finding the doctrine of the croſs very repugnant to their ideas of greatneſs, for which they have a moſt inſatiable ambition, they, in fact, embrace Chriſtianity only ſo far as they think it promotes their honour; and in the mean time, continue profeſſed Budhites, and worſhippers of devils.

The diſtinction of caſt prevails here, to this day, with unabated prejudice.—I am ſorry to ſay, that thoſe amongſt us, who are completely ſaved from idolatry, have not yet been able to take up their croſs ſo far, as to lay aſide the prejudice of caſt.

It is this that makes the ſtate of the Cingaleſe people ſtill more deplorable—and what a proof is this, that it is not merely head converſion, but heart converſion that will ver avail. To effect this, I look up with humble hope, under the Divine

bleſſing, to your Miſſionaries. I truſt firmly that their labours will be bleſſed; while unſhackled with eternal chains of decrees, they will with zeal proclaim the Lamb of God, that taketh away the ſins of the world.—O may I be allowed to take a humble part in this moſt glorious work. It was with this view that I reſigned, in 1811, a lucrative employment, and every hope of increaſing wealth. This is all my deſire, to ſpend the remnant of my days in ſpreading the fame of that Saviour whoſe grace made me happy in a humble ſtation, through the inſtrumentality of the people called Methodiſts.

A moſt unworthy member I have been of your ſociety. I have not always lived up to the character of a Methodiſt. The love of God, ſince I have been abſent from his people, has ſometimes fluctuated in my deceitful heart; but though I have fallen, the Lord has raiſed me up again. In the mean time I cannot upbraid myſelf with ever having ceaſed to love God's people. It is long ſince I yielded up all thoughts of ever returning to my native clime; but ſhould I ever return, my invariable wiſh has always been, to live and die amongſt the people of God.

I beg, therefore, that you may ſtill conſider me as belonging to your ſociety—remember me when you lift up your hearts to the mercy ſeat of our common Saviour; and though you cannot regard me as one of your Miſſionaries, you may regard me as a moſt willing volunteer in your ſervice. I will endeavour to act the faithful pioneer: I will, by grace aſſiſting me, endeavour to remove difficulties, and prepare the way.

May grace, mercy, and peace, be abundantly multiplied unto you, from God our Saviour! May all your endeavours be bleſſed! May your Miſſionaries, wherever ſent, be ſucceſsful, in bringing ſouls to Chriſt! May you have good accounts from your Ceylon Miſſion in particular! That your Miſſionaries may ſoon become inured to this tropical clime; ſoon acquire the native languages; and be ſucceſsful, in bringing many Ceyloneſe, of every caſt and tribe, to the knowledge of the truth as it is in Jeſus—is the ſincere and devout prayer of

Dear Brethren,
Your devoted ſervant in Chriſt,
A. ARMOUR.

Jaffnapatam, Sept. 9, 1814.

REV. AND DEAR FATHERS AND BRETHREN,

UNDERSTANDING by the public papers, and alſo by a letter which I received from the Rev. Mr. Thompſon, of Madras, that a ſhip will ſail this month from that place; I gladly avail myſelf of the opportunity of writing to you, in order to give you farther and ſtill more pleaſing and ſatisfactory information of ourſelves and Miſſion. By our letter of laſt July we informed you of our arrival at Point de Galle, of our reception by the government, the propoſal of his Excellency, and our acceptance of it; and the different places of our appointments, and alſo of Mr. Squance's and my arrival at Columbo, on our way to this place. We remained with the Hon. and Rev. Mr. Twiſleton fifteen days, during which time we experienced every kindneſs which warm friendſhip and benevolence could ſuggeſt. His whole heart is engaged for the religious and temporal improvement of the ignorant, and miſerably poor people of this country. Here we formed an acquaintance with a Mr. Armour, of whom you have ſome account in the above-mentioned letter; whoſe heart is truly engaged for the ſalvation of ſouls. He preaches with fluency and energy both in Cingaleſe and the corrupt Portugueſe of the country: and I have reaſon to believe that he is greatly ſtirred up to preach more ardently, and aim at the converſion of ſouls. We alſo formed an acquaintance with Mr. Chater, the Baptiſt Miſſionary. At firſt, not knowing his character or principles, we rather declined the offer of his pulpit; but both Mr. Twiſleton and Mr. Armour having given a moſt excellent character of him, and informed us that whatever his religious ſentiments were, he never introduced Calviniſm in the pulpit; and many wiſhing us to preach in Columbo, we preached ſix times in Mr. C.'s Chapel; and have reaſon to believe that God bleſſed his word. Mr. and Mrs. Chater have conſiderably retrieved the Miſſionary character in Columbo. Being ſenſible, prudent, induſtrious, and truly pious, they adorn the doctrine of God our Saviour. I feel deeply intereſted for the character of all who profeſs to be Goſpel Miſſionaries. We obtained a good deal of information from Mr. Armour concerning the real ſtate of Chriſtianity in Ceylon: and I muſt conclude, that though it is one of the moſt encouraging places for Goſpel Miſſionaries, yet the number of profeſſing Chriſtians, and their piety, have been greatly exaggerated. Moſt of the native Chriſtians are Budhiſts in their hearts, and frequently attend their idol worſhip, and devil dances; and the Roman Catholics are ſcarcely a remove in Chriſ-

tian knowledge or practice above them. It is to be regretted, that our European Christians, by their conduct, rather encourage, than discountenance caft. I cannot but deteft a national cuftom which prevails, that no native, no not even a native Chriftian, is allowed to fit in the company of an Englifhman. It is true, fome of our countrymen who are in mind and ftation above the common ones, fubject themfelves to the cenfure of their imaginary fuperiors, by inviting a refpectable native Chriftian to take a feat. But while we abhor the Antichriftian conduct, we feel very delicate at once to break through the cuftom, left we expofe ourfelves to cenfure on the one hand, and fuch a degree of familiarity on the other, as might caufe contempt. The inhabitants of the fouthern part of the ifland are moftly worfhippers of the god Budha; they deny that there is an Eternal felf-exiftent Being, and affirm that all the gods, and the world, &c. were made by chance, and that in proportion to a virtuous life in this world, men pafs into a ftate of annihilation, which they affirm is the higheft ftate of happinefs. In a converfation with two of their prieits, we were fully convinced of this being their doctrine; and they reafon with all their fkill againft the exiftence of God, or the creation of the world.

On Auguft the firft, we left our very kind friends at Columbo; Mr. Armour, whofe bufinefs demanded his attention, accompanied us for a mile; and Mr. Twifleton and Mr. Chater, ten. Mr. Twifleton's friendfhip was truly fingular, not only fo while at his houfe, but Mrs. Twifleton and he fent with us a plentiful fupply of every neceffary for our journey, and alfo many articles which have faved us conliderable expenfes in furnifhing our houfe. Indeed, when I take a view of the goodnefs of God in firft raifing up Captain Birch, to befriend us—then, Mr. Money, and Sir Evan Nepean, and their letters to Ceylon; our kind reception by Mr. Gibfon, and the warm friendfhip of Lord Molefworth—the extraordinary provifion which his Excellency had made for us; and his generous and warm fupport—the intereft that all defcriptions of Europeans have evidenced for our happinefs; all thefe together have been fo far beyond our expectations, and have removed every doubt from our minds which we felt at the death of our venerable father, Dr. Coke. I fay, when I look at all thefe mercies, my heart is filled with amazement and gratitude, and tears have frequently flowed from the fulnefs thereof. On the 10th we arrived at Jafna, and having letters of recommendation to feveral gentlemen, we proceeded firft to a Mr. Mooyoot, fub-collector, of whom we had heard a moft excellent character. He received us rather as friends whom he had long expected, than ftrangers from a diftant country. We were very foon vifited by Chriftian David, a very pious and zealous native preacher, who was converted by the late Rev. Mr. Swartz. When Dr. Morton was here, he had made a prefent of feveral of Mr. Wefley's Sermons and Tracts to Mr. David, and among the reft the character and principles of a Methodift: from thefe he had formed the moft exalted ideas of us; and he received us as if Mr. Swartz, or fome of his kind, had been fent. He had been writing and praying for Miffionaries for more than ten years; and now he believed God had anfwered his prayers. His fimple, fervent, firm zeal for God is truly worthy of imitation, and his perfevering, fteady conduct, as a Gofpel Minifter, has recommended him to the attention and favour of his Excellency, and every other gentleman who knows him. On our arrival we propofed to take a room immediately, and open fchool, but found it very difficult to find one to anfwer the purpose of a dwelling houfe and fchool, being moftly too fmall; as in this warm climate the people muft have two or three times as much room as in England. At the fame time, Mr. Mooyoot generoufly urged us not to take a houfe too haftily, but remain with him till a fuitable one could be procured; but though we have been here a month we are not yet provided. At prefent we are ftudying the Tamul language, and hope to underftand a little of it in a few months—we have conliderable hopes of fuccefs in this part, and we long to addrefs the poor heathens in their native tongue: and could I ftand under a tree, at the corner of a ftreet, as I formerly did in Ireland, and preach Jefus to them, I would promife myfelf fuch happinefs as even there I did not enjoy. Since our arrival we have had divine fervice every Sunday in the church; the congregation is but fmall; and extempore preaching did not pleafe at firft, but the offence has now ceafed, and feveral people have expreffed a defire to have Sabbath evening and week evening meetings. This we rejoice to hear, and intend to comply with their defire, as foon as we can procure a place. We have no doubt that we fhall very foon form a clafs of ferious people.

Our Brother Ault, at Batticaloe, has a Sabbath morning congregation of about two hundred hearers; and he is alfo requefted to open evening meetings; he alfo hopes to form a clafs of ferious perfons; and as his Tutor in the Malabar, underftands Engliih and Portuguefe tolerably well, he intends to preach to the people through the medium of him as an interpreter.

Brother Clough, at Galle, is making confiderable improvement in the Cingaleſe language: he alſo preaches every Sunday to tolerable congregations. He is exceedingly encouraged, very happy in his ſoul, and appointment; and, at the earneſt requeſt of many people, he alſo is reſolved to open evening meetings.

Brother Erſkine has been at Matura for ſix weeks, and preaches every Sunday in the church. There are but few Europeans there; and I believe it is one of the moſt diſſolute places in Ceylon. The laſt account we had from him was very pleaſing: he enjoyed good health, was very happy in God, and pleaſed with his appointment: ſo that we have abundant cauſe to be thankful to God, and be encouraged. We have not the leaſt doubt that our labours, through the divine bleſſing, will be ſucceſsful, though for ſeveral years we may not ſee much fruit of them. I conſider it a ſingular providence, that we came to Ceylon, at the very time when an anxious deſire for the ſpread of the Goſpel pervaded the public mind; and that his Excellency, the preſent Governor, felt ſo warmly engaged in it. There is at preſent in Jaffna, a Mahommedan, who was publicly baptized in Columbo church, while we were there, and who came with us from Columbo to this place. He is the firſt Mahommedan that has been known in Ceylon to embrace Chriſtianity. He is a man of tolerable good ſenſe; and he has great hopes of ſeveral more embracing the religion of Jeſus, though at the riſk of their life: for every Moorman or Mahommedan, who becomes a Chriſtian, is in danger of being murdered by any Mahommedan he meets.

By the grace of God, we have, at laſt, in ſome degree, entered upon our work, and are ſenſible of the importance of it, and our reſponſibility, as Methodiſt Miſſionaries. We feel our dependence upon God, and full confidence in him. The public mind has already acknowledged, that our views, and plans, and preachings, are well calculated to chriſtianize the heathen: and a few Europeans, who are ſenſible of the diſſipation of their countrymen, are fully perſuaded, that if we continue to preach the Goſpel in the way we have begun, many of them will be brought to the knowledge of the truth, and render us eſſential aid in our future work.

We felt our diſtance from you, and our ſituation during the time of the Iriſh and Britiſh Conference, and believed that our fathers and brethren did not forget us. As to myſelf, I bleſs the Lord my God, for a continuance of his goodneſs and mercy towards me. My ſoul rejoices in him, and my health is good. Brother Squance, who is with me, is making rapid progreſs in the language he is learning. I believe he will be able to preach in it in leſs than a year.—His health is conſiderably better. I do moſt earneſtly requeſt, that we may hear from you every opportunity.

The terms of peace, which I hope are long ſince publiſhed in Europe, have not yet reached us: ſo that we are ſtill in ſuſpense whether this Iſland is to be given up to the Dutch. We ſincerely and thankfully adore that God who has ſo wonderfully delivered Europe; and we look for a glorious diſplay of the ſame power, to ſubdue the Nations to himſelf.

I have juſt received a letter from brother Harvard; they are very well; he holds meetings twice a week, and ſeveral who are ſeeking God, regret much that he has to leave them; being fully convinced that much good might be done, were he to continue with them.

I doubt not that before this time you have received our overland diſpatch; and that the account of our dear Father and friend's death, and the circumſtances thereof, have been ſeverely felt by all his and our friends. Surely God moves in a myſterious way; and in the midſt of all, how wonderfully has he pitied us, and raiſed up friends for us in every place. I believe the expenſive part of our miſſion is over, as our fifty dollars per month will go a good way in ſupporting us. Yet, conſidering how much waſhing is abſolutely neceſſary, and that every one, who keeps a houſe, muſt of neceſſity keep two or three ſervants, who are generally indolent and diſhoneſt, there will ſtill be conſiderable expenſe.

I remain, Fathers and Brethren,
With ſincere affection, your ſon and ſervant in the Goſpel,
J. LYNCH.

WEST INDIES.

Extract of a Letter from Mr. MORGAN to Mr. SLUGG.

MY VERY DEAR BROTHER, *St. John's, Antigua, Dec.* 21, 1814.

THE ſecond October Mail arrived here on the 9th inſtant, but it brought no letter from you. I therefore haſten to write an anſwer by this packet to yours of

June last. My dear wife and myself are well at present. Some months past, my wife had an attack of fever, but thank God it was only for a few days. Through mercy, my health has not been interrupted since my arrival, except for a few days at Nevis. This island is not considered the most healthful, especially the town of St. John's, on account of its low and damp situation. But I find there are many reports respecting the fatal influence of the Torrid Zone on Europeans, that have but little foundation in *fact*. The truth is, when *intemperance* and *indolence* get the mastery, fatal effects follow. Let temperance and activity hold the reins, and Europeans are as likely to live in this country as in their own. We are told the heat of the sun is very injurious, and, of course, that we must confine ourselves within doors. But the reverse is the truth. A sedentary life is very injurious in this climate, and perhaps many of our Missionaries have erred here. I often ride several hours in the heat of the day, and find no bad effects from it: on the contrary, the more I am employed in visiting and preaching on the plantations, the better I feel: and though the climate has reduced me in flesh, yet I am as strong this day as before I left England And I can say I have *laboured* as much since my arrival in this country, as I ever did before in the same length of time. My desire is to labour more abundantly. Bless the Lord, I am very happy in my situation, and prefer it to any other. Were our preachers in England to taste the sweets of a Missionary life, many would gladly leave their native land to instruct the poor negroes. If God spares me about two years longer, I intend to return to England, for a short time, and then embark for this, or some other foreign mission. I hope to die a Missionary amongst the heathen.

In regard to the work of God in this island, we have much cause for thankfulness. We have not added many, but the society in general is much quickened. Our congregations are large and attentive. We must use great plainness of speech, in order that the negroes may understand. Many of these poor outcasts prove the gospel to be the power of God to salvation, through believing, and rejoice in being made spiritually free. In St John's and English Harbour, we have many white people who regularly attend the chapel; and a few in the society. The coloured people in our society in the above places, are very intelligent, and many of them are deeply pious. Since our arrival, we have established a Sunday School in St. John's; many children attend, and I trust much good will be the result. They are catechised twicé a week, *i.e.* on Wednesday and Friday, after the morning service; and very often the children are at the chapel doors before break of day. We expound the Scriptures every morning, except on the Lord's-day. There are very flourishing Sunday Schools at English Harbour, Parham, and on two estates in the country. I trust the plan will be more generally adopted in the other islands. Our temporal department flourishes also: we more than support ourselves; and Antigua need never look to England for aid, if things are properly conducted. We greatly need a few of our tried preachers in this part of the Lord's vineyard. May the love of Christ and souls constrain them to come over and help us. My colleague, Mr. Coultas, is an excellent man, and a good, zealous preacher. We go on cheerfully; and if we remain together next year, I expect we shall see a glorious work in the country parts of this island. In regard to the state of my mind, I find that God is with me. He often cheers my soul with his presence, and gives me strong consolation, so that I can rejoice in him as my God and Saviour. The bent of my mind is towards him as much as ever. To his glory I aim at living, daily: and I am thankful that my dear wife is likeminded. We often speak of you and yours, and bear you on our hearts before the Lord, in prayer, and have no doubt that you continue to pray for us. May the Lord help us to be faithful to the end. I have received good accounts from several of the other islands lately. The brethren are well, and for two years past, death has not been suffered to diminish our number. "Praise the Lord."

I hope you had a blessed Conference at Bristol. No doubt, some of the friends mentioned my name to you. I feel a great regard for many in that highly-favoured city. I must now think of laying aside my pen. My dear wife joins me in love to sister S. and yourself; and we wish you every new covenant blessing. Let me hear from you soon, and believe me your's, in great affection,

THOMAS MORGAN.

Letter from Mr. DOWSON to Mr. BENSON.

REV. AND DEAR SIR, *Harbour Island, Bahamas, Dec.* 16, 1814.

WE have received the Stations of the Preachers for the present year, together

with your circular letter containing an account of the general prosperity of our Societies, and the rapid diffusion, and saving reception of the glorious Gospel of Christ on your side the Atlantic: this account affords us much real joy and consolation. We hope the present political calm you enjoy in Europe will have a a favourable influence upon the spread of true religion and evangelical holiness.

Our societies in these islands are knit together in divine love—abounding in the work of the Lord, and increasing in numbers. On Harbour Island, the Lord has manifested his power and grace in an extraordinary manner. About 100 members have been added to us since last April, the time when I took charge of this circuit; and our numbers upon this island, and the adjacent keys only, amount to nearly 300 souls.

I can add, without any exaggeration, that a general reformation of manners has taken place throughout the circuit among those who are not united to us in the same Christian fellowship. The members of society are generally alive to God; our meetings for prayer and spiritual conference prove very profitable; for they appear to be loved, and are diligently attended.

A few days since, one of the society gave me information, that she had sought the forgiveness of her sins through the merits of Jesus Christ, and had found it; that previous to her experiencing it, her soul had been so weighed down with a sense of her sin and vileness, together with the wrath of God, as to drive her to the verge of despair; but that in this awful crisis, her great deliverer came, and in a moment gave her a blessed assurance of his pardoning mercy; and that she has since been enabled to go on her way rejoicing. Many others are under conviction for sin, and striving to enter upon the high-way of holiness, by the strait gate of regeneration. Our public divine ordinances are well attended, and I have every reason to believe much good is done. All is of grace; and to God be all the glory.

We have enemies and hinderances, but they appear to have had little influence upon our success hitherto; for our prosperity has been but little interrupted. Our Emmanuel rides on prosperously in his chariot of a preached gospel. Nearly three years since, when I first landed on the island of New Providence, our number in society was a little above 500: it is now upwards of 1000 souls.

Mr. Ward will be received with joy. We long for his appearance in the Bahamas.

I am, Rev. and dear Sir,

Your's, affectionately,

WILLIAM DOWSON.

Extract of a Letter from Mr. ELLIS, to the Missionary Committee.

Adam's Cove, Newfoundland, Nov. 26, 1814.

REV. FATHERS AND BRETHREN,

THE population of Bonavista is upwards of 1700; perhaps, 1200 of these are Protestants, and the rest Roman Catholics. There is one Protestant Church, but no Romish Chapel. Some who had been profited by the ministry of Mr George Smith, put up the frame of a little chapel. On my arrival there, in the latter end of August, 1813, I found them in this state, without any public means of grace. At that time, I had not the most distant idea of remaining the winter with them; but I had not been long there, before the Lord began to work upon the minds of many, by the preaching of his word; and before the end of the year, we had a class, consisting of thirty members, most of whom knew in whom they had believed. And when I left them, in the month of April, there were sixty in Society. Such a work of God, all things considered, I never witnessed before. It was impossible to see the change which was wrought in many, and in so short a time, without being convinced that the work was of him, who saves in every place and nation all who come to him by Jesus Christ. With the exception of one man, conviction for sin was deep and rational; nothing wild or noisy appeared in the conduct of those who were subjects of it. They mourned for a sense of God's pardoning love, and stood at the utmost distance from sin; nor would they be comforted, till every doubt relative to their acceptance was removed.

Their love to the ordinances of God was remarkable: they were not deterred from attending them by any weather. I have seen men and women walk up to their knees in snow, on their way to class-meetings and prayer-meetings. Their love to me exceeded every thing of the kind I had ever seen: I can say of them, as St. Paul said of the Galatians, that, had it been possible, they would have plucked

out their eyes, and have given them to me. Most of the winter I was in a very poor state of health, but I believe that God, in answer to their fervent prayers, both in public and in private, continued me in the land of the living. It would have afforded you pleasure, to hear them blessing God for sending me to preach his Gospel among them; and to hear them, with streaming eyes, offering up thanks to the Lord for having disposed the Committee to send them his Holy Word; and at the same time breathing out their souls in fervent prayer for you, and then for all the good people in England, who had been so kind as to remember them in their low condition. Their love to each other was almost equal to that of the first Christians. A sight of each other was sufficient to kindle in their hearts the most holy affection. They truly loved as brethren, and walked in the Spirit of the Lord Jesus. If one member was happy, all rejoiced, and if one was sick or otherwise tried, all partook of his distress.

Their delight in prayer was remarkable. It was not strange to them to be five, six, seven, or even ten times on their knees, in the performance of that blessed duty, during the course of the day: indeed it may be said, they prayed with all prayer and supplication, and watched thereunto with all perseverance and thanksgiving. And I cannot help remarking, that their increase in knowledge often afforded me the most sincere pleasure. Mr. Saint is able to exhort, nay, and to preach a short sermon; and indeed his zeal is worthy of the good cause in which it is exerted. A young man who was walking in the ways of sin when I went there, is now unspeakably happy in God, and has got talents sufficient to meet a class, and give a word of exhortation; and it is my opinion, that if he continue faithful, God will call him to more extensive usefulness in his church.

While I remained in Bonavista the work prospered; and, thanks be to God, I believe it has not suffered during my absence, so as to divide the people, or to prevent them from attending the means of grace; though much has been done to pervert them, and shake their confidence in the Lord. Considering their number and circumstances, they have done wonders in getting their house finished. More than one or two of them (though by no means rich) have each given twenty, thirty, or forty pounds, to help forward this good work. Among the most forward, I have the pleasure to mention good old Mr. B., who is a living monument of the long-suffering goodness of God. I could name several others, to whose bounty and encouragement we are greatly indebted.

It is true, the house is still greatly in debt, nor do I see any way, at present, to get it paid; and therefore I take the liberty to inform you, that I shall be obliged, in the spring, to draw upon you for 50 or 60 pounds. It is of great importance to have an establishment at Bonavista Bay; because from thence the Word of God will have free access to many large and populous harbours in the same, and in other bays, where the inhabitants are perishing for the lack of knowledge. We are still in want of two preachers, one for Bonavista, and one for St. John's. I doubt not, if one could be got to make excursions to the north and west of this island, that many new places might be opened, and much good done. I hope we shall have a good winter in this place. At our meetings we are favoured with times of refreshing from the presence of the Lord. At present my health is but poorly; but thanks be to the Lord, my soul feeds upon living bread. I love the Lord, his cause, and souls; and I hope to spend my latest breath in crying, "Behold the Lamb!" May the blessing of Jehovah rest upon you all; so prays

Your's, &c. WILLIAM ELLIS.

Extract of a second Letter from Mr. ELLIS, to the Missionary Committee.

Adam's Cove, Dec. 20, 1814.

HONOURED FATHERS AND BRETHREN,

I HAVE great cause to be thankful to the Lord, not only for former, but for recent mercies which I have received from him. Twice, since the departure of my dear Brother M'Dowal from this island, have I been rescued from the jaws of a watery grave. The first time was in the month of September, while coming from Bonavista to this place in a large boat. We were overtaken by a violent gale in Trinity Bay, in the dead of night; all our sails were torn, and one poor man washed overboard, whom we saw no more. During the storm, I felt peace with God, and salvation from the fear of death; and thanks be to the Lord of wind and seas, when I besought him to rebuke the madness of the tempest, he almost instantly granted my petition. The last was on the 17th of last month. I was sent for from Carbonear, to go thither to preach the funeral sermon of a man who was to be interred the next day. At the place where we went into the boat there

was a considerable swell. Five men got in with safety; but just as I got into the boat, she struck upon a rock, by which she was upset, and all who were on board, were plunged into the deep. None of us, in all probability, would have been saved, had not a Mr. King left about twenty yards of a rope there, (he did not know why,) in the fall of the year; and that a man who was on the rock, from whence we went into the boat, jumped on the bottom of it, and threw the rope to us; and another man held the end of it in his hands, as he stood in the same place. But, alas! the poor man who thus ventured his life to save ours, was drowned himself, in spite of the efforts made to save him, as was another also; and the rest were saved almost by miracle. The man who lost his life, in endeavouring to save ours, had been a member of our society for four years. He has left a disconsolate wife and five children, to deplore his death. I preached his funeral sermon, last Lord's-day, to a deeply affected congregation. The other poor young man had been married but a short time, and has left a disconsolate wife, father, mother, and other relatives, to lament his death. I was in the water, as were four others, ten or twelve minutes, and we were all nearly dead, when taken out. I got my head much hurt by being beaten against the rocks by the sea, and my side badly hurt by the same means: but O what a mercy that I was not dashed into eternity in an instant!—I lost some money, which I was taking with me to pay for my board and other expenses; but my life was spared: may it be spent in the service of my preserver.—All the time I was in the water, I felt saved from the fear of death; and, thanks to my great deliverer, since my deliverance, my soul has felt the goodness of God daily.

A day or two ago, I had letters from St. John's: our friends there are getting on with their house with spirit; and I hope that in the spring, we shall have the frame ready to put up. At Port de Grove, (the place where Mr. Peckavant is stationed for the winter,) the prospect is good. At Carbonear, where Mr. Busby is for the winter, things have a pleasing appearance; and in this place the Lord is saving sinners. I opened our New Chapel last Sunday week. In Western Bay, two miles from this, the inhabitants have built a neat chapel, in which I preach every other Lord's-day: and in Island Cove, where Mr. Lewis is stationed for the winter, the inhabitants are erecting a new chapel for the worship of God. Upon the whole, things wear a pleasing aspect. But in consequence of the number of new places of worship which we are building, and from other considerations, we shall be obliged to draw upon the Committee for some money; but you may depend upon it, that nothing but stern necessity shall oblige us to do it.

I live in the house with an old disciple, who has known the Lord more than forty-five years, and who has been a widow about forty; with whom, and her godly son and daughter, I often talk of the love of God, and of his goodness to the sons of men. Our meetings for religious worship, are well attended, and we find them times of refreshing from the presence of the Lord.

Should you not send us a preacher this fall, have the goodness to send us two as early in the spring as possible; as one is wanted for St. John's, and one for Bonavista. As this Island has no connexion with British America, perhaps it would be best to form it into a seperate district: but I only suggest this, and hope it will give no offence, as it remains with yourselves, who are adequate to judge in this matter, to decide.

I am, dear Fathers and Brethren, your's, &c.

WILLIAM ELLIS.

POETRY.

HYMN on Eph. iii. 14, 15, 16.

BEHOLD the family of God,
Around his gracious throne!
A goodly company indeed;
O that I may be one!

There saints on earth of ev'ry tribe
Unite with those above;
Nor lands, nor seas, nor climes divide
His children from his love.

There all their wants, and griefs, and fears,
Meet a divine redress;
His ear is open to their prayers,
And plenteous is his grace.

As children share a father's love,
And on his grace depend;
So saints his loving kindness prove,
While in his courts they bend.

'Tis there they catch the sacred flame,
And rising, soar above;
In grateful songs of praise they sing
The wonders of his love.

My soul would bear her humble part
In this seraphic song;
Jehovah's love shall fill my heart,
His praise employ my tongue.

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Sketch
of the
ISLAND OF CEYLON
Shewing the Stations of the
Methodist Missionaries
as appointed in
JULY 1814.
Point Pedro
Jaffnapatam
Delft
Two Brothers
Ramisseram
Ramnad
Adams Bridge
Pearl Banks
Manaar
Arippo
Condatchy
Marichchy
Mandaly
Pomparippo
Caridon
Calpentyn Point
Peninsula of
Calpentyn
Putlam
Chilaw
Madampe
Negombo
Columbo
Galle
Pantura
Caltura
Barbareen
Villiture
Ambalamandi
Point de Galle
Dondra Head
CANDIAN
TERRITORIES
CANDY
Trincomalee
Batticaloa
Matura
Point de Galle
MAHAGANGA
Stations of the
Missionaries
1. Jaffnapatam
2. Batticaloa
3. Matura
4. Point de Galle
Scale of Miles
N
W
E
S

Neele fe. 35

THE

METHODIST MAGAZINE,

FOR MAY, 1815.

BIOGRAPHY.

A BRIEF ACCOUNT OF WILLIAM GLADDERS,

Late of Parton, Cumberland.

BY HIS SON, HENRY GLADDERS.

WILLIAM GLADDERS was born in the year 1745, at a place called Gelsfieldhold, near Wickham, and a few miles distance from Newcastle-upon-Tyne. He was the eldest son of Stephen Gladders, a person of considerable piety, who was brought to a knowledge of the truth by the instrumentality of some of the Methodist Preachers, when they and Mr. Wesley first visited Newcastle and its environs. His father continued an upright member of the Methodist society, during his life; and, by a pious deportment, set an example before his family which was attended with beneficial effects; as all his children (five sons in number) espoused the cause of their father, by joining the society of which he was a member, and walking circumspectly while life was prolonged. Four of them, as I am credibly informed, ended their days in peace. Henry, the youngest, and his two sons, meet in class; and as they are still living, it can only be observed, that they are no discredit to their christian brethren, with whom they unite.

The subject of this memoir was favoured with serious impressions when he was about nine or ten years of age; and even at that early period, he was constrained to seek a private retreat, to weep for his sins. But by associating once more with his former companions, his seriousness vanished, and he was again led into sinful habits.

From this period till manhood, religion engrossed little of his juvenile mind; being naturally of a jocose disposition, merry and wanton company seemed mostly his delight.

At the age of about seventeen or eighteen, he left his father's house, in company with his friend and companion, the late Mr. John Leybourn, of Moorehouse, near Whitehaven. And after residing a few years in Cumberland, he married at Workington, in the year 1766; but soon after removed to Little Clifton, a small village, nine miles east of Whitehaven. For some time after his removal to this village, he persisted in an irregular and sinful course of life; but seemed always secretly to entertain a veneration for those who were piously disposed; and would not, in his most jocular moments, fix any stigma on the servants of the Most High.

To have pious parents is surely one of the greatest blessings with which children can be favoured: a blessing which is seldom fully appreciated. And although the thoughtless conduct of individuals in religious families, may indicate that little advantage has been derived from a pious example, attended with repeated admonitions, and supported by prayer; yet, frequently, at a remote period, the effects appear conspicuous, when other attempts at reform have proved ineffectual. This, in some degree, was exemplified in the singular conversion of the subject of this account. About the year 1769, he requested those inhabitants of Little Clifton who should refrain from going to an approaching annual fair, at Cockermouth, to meet him at a certain public-house in the village, that the evening might be spent in mirth and drinking at home, while their neighbours partook of similar jollity at the fair. Many attended at the appointed hour, and after much revelry of no importance, a person present took the liberty of censuring the doctrines of the Methodist Preacher, Mr. Joseph Garnet, who, a few days previously, had preached in their village. This calumny was more than the feelings of the subject of this account could endure. He could partake of mirth and wantonness to their greatest extent; but when the string was touched, on which his best feelings vibrated, he could no longer enjoy their company. Tears gushed from his eyes, and anguish took possession of his heart. But in order to repress these emotions, and prevent them from being discovered by his associates, he had private recourse to the bar, and took an extra glass; but this, instead of quenching his anguish, only kindled it to a flame: and finding he could no longer conceal his sorrow, he was compelled to withdraw, and weep bitterly.

From that moment he clearly saw his sinful state, and dreaded the consequences. Refraining from all company, he sought the most private retreat, to bemoan his wretched condition. He continued in this sorrowful plight for a considerable time, thinking his sins were of two direful cast for him to expect mercy. However, he never rested till he knew in whom he had believed;

and could rejoice in a pardoning Saviour. Then he could fully adopt the words of the poet,

"My God is reconcil'd,
His pard'ning voice I hear;
He owns me for his child,
I can no longer fear."

Immediately after his conversion, he began to meet in a class, which was conducted by Bernard Brough, whom his father had often previously requested to superintend the morals of his son. Nothing could be more gratifying to the old man, than to hear from this faithful leader, that his son was under his care; and that his face was Zion-ward. Perhaps, no one can fully conceive the pleasure derived from such an occurrence, but a *religious parent*, who is always anxious for the conversion of a child.

He did not continue long a member, till he was appointed a leader, which situation, through timidity, he held with much reluctance; however, he retained the office two or three years, at Clifton, till circumstances (about the year 1782) caused his removal to Maryport. As there were no Methodists in this town, at that period, he was glad so favourable an opportunity offered of his being freed from associating in that department of his Master's work which he had held with so much diffidence. Accordingly he remained unemployed in his public religious duties, for a few months, till his eldest daughter, Sarah, who was then about sixteen, caught an affliction, which, he was soon convinced, would terminate in her death. This afflicting circumstance involved him in great distress, not only on account of the prospect of his being deprived of a loving daughter, upon whom his affections were placed, but lest she was not fully prepared to die. During this season of grief, he earnestly entreated the Lord on her behalf; and in the midst of his fervent solicitations, vowed, if God should give him a clear evidence of her dying happy, he would again resume and fulfil, with greater energy than ever, that office in the church of Christ, the discontinuance of which, he believed, was the cause of all his present afflictions. Before her decease, he had the consolation of seeing her brought into that state in which death had lost his terrors; so that the time of her affliction was rendered the most happy period of her life. She repeatedly expressed a degree of thankfulness, that she had a parent who feared the Lord, and who had restrained her from assembling with those companions whose example would, if followed, have caused a sting, at the close of life. And as the happy pilgrim on the verge of the grave, is often solicitous for his passport, so she earnestly wished to die, and be with Christ, which, to one in the faith, is far better. Her father, anxious to know if she retained her confidence to the last, requested she would signify her happy

frame of mind, by lifting up her hand, when she was unable to speak. This she continued repeatedly to do, when she was incapable of articulating a word, till just before she died, when, lifting up both her hands, in a state of extacy, she expired without a groan! Thus, he believed, he was deprived of one of the best of children, for his disobedience to the heavenly call: but what most soothed his solitary moments was, her ending her days in peace: not the least doubt ever pervaded his mind respecting her happy exit.

He now was determined, with the aid of the Lord, to exert his abilities, and employ his talents, as far as possible, to religious purposes. He endeavoured to shake off that diffidence, and subdue that timidity, which had been the cause of his discontinuing, and not resuming that situation amongst his christian brethren, to which, he believed, his Lord and Master had called him.

He had not a large acquaintance, at Maryport, at this time, and he found none disposed to second his pious endeavours. However, he soon collected a small congregation, and after a few exhortations, many, through curiosity, attended; till the dwelling apartment in which they assembled becoming too small, he rented a school-room for their accommodation. After getting from eight to a dozen of the most serious of them, to meet with him in class, he wrote to Whitehaven, for the itinerant preachers to come over to his assistance. Mr. Boothby, who was in the circuit at that time, cheerfully complied with his request: and the preachers have regularly attended Maryport ever since. They have now a decent chapel, and a good congregation.

His labours at this period, were not confined to Maryport; its surrounding villages also partook of his services; and although some opposition and persecution attended his benevolent attempts to benefit his fellow-creatures where Methodism was scarcely known, yet considerable good was effected, as many were reclaimed from the error of their ways, and became pillars in the church of Christ, who are standing to this day.

How long after his conversion it was before he commenced preaching, is not exactly ascertained. It is certain, however, that he had, for two or three years, been in the habit of giving exhortations, before he yielded to repeated importunities to officiate in this capacity; and when he was prevailed upon, he stept forward with a serious awe, and seldom expounded the Scriptures without being much affected with his subject. He generally wept during the greater part of his discourses, which so affected his audience, that they seldom parted without being refreshed by his ministry.

He removed to Parton, a village about a mile and a half from Whitehaven, in the year 1789. During his residence at this place, he had not that bodily health which he formerly possessed,

being much distressed with an asthmatic complaint, which a severe affliction had previously left. Notwithstanding this indisposition, he did not relax in his religious pursuits, even when his indifferent state of health might perhaps have claimed a little indulgence. On the contrary, for the space of between twenty and thirty years of the latter part of his life, he regularly held meetings for religious worship, six or seven times a week, in this village. The time was mostly occupied with singing and praying; and although the hour of attendance, on these edifying occasions, is generally after the labours of the day are concluded, yet sometimes, even professors are remiss in their attendance, and he had therefore at times, few to second his laudable designs. Notwithstanding, his punctuality in this sphere of duty, claims attention. He let no slight sickness, nor trifling avocation of life, hinder his attendance at the house of prayer. It was his constant custom to watch the appointed time; and at the precise minute, whatever company engrossed the attention of the house, he would generally remind each of his duty, at the place of worship. He often repeated,

"The Saviour meets his flock to-day,
Shall I in sloth abide at home;
Shall I behind the people stay?
While Jesus calls, there yet is room:
I'll go, it is a house of prayer,
Who knows but God may meet me there?"

He filled the office of class-leader for about forty years, with success; and from various providential occurrences, was convinced that he was divinely called to labour in this department in Christ's Church. This he repeatedly remarked, on various occasions.—And as the Lord never calls his servants to any employment in his church, without supplying them with gifts for the undertaking; so it appeared that he was admirably furnished with talents for this situation. He was not a person who had trod in the delightful paths of literature, yet he had acquired a considerable knowledge of divinity, from reading many of the best authors on that divine science. Most of the works of the Methodists were familiar to him, and with their doctrines and discipline he was well acquainted: and he was always a warm advocate for them. When satan at any time, entered the church, and caused a schism among the brethren, he steadfastly supported what he called, "the good old cause." Experience had taught him, that those who were anxious to find out a better path, were too often weary of their Christian journey; for when love grows cold, errors are frequently discovered, which are imperceptible to those whose hearts are invigorated with charity.

How gratifying is it to a benevolent mind, to see a person who had embraced Christianity in youth, walking circumspectly during a long life? He is a great ornament of religion. His pious conduct is calculated to induce many to follow his example: and the benefit resulting from such a deportment, surpasses conjecture. This, in some degree, was exemplified in him whose character is here so briefly delineated. His christian demeanour could not, in any degree, be termed shining; yet, in almost every respect, it was useful. From his first commencing a member of that society, with which he was providentially united, till his death, I do not know that he was guilty of any improprieties, which did, in the smallest instance, cast a reproach upon his christian brethren.

For nearly the two last years of his life, he was mostly confined to his chair; not only in the day, but through the silent hours of the night, he was obliged to remain in the same situation. And when he could obtain a little rest, in this state, he was cheerful and happy, and would recite the words;

> "Good when he gives, supremely good,
> Nor less when he denies;
> E'en crosses from his sovereign hand,
> Are blessings in disguise."

Six or seven weeks before his death, he ventured to the door, and from the night air caught a severe cold, which was the cause of hastening him to the grave. The ill effects of this inconsiderate venture, were apparent from his legs and thighs swelling to an alarming size, accompanied by a continual stupor, which ever after attended him. He was now apprehensive that death was near, and accordingly sent for all his family, as he had done on too former occasions; hoping that his dying testimony might be attended with some degree of lasting benefit. However, death was not so immediately near, as all were led to suspect, for he continued a few weeks without any visible alteration. I called to see him, the evening before he died, but did not perceive that he was any worse, or that his strength had much decreased for a few of the last weeks. After rousing from a stupor which had beset him, he conversed affectionately on religious subjects. Among other things, he observed that he had five children in heaven, (four of whom died in their infancy,) and three brothers, who he was convinced, had ended their days in peace. Being on the verge of changing the mortal for the immortal state, he saw the vanity of sublunary objects, and ardently exclaimed, "Oh! Henry, fear the Lord! Let us strive to meet in heaven."

No visible alteration was observable in him during the last night, excepting, that he slept much, and was, at intervals, ob-

served to vary. He was frequently heard to say, "I'll away—I'm going." And in the morning, about nine o'clock, his intimations were realized; whilst sitting in his chair, and his friends urging him to take a little refreshment, "the weary wheels of life stood still." He died without a groan, on March 7th, 1813, aged 67 years and 9 months.

Mr. George Thompson, Superintendant of the Whitehaven circuit, had been in the habit of visiting him a few of the last months of his life; and as he had conversed familiarly with him on religious subjects, his Christian experience will be best exhibited in the following account, which Mr. Thompson has had the goodness to transmit to me.

"My dear Sir,

"It is with pleasure I remember your good old father, in his last sufferings. While I enjoyed the benefit of his company, a few times, I learned lessons which, I trust, by me will be remembered with gratitude to the "Giver of every good and perfect gift." For my part, I can say, "the memory of the just is blessed." With respect to his christian experience, I found him well read in the knowledge of the human heart, and fully acquainted with Jesus Christ, as his Prophet, Priest, and King; whilst he enjoyed a large share of those blessings purchased by Christ's blood, and applied by the Spirit of God to his soul.

"Altho' his sufferings were great, yet I ever found him cheerfully resigned to the will of God. He evidently suffered as a christian, trusting in his Redeemer. Nor did I ever see in him the least signs of a murmuring spirit, or the shadow of discontent. In him, Patience seemed to have had its perfect work. He was indeed "patient in tribulation," so as to rejoice in suffering; knowing that "tribulation worketh patience, patience experience, and experience hope," &c.

"During his affliction, he was much tempted by satan; but as he had put on the whole armour of God, he was well able to repel the fiery darts of that subtle enemy, with whose devices I never knew any more fully acquainted. Indeed he seemed to have acquired the art of enduring temptation, consequently he felt its blessedness, fully relying upon the promises.

"He was well acquainted with many of our old Methodist preachers, of whom he spoke with the greatest respect, and strongest affection; and he frequently related many interesting circumstances respecting their labours; and also those of his own in the most early days of Methodism, in the Whitehaven circuit. I wish that I had noted down many interesting particulars which fell from his lips, on those occasions.

"The last time I saw him, as soon as I entered the room, he expressed great joy and gladness, saying, 'I never expected seeing you again.'

"He said he had a most blessed manifestation of the Divine Presence, and longed to be with his dear Lord. Indeed he spoke like a man who had seen great things; the New Jerusalem, the city of the living God, the spirits of the just made perfect.

"GEORGE THOMPSON."

"Let me die the death of the righteous, and let my latter end be like his."

Workington, Nov. 6, 1813. HENRY GLADDERS.

DIVINITY.

To the Editor of the Methodist Magazine.

DEAR SIR,

HAVING read the following discourse of Chrysostom's, both with pleasure and profit, I thought it might not be amiss to translate it for your useful Magazine, as it would give some degree of variety to the sermonic department of it, and, at the same time, let those of your readers who may not be able to consult their writings, see in what manner the Fathers instructed their congregations.

As I did not think it necessary to give a very close translation, I have endeavoured, not only to put the author into a dress of English texture, but one cut, as far as might be without misrepresenting his sentiments, in the English mode. *Nec verbum verbo curabis reddere fidus Interpres*, you know is the remark of Horace: and if that were allowable in translating Greek into Latin, two languages so near a kin, it ought to be much more so in translating Greek into English, the idioms of which are so very different.

If you choose to give the following discourse a place in the Magazine, it is at your service; if not, I assure you, you will not in the least displease your affectionate brother,

Salop, Feb. 10, 1812. WILLIAM FRANCE.

A SERMON OF ST. JOHN CHRYSOSTOM.

TRANSLATED FROM THE GREEK.

When I addressed you not long since, on the subject of Melchizedek, you wondered at the length of my sermon; and, on the other hand, I admired your attention and good sense. For though that discourse was not only unusually long, but the subject attended with considerable difficulty; yet neither the length of the discourse, nor the difficulty of the subject, could in the least, abate the eager and fixed attention you paid to every part of it, till it was concluded.

I intend to-day, if I can, to reward your labour on that occasion, by calling your attention to a more easy and agreeable

subject. For it is not well always to keep your minds upon the stretch, lest we should over-strain them; nor will it do to relax them too long, for in that case, it is to be feared, you would grow indolent. On that account we are accustomed to vary our subjects and mode of address to you: sometimes calling upon you to consider such as are easy and pleasant, and, at other times, those of more difficulty, and that demand greater attention.

As I said, when speaking to you of Melchisedek, if we see wolves climbing into the fold, it then becomes our duty to lay aside the pipe, and to take up the sling: but as the danger you were exposed to from the Jewish feasts, (which are worse than any wolves,) is now over, we may with safety lay down the sling, and resume the pipe. I mean, we may set aside controversy for a season, and dwell upon some more pleasing theme. Suppose we take up the lyre of David, and try what harmony may be drawn from it. We have just been singing from the 42d Psalm, 1st and 2d verses.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

In the first place, it will be of use to inquire, why singing has been so generally introduced into human life? And why the greater part of the prophecies have been delivered in verse? To which we may reply:

As the Divine Being knows the indolence of the human mind, and its natural distaste for divine things; and that men in general are averse to the labour that is necessary in the investigation of such subjects as the prophets have treated of; in order to allure them by what is pleasing, he has wisely mingled the agreeable with the difficult, and rendered pleasing the road to divine knowledge, by all the soothing and enchanting powers of song. For nothing can so rouse and fire the soul, loose her from the chains of the body, raise her above the world, fill her with divine philosophy, and teach her to treat with contempt all worldly grandeur—as the harmony of a divine ode.

To be pleased and soothed with harmony, is natural to the soul of man. How often have we seen the sorrowful little infant instantly seized by its power, and hushed into a pleasing slumber! The tender mother, when nothing else will please, lays him on her bosom; walks about the house; and chanting some little childish song, soon sooths him to rest by its melody.

As mankind, therefore, are so fond of music, lest the devil, by the introduction of lacivious songs, should destroy every virtuous sentiment in their hearts, God has set divine hymns in opposition to them, in order that what is so apt to give them pleasure, may, at the same time, be the means of doing them good.

The evils and mischiefs that are done to the human soul by profane songs, are incalculable. The loose and impure sentiments contained in them, especially when accompanied by all the charms of numbers and harmony, too easily gain admission into the unsuspecting mind; render it soft and effeminate; and quite unfit it, afterwards, for any thing that is manly and generous. On the other hand, these divine odes benefit, while they please us. They purify the soul, adorn her with noble sentiments, and make her the residence of the Holy Spirit of God. All which St. Paul intimates to us, when he says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your hearts to the Lord." Eph. v. 18, 19.

Swine will be sure to run where there is mire: and bees will dwell where there are plenty of odoriferous plants and flowers. So we may assure ourselves, that profane and lewd songs will attract evil spirits, while the Holy Ghost will fix his residence in such hearts, as are only pleased with sacred melody.

In making these remarks, I not only wish to persuade you to sing the praises of God yourselves, but to teach your wives and children to join with you in so divine and blessed a work. And I would have you not only to do so, when at your ordinary labours, but more especially at your tables. For it too frequently happens, that at such times in particular, the devil gets an advantage over us, as he has many things then, to aid him in working our destruction: such as excess in eating and drinking; immoderate mirth and laughter; and a mind too much relaxed and off its guard. It becomes, therefore, more imperiously our duty, at such times, to watch against his assaults. Nor can we do that more effectually than by joining with our families, both before and after our repasts, in singing some sacred hymn to God.

If St. Paul and Silas, after being cruelly scourged and put in prison, and their feet made fast in the stocks, and at midnight, when sweet sleep generally closes the eyes of weary mortals, joined in singing praises;—if neither the place where they were confined, nor the unseasonable hour of the night, nor sleep, nor care, nor pain, nor grief, nor any thing else of that nature, could prevent them from joining in that divine work, how much more does it become us, in the midst of prosperity, and loaded with a profusion of divine favours, to express our gratitude in songs of praise to God! Let us, therefore, at such times, unite to sing, "Thou, O Lord, hast made us glad through thy works: we will triumph in the works of thy hands." And let us add prayer to our hymns, that if our souls have contracted any impurity, it may be purged away. Thus, let all we do be sanctified.

Such persons as introduce buffoons, and dancers, and immodest women to their tables, may be considered as thereby inviting the

devil and his angels; for they are sure to be where such persons are. And it is no wonder that where such impure guests are admitted, there should be jealousies, adulteries, whoredoms, and a thousand other evils. On the other hand; such as call to their feasts, if I may so express myself, David and his harp, bring with them the Lord Jesus Christ himself; and where he is, no devil, if he approach, will succeed in his attempts: but peace, and love, and every thing else that is desirable, will abound. As the former turn their houses into so many theatres, do you convert yours into so many churches. For we shall by no means do wrong in calling that place a church, where there are psalms and prayers, and so many other divine exercises performed.

If you feel the force of the words you utter, they will sanctify your hearts. And if you habituate yourselves to this divine exercise at home, you will come with pleasure to join in the public service of the church; and your life will thereby become an uninterrupted course of devotion and virtue.

Whatever be a man's age, or however he may be destitute of musical talents, he may join in this sacred harmony. Here a good voice and a knowledge of music, are by no means so necessary as a soul awake to divine things; a mind raised above the world; a heart touched with sacred sorrow; a sound judgment, and a pure conscience. With these qualifications only, you may join with saints and prophets in singing the praises of God.

Here you have no need of the harp, or the pipe, or any other instrument of music: but you may, if you please, make yourselves your harp, or an instrument more musical in the ears of God, than any other can possibly be, by destroying every thing that is corrupt in your nature, and bringing all your powers of body and mind into a state of the most perfect harmony; so that the flesh no longer lusts against the spirit; but obeying all its commands, suffers itself to be governed by the Spirit of God.

We need not be long time in acquiring the art that is necessary to fit us for this divine work. If we have but a steady purpose to what is good, every requisite qualification will soon be obtained.

This holy harmony need not be confined to any particular place or time; but in every place, and at all times, you may make melody in your hearts to the Lord. In the market-place, on the road, or amongst your friends, you may raise your souls to heaven: and when silent to them, you may cry aloud to God. So Moses cried, and God heard him. If you are a mechanic, you may do so at your work. If you are a soldier, you may do the same on duty; you may sing without a voice, your mind ascending up to God in holy ejaculations and grateful sentiments: for you do not address yourselves to men, but to that Being who searches the heart, and who understands the silent language of

the soul. "The Spirit itself, (as St. Paul says,) maketh intercession for us, with groanings that cannot be uttered: and he that searcheth the hearts, knoweth the mind of the Spirit; because he maketh intercession for the saints according to the will of God." Rom. viii. 26, 27. Not that the Spirit of God itself groans, but holy men, who are possessed of his gifts and influences, intercede for others with sorrows and unutterable groans. So let us endeavour to intercede with God every day, in psalms and prayers: and let us remember that if we cannot utter them aloud, God reads the heart, and knows our inmost thoughts.

And let us always endeavour to enter into the spirit of the words we make use of, and to feel their force. When we sing, "As the hart panteth for the water brooks, so panteth my soul after thee, O God," we may see the nature of love to God.

Such is the manner of all who love—They cannot be silent upon the subject, but must tell others of what they feel. True love is naturally ardent, and cannot endure concealment. Hence, St. Paul, who had the tenderest affection for the Corinthians, exclaims, "O ye Corinthians, our mouth is open towards you, our heart is enlarged!" 2 Cor. vi. 11. As though he had said, I cannot conceal my affection for you. I cannot be silent upon the subject. I always carry you upon my heart, and upon my tongue. In like manner, this blessed lover of God, cannot hide his affection, but cries out, "As the hart panteth for the water brooks, so panteth my soul after thee, O God!" And in another place, "O God, my God, early will I seek thee! My soul thirsteth for thee as a dry and barren land, wherein is no water!" Psa. lxiii. 1. As he cannot find proper words strong enough to express the ardour of his soul, he goes in pursuit of figures, at once to give us a just idea of his affection, and to make us partakers of it. Let us, therefore, enter into his design, with all our hearts, and learn to love our God like him. Let no one say, How can I love a Being who is invisible? Do we not love many persons whom we do not see! Do we not love our friends, our children, our fathers, our relations, and even such as have only been our domestics, when they are at the greatest distance from us? Our not seeing them is so far from destroying our affection, that it only serves to increase it. And St. Paul tells us, that Moses forsook all the wealth and splendour of royalty that he might have enjoyed in Egypt, and preferred suffering affliction with the people of Israel, in consequence of his love to God, whom he had neither seen nor could see. "He endured (says the Apostle) as seeing him that is invisible." Heb. xi. 27.

You do not see God, it is true; but you see his workmanship: you see his mighty acts—the heavens, the earth, the sea. He who has a strong affection for any person, if he do but see his work, his garments, or any thing else that belongs to him, how

is his affection stirred up within his breast! How does it recal to his mind the loved idea of his friend, and fill him with a thousand pleasing sensations!

You do not see God; but you see his servants: you see his friends.—I mean those holy men who live in the constant habits of devotion, and enjoy the most intimate communion with him. Honour them for his sake, and your affection to him will thereby be cherished and increased. You know we are not only in the habit of loving our friends, but we also feel a strong affection to such as they are attached to, for their sake. And if a dear friend should say to us, I have a very great regard for such a one, and I should esteem every act of kindness shewn to him, as done to myself: as a proof of our affection to our friend, would we not do every thing to serve that person? Certainly, you say. Our Heavenly Friend, then, has told us, that he loves the poor, and that he considers every kindness we shew to them, as shewn to himself, and that he will reward it accordingly. Let us therefore do every thing we can to make them happy: or rather, let us, through them, express our love to God, doing every thing we do to them, for his sake.

To be fully satisfied that this may be the case, hear what Christ says, "Ye saw me hungry and fed me: thirsty, and gave me drink: naked, and clothed me: sick, and in prison, and visited me." Matt. xxv. 35, 36. Thus, you see, he has afforded us a great variety of opportunities of expressing our love to him: and if we do love him in reality, we shall find an indiscribable pleasure in doing so.

(To be concluded in our next.)

THE TRUTH OF GOD DEFENDED.

REVIEW OF

"*Discourses on the Socinian Controversy, by* RALPH WARDLAW."

(Continued from page 262.)

THE objection to the doctrine of the Trinity, on the ground of its implying a mystery, though often completely answered, continues to be urged with as much confidence as ever, by those who absurdly maintain, that they are bound, by the laws of their rational nature, to reject, as incredible, whatever they cannot comprehend. Were that objection valid, men, in order to manifest their rationality, would be obliged to disbelieve many things, the truth of which the most sceptical among mankind have never called in question.

"I freely and explicitly admit (says Mr. W.) that the doctrine in question *is* a mystery,—a mystery in the strongest sense of the

word. But while I admit, without hesitation, the truth of the proposition expressed in the objection, I as distinctly deny the validity of the objection itself.—If the mysterious and incomprehensible nature of the doctrine in question, be a sufficient reason for its rejection, then may this reason be, with safety, generalized, and reduced to a principle of universal application. The principle will be: *Every thing that is mysterious and incomprehensible, ought to be disbelieved.*—Supposing, then, for a moment, the correctness of this principle, let us see what will become of some of the fundamental truths even of Natural Religion.—Take, for an example, the *omnipresence* of Deity. We believe this to be one of his essential attributes. We are accustomed to say, without any feeling of hesitation, that *God is here.* And yet we believe and affirm, with quite as little hesitation, that he is, at the same moment, equally present in the remotest part of the universe, at the distance of millions of millions of miles:—that he is present here, and present there, in the possession and exercise of his infinite perfections. But while certain modes of expression are, on this subject, familiar to our minds, have we ever endeavoured to analyse the conceptions which these modes of expression appear to convey? Have we ever tried to answer to ourselves this question: *How is it* that he exercises, at the same instant, in every point of space to which his presence extends, all the infinite perfections of his nature? Is he a *spiritual substance*, infinitely extended? Against this notion of *infinite extension*, there have been advanced powerful, perhaps, insurmountable objections: and the truth is, that if we imagine we possess any conception at all of the *mode* of the Divine omnipresence and omniscience, we greatly deceive ourselves. That the Supreme God is so present with every creature, as to have a perfect knowledge of that creature, and an absolute power over it, is a truth susceptible of the strictest demonstration. But as to the *manner* in which the Infinite Spirit is thus every where present, as to the manner in which he possesses this knowledge, and exerts this power, we are safest when we say, *we cannot tell.*

"But why illustrate the falsehood of the principle I am now considering, from what regards the essence and perfections of Deity? Is there no mystery in any thing beneath his infinite nature? Is not the observation as true as it is trite and common, that every thing around us is full of mystery?—We are a mystery to ourselves. We have no sort of accurate conception of the nature of that union which subsists in our persons, between the body and the soul; between gross corporeal substance; and invisible, immaterial spirit. This union, with all its singular phœnomena, has been, still is, and I believe we may with safety say, ever will be, an inscrutable mystery. Philosophical men have marked, with increasing attention and accuracy, the various and

complicated results of this union; and they have often fondly deceived themselves, by imagining they have discovered a cause, when, after all, they have only been applying the terms expressive of causation, to some effect less obvious to ordinary discernment, than the one for which they were endeavouring to account. The various theories of nervous influence, with their different degrees of ingenuity and plausibility, are no more than physiological guesses at a particular fact. Of the manner in which mind is united to matter;—of the way in which the one operates upon the other:—of the question *how* nerves convey volitions and transmit intelligence; they leave us in as profound ignorance as ever.—What, then, shall we say? Is it reasonable, that a creature who cannot voluntarily shut his eyes, or open his mouth, or lift his finger, without an incomprehensible mystery, should be startled and offended, because in what God reveals concerning his own infinite nature, he finds something which he cannot understand?—that a creature who feels himself baffled in his greatest efforts of intellect, by the vegetation of a blade of grass, or the nature of the vital principle which moves the wing of the smallest insect that glitters in the sun-beam, should be startled and offended, because he cannot comprehend the essence, and the mode of existence, of the infinite God?" (page 19—22.)

Things *above* our reason, and things *contrary* to it, though evidently distinct, are often confounded by the enemies of scriptural orthodoxy. The intelligent reader will be highly gratified by a perusal of Mr. Wardlaw's observations upon this subject. "The doctrine of which I now speak, (that of the Trinity,) is freely admitted to be *above reason.* But it is of consequence to observe, that, on this very account, it seems impossible to prove it *contrary to reason.*"—"I question if any thing that is above reason, can ever be shewn to be contrary to it. For unless we have some notion of the thing itself, on what principle can we possibly make out the contrariety. Were we to say that the persons of the Godhead are one and three *in the same sense,* we should evidently affirm what is *contrary* to reason: because such a proposition would involve, in the very term of it, an irreconcilable contradiction; but so long as we do not pretend to know, or to say, *how* they are one, and *how* they are three; to prove that we assert what is contrary to reason, when we affirm they are both, is, from the very nature of the thing, impossible. For what is it which is to be proved contrary to reason? Upon the supposition made, *we cannot tell;* it is something which we do not know; of the nature and circumstances of which we are left in total ignorance.—The truth is, we are lost, completely lost, whenever we begin, in any view of it whatever, to think about the Divine essence. We can form no more distinct conception of a Being that never began to exist, or of a Being that is every where

present, and yet he is wholly now here, than we can of one essence in which there are, and have been from eternity, three distinct subsistences.

"A subject such as this, is far from being without use. It is eminently fitted to humble the pride of human intellect, and to make us remember and feel, that we are creatures: a truth, it may be thought, sufficiently obvious; but one which we are in no small danger, on such subjects, of at least practically forgetting. Incalculable mischief has arisen from men's aspiring at knowledge beyond the reach of their own, or of any finite powers, and beyond the limits of the divine declarations. Yet the attempt to comprehend the mode in which the Divine Unity subsists in three persons, is certainly not more foolish, than it is to refuse credence to a fact because it exceeds our comprehension. He who does so, on such a subject as this, must either, as we have seen, be guilty of the most palpable and glaring inconsistences, or else the limits of his belief must be narrow indeed. There is hardly a point, in fact, at which a man of this description can consistently stop, short of universal scepticism. O the presumptuous arrogance of the human mind, that will not be satisfied, unless the nature of the infinite God is brought down to the comprehension of a creature, whose faculties are so limited, that he is puzzled, confounded, and lost, in the consideration of *himself!* and to whom there is not a single object in existence, which does not present mysteries, that mock all his efforts at explanation!" (p. 22—24.)

After shewing, in general terms, that it is the province of reason to determine the question, whether the Scriptures contain a revelation from God; and that this being admitted, it is absurd to erect our reason into a standard of the truth or falsehood of what they contain, the author makes the following judicious observations.—

"For my part, so far from being staggered by finding mysteries in revelation, I am satisfied that the entire absence of them would have formed a much stronger ground of suspicion. All analogy excites and justifies the expectation of them—*Nature*, in in its various departments, is full of them: and shall we then account it strange, that there should be any in the department of *grace?* They abound in the *works* of God: why, then, should we not look for them in his *word?* They present themselves in the nature and constitution of every one of *his creatures:* and is it to be conceived, that in *his own* nature and essence, nothing of the kind should be found? Is it reasonable to think, that all should be plain and easily comprehensible, which relates to God himself, and that inexplicable difficulties should embarrass and stop our researches, only in what regards his creatures? Ought we not rather, on such a subject, to anticipate difficulties?—to

expect to feel the inadequacy and failure of our faculties?—and to expect this, with a certainty proportioned to the superior magnitude of the subject above all others that can engage our attention, and its complete and absolute remoteness from the sphere of all our senses, and of all our experience? If finite things every moment confound us, ought we to be surprized at finding that we cannot comprehend what is infinite?" (p. 25, 26.)

The first discourse, from which we have quoted so largely, is followed by four discourses on the Supreme Divinity of Jesus Christ. In these, the author meets, and fairly confutes, the principal arguments which have been brought against that fundamental article of the Christian faith. That the doctrine of Christ's proper Godhead is not to be ranked among *opinions*, on which men may *safely* differ, will appear from the following extract.

"Contemplate this subject, *in the first place*, in *its own nature*. There are some doctrines which we at once perceive, as soon as they are stated, I do not say to be of no value, (for nothing which God has been pleased to make known, is destitute of value,) but to be doctrines of comparatively minor consequence; while there are others which we as immediately discern to be of essential and vital importance. To the latter of these classes, the doctrine before us will, without hesitation, be referred, by every reflecting mind. If it be indeed a truth, that Jesus Christ is "GOD OVER ALL," it is utterly impossible that it can be a truth of subordinate magnitude. The simple statement of it is enough to shew that it must rank as a *first principle*; an article of prime importance; a foundation-stone in the temple of truth;—a star of the very first magnitude in the hemisphere of Christian doctrine.—For my own part, I believe it to be even more than this: a kind of central sun, around which the system of Christianity, in all its glory, and in all its harmony, revolves.

"This view of its importance is confirmed, when we consider it *secondly*, in *its connexion with our most interesting and important duties*. I mean the duties which we owe to the great object of supreme reverence, worship, and obedience.—If Jesus Christ be not God, then we, who offer to him that homage of our hearts which is due to God alone, are, without doubt, guilty of *idolatry*: as really guilty as the worshippers of the deified heroes of Greece and Rome. We are guilty, like them, of changing the glory of the incorruptible God into an image made like to corruptible man;" of thus alienating the honours of him who hath declared, that he 'will not give his glory to another.' This, surely, is no trifle—But is it, on the other hand, a trifle;—is it fitted to excite no serious concern, no uneasy apprehension—to withhold divine honour from one to whom it is due? To divest of his supreme dignity, and to equalize with ourselves, puny worms of the dust,

one whom angels and archangels adore, as 'over all, God, blessed for ever?' Consequences of such magnitude on both sides, certainly stamp, with immense importance, the inquiry on which we are now entering.

"The same thing is manifest, *thirdly*, from *the intimate relation which this doctrine bears to others.*—It is an integral part of a system of truths, which stand or fall along with it. It is connected, for example, in the closest manner, with the purpose of Christ's appearance upon earth, and the great design of his sufferings and death; that is, with the vitally important doctrine of *atonement:* this doctrine, again, is inseparably connected with the corruption of human nature, and the universal guilt of mankind; from which it is, that the necessity of such attonement arises:—this, in its turn, essentially affects the question respecting the true ground of a sinner's acceptance with God; the necessity of the regenerating influences of the Holy Spirit; the principle and motive of all acceptable obedience; and other points of similar consequence. It is very obvious, that two systems, of which the sentiments, on subjects such as these, are in direct opposition, cannot, with any propriety, be confounded together under one name. That both should be Christianity, is impossible; else Christianity is a term which distinguishes nothing."—"They are (the two schemes) in truth, essentially *different religions.* For if opposite views, as to the *object of worship*, the *ground of hope for eternity*, the *rule of faith and duty*, and the *principles and motives of true obedience:* if these do not constitute different religions, we may, without much difficulty, discover some principle of union and identity, amongst all religions whatever." (p. 31—33.)

Eternity, omnipotence, omnipresence, and omniscience, never can, with the colour of reason, be ascribed to any creature; but all these are, in the Holy Scriptures, ascribed to Jesus Christ: hence it follows, that, considered in his divine nature, he is not a creature, but, as St. Paul says, GOD OVER ALL. In proof that that those attributes are ascribed to Christ, the author quotes a variety of Scripture passages, of which all the art of criticism cannot possibly make common sense, upon the supposition, that the Supreme Divinity is not to be attributed to Jesus Christ. Surely that must be a wretched hypothesis which, by representing the inspired penman as guilty of writing nonsense, strikes at the root of Divine revelation. That the Socinian hypothesis does so, will evidently appear from many texts contained in the following quotation.

"1. The titles and designations which are used in the Scriptures, to express self-existence and eternity, are applied to him (Christ) by the inspired writers, and are represented as assumed to himself. Rev. i. 8, 'I am Alpha and Omega, the beginning

and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.' Although I am fully satisfied that these are the words of Jesus Christ; yet if any shall insist that they are spoken by the Father, the argument, it may be observed, will not, by the admission of this, be weakened. For as the refusal to acknowledge them as the words of Christ, proceeds from the principle that the titles assumed in them belong exclusively to the only true God, this gives the greater conclusiveness to other passages, in which it is beyond a doubt, that Christ does appropriate some of these titles to himself. In the 17th and 18th verses of the same chapter, he is introduced as saying to his beloved disciple, 'Fear not: I am the first and the last, and the living one:† and I was dead; and, behold, I am alive for evermore. Amen. And have the keys of hell and of death.' And at the 13th verse, of the 22d chapter: 'I am Alpha and Omega, the beginning and the end, the first and the last.' When these passages are compared with the language of Jehovah, (Isa. xliv. 6,) 'Thus saith Jehovah, the king of Israel, and his Redeemer, Jehovah of Hosts, I AM THE FIRST, AND I AM THE LAST; AND BESIDES ME THERE IS NO GOD:' you need not be directed to draw the inference. The titles denote eternity and self-existence: they are appropriated by Jehovah to himself: and yet they are repeatedly assumed by Jesus Christ.—I conclude this particular with the words of the prophet Micah, on which the preceding portions of Scripture may serve as a comment: 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, who is to be ruler in Israel: whose goings forth have been from of old, from everlasting.' Micah v. 2.

"2. ALMIGHTY POWER.

"This Divine attribute is plainly ascribed to Christ in a prophecy of Isaiah: 'Unto us a child is born, unto us a son is given: and his name shall be called—THE MIGHTY GOD:' and there can be no doubt that it is a characteristic designation of the true God, in which, by the attribute of omnipotence, he is distinguished from the idols of the heathen, which could 'neither do good nor do evil; which were all vanity, and their work of nought.' I have already said, that I consider the following words in the beginning of the book of Revelation, as the words of Jesus Christ: 'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY.' The connection in which the words stand, and the manner of the writer in the other parts of the same book, concur to shew that Jesus is the speaker. And even if it were otherwise, the clear and frequent application of a part

† The author, in a note, gives his reasons for this deviation from the authorized version. "The words (saith he) are literally rendered as in the text."

of these expressions to Christ, is sufficient to justify us in the application of the whole. He who is the Alpha and Omega, the beginning and the end, the first and the last,' 'the living one,' we may be well assured is also THE ALMIGHTY. 'We look for the Saviour from heaven,' says St. Paul, 'the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working (the mighty energy) whereby he is able even to subdue all things unto himself,' Phil. iii. 21. Such language cannot, with propriety, be used, respecting any being who is not possessed of *omnipotence*; and he who is possessed of omnipotence, can be no other than the true God. But the Almighty power of Jesus will be still more fully apparent, when we come to consider the Divine works that are ascribed to him in the word of God.

"3. OMNIPRESENCE.

"Jesus, while on the earth, when delivering directions for the conduct of his people in all succeeding times, gave the following encouraging promise: 'For where two or three are gathered together in my name, there am I in the midst of them,' Matth. xviii. 20. To settle the meaning of this remarkable passage, it is sufficient to compare it with an assurance given to Moses, by Jehovah, the God of Israel:—'In all places,' said he, 'where I record my name, I will come unto thee, and I will bless thee,' Exod. xx. 24. These two promises are precisely the same. They are both equally declarations of omnipresence: and the reasoning which would set aside the one, would as effectually invalidate the other. No being could make, either the one or the other, but a being who was present in all places, and who knew all things.

"The promise of his continued presence with them, made by Jesus to his disciples, at the very time when he was about to leave them, is equally incapable of a simple or consistent explanation, on any other principle. Who but a being, conscious to himself of the possession of this Divine attribute, could say to them, in such circumstances, when just about to bestow upon them his parting blessing, 'Lo, I am with you always, even unto the end of the world.'"

"4. OMNISCIENCE.

"The evidence on this particular may be brought within a very short compass: for it is irresistibly conclusive. 'Thou, even THOU ONLY,' says Solomon, in his addres to Jehovah, at the dedication of the temple, 'Thou, even THOU ONLY, knowest the hearts of all the children of men:' 'The heart,' says God himself by the prophet Jeremiah, 'is deceitful above all things, and desperately wicked; who can know it? I JEHOVAH search the heart, I try the reins, to give every man according to his ways, and acccording to the fruit of his doings.' 'I will kill her

children with death,' says Jesus Christ to the church in Thyatira, and all the churches shall know, that I AM HE WHO SEARCHETH THE REINS AND HEARTS: and I will give unto every one of you according to your works.'* Is there any need of further witness? If this be not a direct and unqualified claim of a peculiar Divine prerogative, there is no meaning in human language: and to 'Search the Scriptures' for clear and satisfactory knowledge, must be a vain and fruitless task. Even if he had simply said, 'All the churches shall know that I SEARCH the reins and the hearts,' this of itself would have been enough for the argument; because the passages above cited do most emphatically appropriate the searching of the heart to God alone. But the terms in which he expresses himself are much more definite. They evidently proceed upon the express assumption that this *is* the exclusive prerogative of ONE BEING only. They agree with, and confirm, the appropriation to God, of this universal and intuitive knowledge of the heart, so distinctly marked in the former passages. 'All the churches shall know, (not merely 'that I search,' but) that I AM HE THAT SEARCHETH the reins and the hearts.' I think I might at once, rest the omniscience of Christ on this one proof.—You may notice, however, how exactly this language respecting himself, accords with what is said of him, during his abode upon earth;—said in terms of no restriction: John ii. 24, 25: 'But Jesus did not commit himself unto them' (i. e. to those mentioned in the preceding verse, who professed to have been convinced by his miracles) 'because he KNEW ALL MEN; and needed not that any should testify to him of man: for he KNEW WHAT WAS IN MAN. "On a confession of the omniscience of Jesus—a confession which he himself received without contradiction or explanation, the apostle Peter, when his heart was bleeding at the remembrance of his sin, founded his touching and impressive appeal, as to the unfeigned sincerity of his repentance and his love:—'Simon, son of Jonas, lovest thou me?—Yea, Lord, thou KNOWEST ALL THINGS; thou knowest that I love thee!"(p. 96—97.)

To such readers as sincerely desire to model their creed in conformity with the Holy Scriptures, and consequently do not attempt to make them bend to the systems framed by fallible men, the arguments now adduced in support of that fundamental doctrine, the proper Godhead of Christ, will justly appear conclusive. The adversaries of this doctrine, notwithstanding its having been proved a thousand times, continue to maintain, with as much pertinacity as ever, that the evidences in its favour are not decisive. With what evidences would they be satisfied? Will nothing short of a knowledge of the *mode* of God's existence prevail upon them to embrace a doctrine so explicitly revealed in the

* 1 Kings viii. 39. Jer. xvii. 10. Rev. ii. 23.

dictates of infallible inspiration? If such knowledge be the evidence which they demand, they demand what, in the nature of things, is impossible; and if nothing short of it will satisfy them, they must, of necessity, for ever remain in unbelief; for there is no reason to believe that finite minds will ever be able to comprehend the MODE OF JEHOVAH'S existence. But are we, say they, to believe without knowledge? We answer, by no meaus; you ought to have knowledge sufficient to justify your assent to every proposition which you embrace. The proper distinction betwixt an object of science, and an object of faith, is well explained in the following quotation, from a late eminent divine of the church of England: "In all religions, whether natural or revealed, there must be something believed which is above all human comprehension, and which can be known no farther than in order to be believed. There can be no faith without some knowledge; but knowledge, if it were complete, would exclude faith, which *is the evidence of things not seen.* Knowledge may be considered, either as it is *general* and imperfect, or as it is *particular* and adequate to the thing known: we must have a general knowledge of whatever is an object of faith; but if we had *a particular* and adequate knowledge of it, there could remain nothing of it unknown, to be an object of faith. The difference between science and faith is, not that we are less certain of the objects of faith than of the obects of science, but that we know less of them. For certainly it depends upon our *general* knowledge, as that God is true; and therefore what he has revealed is as certain as if we saw it, or could demonstrate it in every *particular.*"

In the course of this article, other opportunities may occur of shewing the absurdity of confounding matters of faith with matters of science.

(To be continued.)

REVIEW OF AN ESSAY ON EVANGELICAL HOPE.

By DANIEL TYERMAN.

DID not matter of fact convince us, that men of sense and piety, may both act and speak in a manner inconsistent with the theories which they adopt, we could scarcely imagine it possible for such of them as maintain the doctrines of *unconditional* election and *reprobation*, to lay any great stress, or indeed any stress at all, on fulfilling the *conditions* of the new covenant. For if election to eternal life be *unconditional*, to take any pains to secure it is unnecessary; and hence all exhortations to diligence in the service of God, in order to secure it, are superfluous. And if reprobation be *unconditional*, upon what principle of reason, scripture, or common sense, are reprobates called upon to perform *conditions?* Nay, conditions which the advocates of

those doctrines maintain to be to them morally impossible? Were we to embrace those doctrines, we should consider ourselves justified in giving ourselves no more concern about our own salvation, or that of others, than we do about the rising of the sun to-morrow morning, over the rising or setting of which we cannot possibly have the smallest influence. This would be to act consistently: but we are happy to find, that many who embrace the doctrines in question, have their destructive tendency so counteracted by divine grace, and scriptural views of religious obligation, as to be sound, practical Christians. Among these we conceive that the author of the Essay before us, ranks, as did the late Dr. Williams, to the review of whose work on the Divine Sovereignty and Equity, in our volume for 1810, we refer the reader, for our sentiments on the mitigated Calvinism, so prevalent in the present day. Such is the Calvinism of Mr. TYERMAN. The following quotation, in which one of the false grounds, on which many place their hope, is noticed, will afford an instance of the inconsistency to which we refer.

"Many who admit the insufficiency of human merit, and the necessity of the death of Christ, in order to salvation, yet adopt sentiments respecting the INTENTIONS of his death highly incorrect and dangerous.

"The first description of persons I shall mention, who err on this subject, comprehends those who believe that all for whom he died, must be saved; and persuading themselves that he died for them, without decisive evidence arising from holines of heart and life, conclude the certainty of their own salvation.—Destructive fanaticism!—Awful delusion!—This is the hope of the ANTINOMIAN. His error does not lie in the belief that all for whom Christ died, shall be finally saved; but in his taking it for granted that he is interessed in that death, without sufficient evidence. The proof of interest in it does not consist merely in our believing that we are interested in it; but in our bringing forth those fruits of holiness which invariably spring from it; and, therefore, to suppose that the death of Christ will secure to us eternal happiness, when it has not produced personal holiness, is one of the most dangerous of all delusions. The design of his death was not to save mankind IN their sins, but FROM them—to make them holy, as well as happy." (p. 64—66.)

In this passage we find it expressly asserted, that it is not an error to believe that all "for whom Christ died, shall be finally saved;" and that "the design of his death was to save mankind FROM their sins—to make them holy and happy." Now these words, understood in their plain, literal sense, imply *Winchesterianism*. The author, however, is not a *Winchesterian*, but a thorough Calvinist. But instead of engaging in the invidious task of combating the *peculiarities* of the author's creed, which are sufficiently prominent throughout his Essay, we shall furnish

our readers with an extract from it, to the contents of which all sound, practical Christians will readily subscribe.

"Let no one object to religion, under a supposition that it is unfriendly to cheerfulness, and the patron of gloom. Hope deferred, it is true, maketh the heart sick, and a momentary sadness may follow disappointment. The blessed object may seem to recede as we approach, and to elude the grasp which it was imagined would put it in our possession. Weeping may endure for a night; but joy comes in the morning, when reviving hope gains the empire of the heart. It is admitted, that the pleasure which arises from a hope of heaven, is essentially different from the mirth of the drunkard, and the sinful joys of the votary of worldly pleasures. Nothing so much enlivens, nothing produces such joys, as the hope of the vision of God: yet it is a holy vivacity, and a pure pleasure; as remote from levity, as it is from melancholy. It is ardent, but rational; obvious, yet spiritual. The boasted happiness of the worldling will not bear a comparison with it. Though it may not be always felt with equal glow, yet viewed in its nature, in its grounds, and in its objects, it knows no change. It is ever friendly to human happiness. Why then should parents be fearful lest the minds of their children should be under the controul of that religion, which alone prevents despair, and inspires hope? And why should either the young or the aged, regard religion as their enemy, their chief enemy: it is their friend, their best friend. Without it, no man can be truly happy: with it, no man can be completely miserable.

"The influence of hope tends to form A GENEROUS CHARACTER, as opposed to avarice and selfishness. The worst of passions may easily find an apology. Revenge justifies its dreadful cruelties, by pointing to the injury sustained. Hatred finds an excuse in the cause which gave it being. Covetousness pleads want, or the fear of want. No passion is more avowedly detested and less really so than avarice. How great a crime it is may be inferred from the fact, that all disown it. The most sordid wretch that ever existed, professes to be indignant against it, and will not acknowledge that he has any, even the most remote, relation to it, unless it is called by some other name—as frugality, or prudent care. If he be asked, why this frugality? why this anxious foresight? why so much care? he replies, he has not enough. His coffers are not sufficiently full. He is liable to misfortunes, and he may come to poverty. All unconverted characters are chargeable with this crime; for they set their affections immediately on some earthly object. It may not be gold; it may not be estates. It is not essential to the sin of covetousness, that the mind should be supremely fixed on either of these. Whatever may be the object of an earthly nature, which is inordinately loved, the crime is covetousuess; and without repentance, it will

bring certain destruction on the sinner; for the divine authority has declared, that the covetous shall not inherit the kingdom of God. Under this view of the subject, we cease to wonder at the solemnity with which an inspired writer cautions us against this sin. Love not the world, nor the things of the world; for if any man love the world, the love of the Father is not in him. The friendship of the world is enmity against God.—A character formed under the expectation of having this world only for his portion, will have covetousness for his distinguishing trait.

"On the other hand: imagine that an evangelical hope were implanted in the mind at an early period of life. Imagine also, as in the former case, that it has an influence in the formation of character, as all principles early implanted in the mind have, and I will venture to assert, that there will be a noble generosity of soul, and a liberal disposition with respect to earthly things, unknown to the mere sensualist. The possession of this hope will not produce indifference to the duties of the station of life which we occupy, yet it will carry our views far beyond them. There will be a sincere gratitude for so much of this world's goods, as a kind Providence may assign to our possession: but nothing will be more dreaded than the thought of having this world for our portion, and having hope in this life only. A mind which is in the habit of considering heaven as its inheritance—must feel a comparative indifference to sublunary things.

"To promote the glory of God in the world, is the end of human existence; and it ought to be the grand object of every rational being. Let us suppose the mere worldling and the true Christian, placed in such circumstances as to require a sacrifice of property, in order that God may be honoured. The covetous man loves himself more than he loves God; and therefore, either wholly refuses to make the sacrifice, or gives with parsimoniousness, and grudgingly. But when the cause of God demands a part of the substance of the believer, either for the relief of the indigent, or the spread of the Gospel; to ameliorate the sorrows of the suffering, or to pour the balm of consolation into the wound of the widow and the orphan; he reasons thus with himself:—'My heavenly Father and gracious Benefactor, has become my portion: he has given me a title to that inheritance which is incorruptible, undefiled, and which fadeth not away, and which is reserved in heaven for me. There are durable riches and righteousness; the earnest he has already granted; I shall have the whole in possession soon. My Father has assured me, that he will withhold no good thing from them that walk uprightly. He has given grace; he will give glory; and shall I deny him a *portion* of my substance which he demands, who might demand the whole? No. The love of Christ constrains me: a sense of obligation compels me." (p. 102—108.)

A pamphlet has just appeared, entitled "A Brief Account of "the Jesuits, with historical proofs in support of it, tending to "establish the danger of the revival of that Order to the world "at large, and to the United Kingdom in particular." Published by Rivington, Hatchard, White and Seely. The plan embraces three parts—1st. A summary of the history of the Jesuits.—2d. Evidences drawn from the history of other nations and our own, for the purpose of establishing it; and, 3d. Reflections on the whole subject.—The great object of the writer appears to be to shew, that, notwithstanding the pretensions of the Jesuits to superior learning and talents, their Order is only a corrupt modification of the papal system, and that its members have been, at all times, the most ardent and active agents of the Romish church, having been by no means scrupulous in the employment of all the means in their power (not excepting PERSECUTION in every form) to swell the triumphs, and enlarge the possessions of that church.—That the Constitution and Rules of the Society oblige its members to a practice opposed to the plainest dictates of religion and good conscience, and hostile tothe safety of sovereign princes, governments, and states—that in the two centuries of their existence, the Jesuits were the authors of almost all the calamities which desolated the world at large, and Europe in particular, especially the Protestant part of it—that to doctrines of the most pernicious tendency both in morals and politics, they added practices in each of a nature utterly indefensible—that the agents employed by them in the prosecution of their objects have been almost exclusively members of the Catholic communion, who have ever been their willing instruments, and that since the concessions of the present reign, (especially the grant of the elective franchise) have greatly increased the number and influence of Catholics both in England and Ireland, the connection which has ever subsisted between the Jesuits and themselves assumes the more importance, and threatens greater danger to the interests of a Protestant Nation and Government—that the circumstance of the Jesuits having already arrived in IRELAND, in spite of laws which have never been abrogated, is part of the system of atchieving by fraud what cannot be effected by force. That under these circumstances, the present Pope in reviving an Order, which was abolished by Pope Clement XIV. about forty years since, and in assigning to it at the same time the aid of THE INQUISITION, (its oldest and best ally) has himself acted upon the great principle of Jesuitism, viz. that *the end to be achieved will sanction the use of the worst means*, and has effectually provided for the revival of all the evils inseparable from the employment of such Agents.—Finally, that the United Parliament owes it to its own safety, and to the interests of the Nation at large, immediately to dismiss the Jesuits who have at this time arrived in Ireland, and probably in England, and to prevent the landing of others of the same profession.

THE WORD OF GOD ILLUSTRATED.

ON THE LITERARY PRECAUTIONS NECESSARY IN THE STUDY OF THEOLOGY.

(Concluded from page 275.)

A CONSTANT regard to God's design in revealing his unsearchable will, must needs produce a second advantage; it will keep us from that ridiculous custom of giving strained and far-fetched senses to Scripture. One grand proof of its divinity is its running parallel with the capacity of the poor; and if any man, under pretence of sublime discoveries, robs the sacred code of this glory, by that very attempt he contributes to disprove its divinity. "Art thou he that should come, or do we look for another?" said John's disciples to Jesus. "Go and shew John (replied our Saviour) again those things which ye do hear and see: the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up, and the poor have the gospel preached to them." Grand peculiarity of the gospel! Glorious superiority of revelation! It were better for thee to become extinct, than that any man should make thy glorying void! A gospel without charge, that costs nothing to learn. Lactantius makes a noble use of this against all that the heathens called philosophy, and with great reason. Who ever saw the poor philosophized? But, *go tell John*, the poor are evangelized! And should we divest the gospel of this argument? God forbid! Some attempt this, under a notion that the Scripture is the wisdom of God, and therefore must be unintelligible. What an absurdity! Is there not infinitely more wisdom in the plain rising of the sun, than in the exhibition of fantastic fire-works? Yet the latter are the admiration of hundreds, who never look at the former, or which is much the same, who never looked enough to discern the glory of God. The wisdom of revelation, like the wisdom of nature, is plain but august, rejected now as formerly for its simplicity. "The Greeks seek after wisdom; but we preach Christ crucified, unto the Greeks foolishness."

There are some people, who, under the notion of finding Jesus Christ in every text, give scripture far-fetched meanings. I wish we could condescend to learn of an ancient Egyptian monk. "We should be content" says he, "to apply to Jesus Christ what is plainly spoken of him, but we should not strain that which has no relation to him; for those that find Jesus Christ in places where he is not spoken of, tempt infidels to deny him in places where he is." Let men's pretences be what they will for this abuse of Scripture, nothing can justify it, nor do I believe there is a better canon of interpretation than that of the present

Bishop of Carlisle, (Dr. Law,) "The books of the New Testament, and indeed the Scriptures in general, were written and adapted to the people, and therefore the plain popular sense of words and phrases ought to be constantly attended to, and followed in the interpretation of them." This made Archbishop Leighton encourage the under-graduates of his university to study divine revelation. "In this study," he observes, "a weak understanding will be no disadvantage, if you have but *a willing mind*, and ardent desires. This heavenly doctrine, though it be the most exalted in its own nature, is not only accessible to those of the lowest and meanest parts, but they are cheerfully admitted to it, graciously received, preferred to those that are proud of their learning, and very often advanced to higher degrees of knowledge therein, according to the words of the Psalmist: "The law of the Lord is pure, enlightening the eyes, the entrance of his word giveth light, it giveth also understanding to the simple."

Besides these general precautions, there seem to be some particular ones, applicable to certain books. The idea of interlocutors is perhaps one of the best keys to Ecclesiastes, as a perfect knowledge of the eastern allegory is of the Canticles. An attention to the nature of the two economies, Jewish and Christian, would much facilitate St. Paul's epistles, as the best ideas of them are taken from the Epistle to the Hebrews. St. Jude, in his epistle, talks like a judge, and awfully, but equitably, sentences angels and men, the former for "not keeping their first estate," the latter for "turning the grace of God into lasciviousness." St. Paul, in his Epistle to Philemon, and in his last chapter to the Romans, unites the tongue of the courtier with the heart of the Christian: he practised his own rule, "whatsoever things were lovely," as well as "whatsoever things were just, &c." In short, there is a certain closeness of thought, an exact severity in controversy, as there is a gravity in morality, and a gaiety in poetry; and say what we will about *orthodoxy*, expositors of the Sacred Writings will fail in some books as they will excel in others: the reason is, their geniuses are naturally suited to some books in Scripture, and not to others. Do we really think that such a genius (suppose) as Dean *Prideaux*, would succeed as well in expounding *Lamentations*, as *Kings*, or *Chronicles*? A man, who, by a long habit of coolness and equanimity, had accustomed his mind to strip facts of figures, and for the sake of penetrating real facts, had, as it were, deafened himself to the voice of plaintive and persuasive eloquence! Would such a man relish the complainant's pathos? or could he well explain a book he did not feel? On the contrary, do we think that a *Bosuet* would succeed as well in *Nehemiah* as in *Solomon's Song?* Grant each an equal degree of piety, yet genius will have a share. Perhaps

therefore had we charity enough, instead of attaching ourselves to the infallibility of any one commentator, we should choose this expositor on this book, that on that, a third on another, and so on. We have just cursorily run over a few precautions, omitting many more: but after all, we ought always to remember that it is God who speaks in his word, and should he dazzle and confound us with his brightness, we ought not to dispute.

I beg leave to conclude this chapter in the language of one of the greatest of the moderns, in illustration of our subject.

"A maxim from which a divine ought never to depart, and which we wish particularly to inculcate on those who extend the operations of reason too far in matters of religion, is the following: We know indeed in general what are the attributes of God, but we are extremely ignorant in their sphere; we cannot tell how far they extend; we know in general that God is free, he is just, he is merciful; but we are too ignorant to determine how far these perfections must go, because their infinity absorbs the whole capacity of our minds. An example will explain our meaning. Suppose two philosophers subsisting before the creation of this world, and conversing together on the plan of the world which God was about to create: suppose the first of these philosophers affirming, God is about to create intelligent creatures; he could communicate such a degree of knowledge to them as would necessarily conduct them to supreme happiness, but he intends to give them reason, which may be abused, and may conduct them from ignorance to vice, and from vice to misery. Moreover, God is about to create a world in which virtue will almost always be found in irons, and vice on a throne; tyrants will be crowned, and pious people confounded. Suppose the first of our philosophers to maintain these theses, would not the second have reasoned against this plan, would he not in all appearance have had a right to affirm, It is impossible, God being full of goodness, should create men whose existence would be fatal to their happiness: it is impossible a Being supremely holy, should permit sin to enter into the world! Yet how plausible soever the reasons of this philosopher might have then appeared, the event has since justified the truth of the first plan. It is certain God hath created the world on the plan of the first, and it is also as certain that the world hath nothing incompatible with the perfections of God, how difficult soever we may find it to answer objections. It is our diminutiveness, the narrow limits of our minds, and the immensity of the Deity, which prevent our knowing how far his attributes can go."*

"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear,

* Sermons de Saurin, Vol. II. *Sur les Tourmens de l'Enfer.* Robinson's Translation, Vol. III. Sermon xiii.

read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen."†

Broomsgrove, April 5, 1814. Δροφδεϛ Σηνναωι.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

DEAR SIR,

As you were pleased to honour with insertion, 'Observations, &c. on the Sun and Moon,' I now, by way of finishing the course, beg permission to present you with a few remarks upon the 'Stars.' The royal Psalmist asserts, 'That God hath made his wonderful works to be remembered."—And "If the heavens declare the glory of God, and the firmament sheweth his handy work," it is a duty incumbent on man to observe what that glory is, which they so wonderfully declare. The Sun, Moon, and Stars, are very eloquent preachers: the grand doctrine they exhibit is, the power, wisdom, and goodness of the great Creator. With every wish for the increasing prosperity of your valuable Miscellany, I remain, dear Sir,

Mansion-House, Kettering, March, 1815. Your's, with great respect, WILLIAM B. BROWNE.

OBSERVATIONS AND REFLECTIONS ON THE STARS.

Come forth, O man, yon azure round survey,
And view those lamps which yield eternal day.
Bring forth thy glasses; clear thy wond'ring eyes:
Millions beyond the former millions rise:
Look farther:—millions more blaze from remoter skies.

Poem entitled, "THE UNIVERSE."

There dwells a noble pathos in the skies,
Which warms our passions, proselytes our hearts.

NIGHT THOUGHTS.

The glitt'ring Stars,
By the deep ear of meditation heard,
Still in their midnight-watches sing of HIM.

THOMPSON.

How grand and magnificent is the vaulted arch of heaven, bespangled with innumerable Orient Stars! What an august, what an amazing conception does this give of the works of the great Creator! Thousands and tens of thousands of suns ranged around us, attended by ten thousand times ten thousand worlds, all in rapid motion, yet calm, regular, and harmonious; invariably keeping the paths prescribed them; and doubtless peopled with myriads of intelligent beings, formed for endless progression

† Collect for second Sunday in Advent.

in perfection and felicity. Instead, then, of one sun and one world only in the universe, as the unskilful in astronomy imagine, this science discovers to us an inconceivable number of suns, systems, and worlds, dispersed through boundless space. "O Lord, how manifold are thy works." Astronomers assert, that a few of the Stars are vast globes like our earth; but the chief part of them are suns, which give light and heat to other distant worlds. They add, that the distance of the nearest star from the earth on which we tread is at least thirty millions of millions of miles. Remark, First, *The starry heavens are visible tokens of the power, wisdom, and goodness of God.* The attributes of deity shine eminently conspicuous in the stars. This appears, 1. In their greatness; such vast bodies shew an infinite power in their construction and constitution. 2. Their multitude; they are innumerable. Man cannot number them, they transcend the power of human calculation. God can number them: yes, "He telleth the number of the stars: he calleth them all by their names." 3. The rapidity of their motion; this shews infinite power, those immense bodies performing their constant revolutions. 4. The exact order of their movements; never to leave their stated courses, nor to interrupt or impede the progress of each other. This regularity is ordered by the Lord. Memorable and elegant is the language of the inspired prophet: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name," Jer. xxxi. 35. Thus, the heavens in the most emphatical manner, "declare the glory of God," and may be ranked with the most magnificent heralds of their Maker's praise. Whilst we survey the bright spangles in the etherial blue, with which the empyrean arch is decorated, let us humbly adore the stupendous Being, who "made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." Second, *The stars in the splendid arch of heaven, are emblematical of the ministerial character.* "The seven stars are the angels (or ministers) of the seven churches." This denotes their dignity and their duty. Did the star in the East lead the ancient sages to Christ? So do these stars, the ministers of the gospel, conduct to the same Almighty Saviour. As stars they shed a benign radiance upon a gloomy world. They shine by the light of pure doctrine, and the splendour of good example. They have committed to their care the celestial lamp of divine revelation, with which they instrumentally chase away the darkness from off the human intellect, and irradiate the benighted powers of immortal souls. The happy conjunction of light and heat: *i. e.* sound doctrine, and good example, make the ministers of the gospel shine as stars of no

ordinary magnitude in the orb of the Christian church, and ere long they shall be elevated to a higher sphere, a nobler region, and shine as stars in the firmament of glory, with celestial brightness, for ever and ever. Third, *The starry heavens are sublimely and elegantly descriptive of the resurrection of the just.* There is certainly a great diversity in the size and splendour of those sparkling gems of heaven. All are beautiful and useful that enamel the rich canopy suspended over our heads, but they are not all of equal magnitude. This circumstance is taken up by the holy apostle Paul, and applied with his usual ability to the resurrection of the righteous, and the diversified degrees of happiness awaiting them in another and a better world. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for as one star differeth from another star in glory, so also is the resurrection of the dead." In the heavenly glory, there will no doubt be various degrees of happiness, dignity, and honour.

It is readily admitted, what some have asserted, "that all vessels will be full:" but let us not forget that there will be an inequality in their dimensions. Some vessels of ample capacity, will admit more copious accessions of light and excellence. Each will enjoy all the glory and happiness that he is capable of receiving, but, the capability of some, will no doubt very much transcend that of others. "Pale envy" will never enter the regions of felicity, but a mutual complacency will everlastingly prevail. "No one eclipses, but each reflects light upon his brother." All receive their rays from the same fountain of light and life; nevertheless, "one star differeth from another star in glory." What a happiness supreme, to be admitted into the "ivory palaces," the celestial mansions of our Saviour, our God, and King! "With gladness and rejoicing shall they be brought: they shall enter into the King's palace." Will not an almighty and equitable Judge reward "every man according to his works?" A triumph was not allowed every Roman general upon his return to the capital of the empire. Would the faint-hearted spies in the camp of Israel receive the reward of magnanimity equal to that conferred on Joshua and Caleb? Will the cowardly Christian receive so resplendent a crown as the noble courageous martyr, whose spirit ascended to heaven from the flaming pile? Be assured, there will be inequalities in heaven. Can it be supposed, that an itinerant minister of Jesus Christ, who has travelled only a few years, exulting in the improved state of our societies, and pursued without any particular interruption, the duties of his sacred function: I say, can it be imagined that such a one will receive a WESLEY's reward, a crown so bright, a glory of such weight, a joy so high, a happiness so superlative? The one shall have his reward, but not equal to him who was, "in

labours more abundant," and by divine grace, the wonder of the age in which he lived. Let us suppose the case of a young Missionary, who freely offered his services, and having crossed the mighty deep, arrives at his place of destination. But, upon his arrival, the God of missionaries (by what appears to us an inscrutable providence,) takes him to himself: "His reward is with the Lord, and his recompense with his God;" but will he rise so "high in salvation and the climes of bliss;" will his seat in glory be so elevated, and the wreath that shall decorate his immortal brow, so transcendantly beautiful as that of a COKE; who was 'in death's oft, in perils by sea,' &c. who bore "the burden and heat of the day" in many parts of Europe, America, and the West-India islands; and who, at an advanced age, fell a victim in the Missionary cause, in an attempt to carry the glorious gospel to the myriads of Asia: and even found his grave in the midst of the briny ocean? The youthful Missionary "shall in no wise lose his reward;" but the aged veteran shall be more abundantly rewarded at the resurrection of the just. Yes, AN ENTRANCE SHALL BE MINISTERED ABUNDANTLY INTO THE EVERLASTING KINGDOM OF OUR LORD AND SAVIOUR JESUS CHRIST.

To the Editor of the Methodist Magazine.

DEAR SIR,

BEING assured that many of your readers are very partial to the department of your Miscellany denominated, "The Works of God Displayed:" I beg leave to present you with a few remarks upon that very formidable quadruped, the Elephant. They are extracted from a very voluminous and valuable work, written by the celebrated James Forbes, Esq. F.R.S. and are very much at your service.

I am, Rev. and dear Sir,

Mansion-House, Kettering,
May 26, 1814.

Your's, with great respect,
W. B. BROWNE.

REMARKS ON ELEPHANTS.

"The largest Elephants are from ten to eleven feet in height, some are said to exceed it; the average is eight or nine feet. They are fifty or sixty years before they arrive at their full growth; the female goes with young eighteen months, and seldom produces more than one at a birth, which she suckles until it is five years old; its natural life is about one hundred and twenty years. The Indians are remarkably fond of these animals, especially when they have been long in their service. I have seen an elephant valued at twenty thousand rupees; the

common price of a docile, well-trained elephant, is five or six thousand. The mode of catching and training the wild elephants is now well known; their price increases with their merit during a course of education. Some, for their extraordinary qualities become in a manner invaluable; when these are purchased, no compensation induces a wealthy owner to part with them. The skin of the elephant is generally a dark grey, sometimes almost black; the face frequently painted with a variety of colours; and the abundance and splendour of his trappings add much to his consequence. The Mogul princes allowed five men and a boy to take care of each elephant. Elephants bred to war and well disciplined, will stand firm against a volley of musketry, and never give way unless severely wounded. I have seen one of these animals with upwards of thirty bullets in the fleshy parts of his body, perfectly recovered from his wounds. All are not equally docile, and when an enraged elephant retreats from battle, nothing can withstand his fury: the driver has no longer a command, friends and foes are involved in undistinguished ruin. The elephants in the army of Antiochus were provoked to fight by shewing them the blood of grapes and mulberries. The history of the Maccabees informs us, that 'to every elephant they appointed a thousand men, armed with coats of mail, and five hundred horsemen of the best; these were ready at every occasion; wherever the beast was, and whithersoever he went, they went also; and upon the elephants were strong towers of wood, filled with armed men, besides the Indian that ruled them.' Elephants in peace and war know their duty, and are more obedient to the word of command than many rational beings. It is said they can travel, on an emergency, two hundred miles in forty-eight hours; but will hold out for a month at the rate of forty or fifty miles a day with cheerfulness and alacrity. I performed many long journies upon an elephant; nothing could exceed the sagacity, docility, and affection of this noble quadruped; if I stopped to enjoy a prospect, he remained immovable until my sketch was finished; if I wished for ripe mangos growing out of the common reach, he selected the most fruitful branch, and breaking it off with his trunk, offered it to the driver for the company in the houdah, accepting of any part given to himself with a respectful salam, by raising his trunk three times above his head, in the manner of the oriental obeisance. When a bough obstructed the houdah, he twisted his trunk round it, and though of considerable magnitude, broke it off with ease. No spaniel could be more innocently playful, nor fonder of those who noticed him, than this docile animal, who on particular occasions appeared conscious of his exaltation above the brute creation."

Leaving our author: may it not be observed, that a serious

reflecting mind, is capable of discerning the pre-eminent power and sublime grandeur of God in the works of his hands? Whatever is created should impress our minds with becoming sentiments towards the great Creator; whether it be the largest quadruped, or the smallest reptile that creeps upon the face of the earth. Let us learn to see God, not only in the "half-reasoning" enormous elephant, but in the almost invisible mite. Not only in the lofty cedar, but in the lowly violet. Not only in the stupendous ostrich, but in the diminutive and beautiful humming bird. Not only in the formidable whale, and tremendous shark, but likewise in the smallest fish that takes its pleasure in the watery deep. And let us ever remember, for our consolation and encouragement, that the same great and glorious Being, who made the world and all that it contains; who numbereth the stars in the vaulted arch of heaven, is he also who takes cognizance of the sparrow falling from the lowly roof, and numbers the hairs upon the heads of mortals.

THE PROVIDENCE OF GOD ASSERTED.

OF DIVINE PROVIDENCE.

(Continued from page 282.)

All the objections against the goodness of Providence ultimately resolve themselves into this: that the world is not so happy as a good God can make it, and therefore a good Providence does not govern the world; and a plain answer to this will enable a man to answer all the rest. The answer to this is; that infinite and perfect goodness will do all the good which can be wisely done, but not all the good which men may expect from infinite goodness; for the external exercise of goodness must not bear proportion to the infinite fulness of the Divine Nature, but to the state, condition, and capacities of creatures; and therefore we must not measure the goodness of Providence merely by external events, which may sometimes be very calamitous; but by that proportion which such events bear to the state and deserts of mankind, or of particular men in the world. The best man in the world does not think himself bound to do all the good he can to every one he meets; he will make a difference between a child and a servant, between a friend and an enemy, between a good and a bad man, and much more must a good prince and a good magistrate do so; and much more must God, who is the supreme and sovereign lord of all.

We shall better understand this, if we view man in his several states, and observe how the divine goodness suits itself to those different states.

The divine goodness made the world, and made man: and hence we may estimate what the goodness of God is, and what it can, and will do, when goodness freely exerts itself, without any external impediment to set bounds to it.

From Moses, an inspired writer, we learn that the divine goodness displayed itself at the creation in a most beautiful and glorious scene; when the new-made world, and the new-created man, were as perfect and happy, as the perfect ideas of their natures in the divine mind. This was the world which God made; such a happy world as it became perfect goodness to make; and hence we learn what the goodness of God is, and what it would always do; for when divine goodness made the world, he made it what he would have it be.

But man did not continue what God made him: he sinned, and by sin brought death and misery into the world. And therefore, though we do not now see such a happy state of things, we must not hence conclude, that the world is not governed by perfect goodness, but that a perfect state of ease and happiness in this world does neither become the providence of God, nor is good for sinners; and we have reason to conclude this, not only because God made innocent man happy, but because he has prepared a much greater happiness for good men in the next world; which shews the change is not in God, but in men: he made man happy at first, and he will make good men perfectly happy hereafter. But though he is always the same, as good now as he was when he first made the world, and as he will be when he shall reward all good men in the resurrection of the just; yet the degenerate state of mankind requires such a mixture of good and evil as we now see and feel, and complain of in this world.

For it is a very different case, to see goodness acting alone, and pursuing its own gracious inclinations, and to see it limited and confined by justice, which must be the case when mankind are sinners. For when goodness cannot do what is absolutely best, but what is best in such cases; and when goodness and justice are reconcileable, as they are in a probationary state, there wisdom must prescribe the temperament.

Justice requires the punishment of sinners, but goodness is inclined to spare; and wisdom judges when, and in what manner, it is fit to punish, or to spare. An incurable sinner is an object of strict and rigorous justice; a corrigible sinner is an object both of justice and goodness; his sin deserves correction and punishment; but that he is corrigible, makes him an object of patience and discipline: and this we must suppose to be the difference between the case of apostate angels and of fallen man, and therefore justice immediately seized on those apostate spirits; but God, in infinite goodness, promised a Saviour to mankind.

This makes the present state of mankind in this world to be a state of trial and discipline; to reclaim and reform sinners by the various methods of grace and providence; and this changes both the very notion and exercise of God's goodness and justice in this world; for we must expect no more of either, than what a state of trial and discipline will allow.

The not considering this distinction between absolute goodness and justice, and the goodness and justice of discipline, has been the occasion of all those objections which have been made against the goodness and justice of Providence.

We must confess, that this world is not so happy, as perfect, absolute, and unlimited goodness could make it; nor are all sinners so miserable, as strict and absolute justice could make them; but this signifies no more than that heaven and hell are not in this world, as no man ever pretended they were; and yet strict and rigorous justice, and perfect and absolute goodness, wherever they are exercised, must make hell and heaven. But this life is a middle state between both; and as men behave themselves here, so they shall have their portion in heaven or hell; and therefore the goodness and justice of God in this world, are proportioned to a state of discipline and trial.

Goodness indeed has the predominant government, and justice is only the minister of goodness in this world, as it must be in a state of discipline, when corrections as well as favours are intended for good. To put man into a state of probation and trial, to recover that happy immortality he had lost, was an act of great goodness; and whatsoever severe methods are used to reform sinners, are as great an expression of goodness, as it is to afford them powerful motives to become happy: and if we will but allow this world to be a state of trial and discipline for another world, and wisely consider, not what pure, simple, and absolute goodness, but the goodness of discipline requires, it will give us an easy answer to all the objections against the goodness of Providence.

(To be continued.)

To the Editor of the Methodist Magazine.

DEAR SIR,

I HAVE extracted the following Anecdote of the remarkable sagacity of a Dog, from the Encyclopædia Londinensis, under the article "Dog;" supposing it might gratify some of your numerous readers, if you judge it proper for insertion.

I am, dear Sir, most respectfully, your's,

Buxton, 10th March, 1815. SAMUEL HOPE.

Those vallies, or glens, as they are called, which intersect the Grampian mountains, in Scotland, are chiefly inhabited by shep-

herds. The pastures over which each flock is permitted to range, extend many miles in every direction. The shepherd never has a view of his whole flock at once, except when they are collected for the purpose of sale or shearing. His occupation is to make daily excursions to different extremities of his pastures in succession; and to turn back, by means of his dog, any straglers that may be approaching the boundaries of his neighbours. In one of these excursions, a shepherd happened to carry along with him, one of his children, an infant about three years old. After traversing his pastures for some time, attended by his dog, the shepherd found himself under the necessity of ascending a summit at some distance, to have a more extensive view of his range. As the ascent was too fatiguing for his child, he left him on a small plain at the bottom, with strict injunctions not to stir from it, until his return. Scarcely, however, had he gained the summit, when the horizon was suddenly darkened, by one of those impenetrable mists which frequently obscure those mountains. The anxious father hastened back to find his child; but unfortunately missed his way in the descent. After a fruitless search for many hours, amongst the morasses and cataracts, he was at length overtaken by night. Still wandering on, without knowing whither, he at length came to the verge of the mist, and, by the light of the moon, discovered that he had reached the bottom of his valley, and was now within a short distance of his cottage. To renew the search that night, was equally fruitless and dangerous. He was, therefore, obliged to return to his cottage, having lost both his child and his faithful dog, which had attended him for years. Next morning, by daybreak, the shepherd, accompanied by a band of his neighbours, set out in search of his child: but after a day spent in fruitless fatigue, he was compelled by the approach of night, to descend from the mountain. On returning to his cottage, he found that the dog which he had lost the day before, had been home, and on receiving his usual allowance, (a piece of oat-cake,) had instantly gone off again. For several successive days the shepherd renewed the search for his child; and still on returning home at evening, disappointed, to his cottage, he found that the dog had been home, and on receiving his usual allowance of oat-cake, had instantly disappeared. Struck with this singular circumstance, he remained at home one day; and when the dog, as usual, departed with his piece of cake, he resolved to follow him, and find out the cause of his strange procedure. The dog led the way to a cataract at some distance from the spot where the shepherd had left his child. The banks of the cataract almost joined at the top, yet separated by an abyss of prodigious depth, presented that appearance which often astonishes and appals the travellers that frequent the Grampian mountains; and indicates that these stupendous chasms were not the silent work of time,

but the sudden effect of some violent convulsion of nature. Down one of these rugged and almost perpendicular descents, the dog began, without hesitation, to make his way, and at last disappeared into a cave, the mouth of which was nearly upon a level with the torrent. The shepherd with difficulty followed; but on entering the cave, what were his emotions, when he beheld his infant eating, with much satisfaction, the cake which the dog had just brought him, while the faithful animal stood by, eying his young charge with the utmost complacence. From the situation in which the child was found, it appears that he had wandered to the brink of the precipice, and then either fallen or scrambled down till he reached the cave; which the dread of the torrent had afterwards prevented him from quitting. The dog, by means of his scent, had traced him to the spot; and afterwards prevented him from starving, by giving up to him his own daily allowance. He appears never to have quitted the child, by night or day, except when it was necessary to go for his food, and then he was always seen running at full speed, to and from the cottage.

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

A GENTLEMAN being about to sail for England, I have just time to enclose you a paper, put into my hand by Thomas Roach, Esq. containing a short memoir of the late truly pious Mrs. Roach. If you judge it worthy of a place in your useful and widely circulated Magazine, your early insertion of it will be gratifying to many of her christian friends.

I am, Rev. Sir, your affectionate

Halifax, Nova Scotia, WILLIAM BLACK.
Dec. 13, 1813.

MEMOIR OF MRS. RUTH ROACH,

Of Cumberland, Nova Scotia.

WRITTEN BY HER HUSBAND.

MY late dear partner was the third daughter of Charles Dixon, Esq. who removed from about Hutton Rudby, in Yorkshire, to Nova Scotia, in the year 1771, with many others, several of whom, as well as Mr. Dixon, were members of the Methodist Society, and were among the first fruits of the labours of that man of God, the Rev. John Wesley.

My dear wife was brought up by her parents in the fear of God, and in a strict observance of the duties of religion. In her youth

she manifested a love to the ways of God, and to his people, especially to his ministers, as the heralds of salvation. When about eighteen years of age, she joined the Methodist society, and soon found the Gospel to be the power of God to her salvation. Being of a very diffident disposition, and afraid of deceiving herself, she was for a long time, previous to her joining the society, in great distress of mind; at length, after many months of sorrow, chiefly spent in tears and prayers, she was enabled wholly to trust in the Lord Jesus, as her God and Saviour. Her upright and exemplary conduct was manifest to all; and she was considered by all who knew her, as "an Israelite indeed."

After some years acquaintance, during which time many prayers were offered up to God for his blessing and direction in the most important of all steps in life, we were married on the 30th of October, 1798; and during more than sixteen years that we lived together, I never once had cause to think otherwise than that our union was of the Lord. I found her to be what I had always thought her, a humble, modest, meek, and sincere follower of the Lord Jesus; attentive to her whole duty, not only to her God, but to her family and children. She was indeed a most affectionate wife, and a tender, indulgent mother; attentive to *all* her relative duties, even to an extreme. She was always industrious and diligent in her family, and in attending constantly to her domestic concerns, and to that apostolic direction, to be not only "chaste," but "a keeper at home." Yet she always attended the ordinances of God, and the means of grace, as far as her health and the cares of her family, would permit. Many were the afflictions which my dear partner in life endured; being of a very delicate constitution, and for some time previous to her death, almost constantly visited with a severe pain in her breast, accompanied with a cough and shortness of breath, which at length terminated in her death.

On Saturday, the 24th of March, my dear wife complained, in the morning, of a severe pain in her side, but endeavoured to attend to the concerns of the family as usual; (her father and mother were at that time with us on a visit;) but before noon of that day, she was oblidged to take to her bed, being attacked with violent pain, chiefly in her left side. The only physician in that part of the country, (Doctor Rufus Smith, who married her sister) being from home, she was without any medical aid till Sunday evening, at which time being bled, and taking some medicine, she appeared better; but in a few hours the pain returned with greater violence, accompanied with a fever, so that she had a restless night. The next morning, the doctor visited her again, and took from her more blood; but still the pain in her side, and her disorder continued and increased through the night. But though her pain was excruciating, she endured it with the greatest patience and resignation to the divine will.

On Tuesday, the doctor bled her a third time, and left a blistering plaister to apply—indeed every means was used, in order to preserve a life so truly valuable and desirable to her family and numerous friends; but her disorder had taken too deep root, to be removed by any medicine. I then, for the first, began to fear that God was about to take from me my greatest earthly comfort. I inquired of her the state of her mind, and she informed me, with her usual sweetness of temper, that she lamented her not having lived more devoted to God; yet, said she, "I find him a friend that sticketh closer than a brother. The Lord is the portion of my soul, and I trust he will never leave me nor forsake me."—My whole soul was in an agony, which she observing, in the most tender and affectionate manner, requested me not to be distressed; expressing, at the same time, how near her heart my happiness lay; and adding, "I trust God will spare me a little longer, for the sake of my dear little family;" for all of whom she then prayed most fervently. Indeed the happiness and salvation of her children were, at all times, deeply on her mind. Often in the night, when she supposed all were asleep, have I heard her, with tears, earnestly intreating God to bestow his grace and blessing upon each of them.

On Wednesday she grew much worse, and the pain, at times, was so excessive, that she had to be bolstered up in a chair, not being able to lie in bed; and hot cloths, sand, &c. were constantly applied to her side, to remove or mitigate the pain; but all the means made use of, were ineffectual. That night she was so ill, that we often thought she was dying: her pain through the night made her, at times, a little delirious. After having, on our knees, implored God on her behalf, she said to me, "My dear, will not God give me some relief from this pain, before he takes me hence?"—I endeavoured to console her mind, by assuring her of God's goodness and faithfulness, in taking care of his people; and that God, no doubt, would make all his dispensations work for her ultimate good. She then expressed a great desire to see her children that were from home; the three eldest, a son and two daughters, being at a boarding school, the former at the distance of forty miles, and the latter at Windsor: from which it was then impossible, either to receive or convey information, as the bason of Minos was filled with ice, and all communication stopped. She then said to me, "My dear, you must be both a father and a mother to my dear children, especially the two youngest;" repeating, "take care of my dear little Edward, (then about two years old,) and my poor little Tommy. He was then about four years old, and lame. She, at the same time, prayed earnestly for the salvation of all her children, and mentioned, with concern, her leaving them in such a sinful and wicked world.

I endeavoured to relieve her mind on that subject, by reminding her of the special goodness and providence of her heavenly Father towards *her* all her life, and that he would also care for her children in like manner. To Mrs. B——, a christian friend, who had continued with her during most of her illness, she expressed her hopes of a happy immortality, and her confidence in God her Saviour.

I could not bring my mind to the idea of parting with her, and still, at times, entertained hopes that God would spare her to me; but on Thursday morning, she grew so ill, that all my hopes failed; and I sent a man and horse for her eldest son, who, alas! came too late to see alive, one of the most tender and affectionate of mothers, though she had expressed a great wish to see him.

Mr. Knowlan, the missionary, who had been several times to see her during her short but severe illness, came this day, to whom she spoke freely respecting the things of God, and the concerns of her soul, saying, with peculiar emphasis, when he first entered the room, "I want *dying faith!*"

In the afternoon of that day, seeing evidently that she soon would take her leave of all earthly things, her disorder having terminated in an inward mortification, my distress became insupportable; my heart was harrowed to the bottom; and I could only intreat of God, to prepare me for the awful event. I could not bear to leave her for a moment. She repeatedly mentioned to me her prospect of glory, and the preciousness of Christ; and again prayed for her children; and intreated of me, that I would continue to bring them up in the ways of God; saying, it was a consolation to her, that she was leaving them with a father who had so diligently instructed them in the way to heaven: and then said, "My dear, tell Susannah (her eldest daughter, then in her fifteenth year) she must be a mother to my little children; and give as my dying charge, to her and her sister Jane, that I intreat them to love and fear God, and walk in his blessed ways." She then intreated God to bless all her children; to give them his heavenly grace; and to guide them to the end.

Seeing she was dying, my soul sunk in grief, and my distress was beyond description. I brought her four children that were at home, to her bedside, (the youngest in my arms,) whom she embraced, and lifting up her dying eyes to heaven, she begged of God to bless him with his grace and salvation. The same she did to her little Tommy; and taking the other two (Charles and Mary) by the hands, she exhorted and intreated them to be loving to each other, and obedient to their parent; and prayed for God's blessing upon each of them. After this, summoning all her strength and resolution, she begged of God to open her mouth, and enable her to speak for him, and praise him with her latest breath. And, blessed be his holy name, he granted her

request, so that she spoke of God to all present, in such a manner as astonished every one. To her sister, Smith, (whom the doctor had brought that day, as he expected her sister was dying,) she said, "My dear sister, you also must pass through this same dark valley and shadow of death; and exhorted her to prepare for it. After this, she took her dying leave of all present, saying to each, in a manner, and with an emphasis that went to my very heart, and which I can never forget, "Farewel! farewel!" and then, with uplifted eyes, added, "Lord Jesus, receive my spirit!"

Seeing my dear wife was just departing, taking her cold dying hands in mine, which she pressed with all her remaining strength, I asked her if Jesus was still precious, and if her views of glory increased? She with some difficulty answered in the affirmative, and took her last dying leave of me, and, without a struggle or groan, resigned her happy spirit into the hands of that gracious God whom she had so many years loved and served! Mr. Knowlan, and all in the room at the time, were improving the mournful event on their knees. Thus did this saint of God take her everlasting flight from this world of sorrow, to the paradise of God, about six o'clock in the afternoon of Thursday, the 29th March, 1810, in the thirty-eighth year of her age, leaving an afflicted husband, with seven children, to deplore her irreparable loss. But their loss is her eternal gain. May I die the death of the righteous: may my last end be like hers!

On the Sunday following, Mr. Knowlan endeavoured to improve this severe dispensation, to the greatest number of people ever before collected on the like mournful occasion in that part of the country; from Psalm cxvi. 15, "Precious in the sight of the Lord, is the death of his saints;" and after sermon he consigned her mortal remains to the grave, amidst the tears of her numerous relations and friends.

MEMOIR OF MR. JOSEPH TABNER,

BY MRS. TABNER.

Joseph Tabner, the subject of the following Memoir, was a man well known in the Methodist Society at Woolwich; and it may be said with truth, that he was respected and beloved in proportion to his being known. He became a member of the society, in the year 1809; and, through divine grace, from that time till his death, he continued an upright, steady, active member, adorning his Christian profession by a life of holiness. It is to be regretted that he has left no written account of the Lord's dealings with him, and hence, no more than a faint sketch of his excellent character can be given.

It appears, from what he said in my hearing, that the Spirit

of God strove with him at a very early period of life; and I have every reason to believe that his conduct was always moral. Though his conviction for sin was not attended with such horrors of conscience as some have felt, yet it was deep and genuine. He was made thoroughly sensible, that he was a lost, hell-deserving sinner, and that, without redemption in the blood of Jesus, he must suffer "the bitter pains of eternal death." It was after he became a member of the society, that he obtained an experimental knowledge of God. One morning, while he was walking on the Greenwich road, and meditating on one of Mr. Wesley's Hymns, divine light shone into his soul, and he was enabled to rejoice in God his Saviour. The sense of his acceptance with God which he then obtained, he retained till the close of his life.

He delighted much in class-meeting, and in hearing the word preached; and he always attended his class, and the preaching, when he was not engaged at the Sunday School in which he was a teacher. My dear husband's communion with God was uninterrupted. Often in the night did I hear him engaged in devotional exercises; and when, on such occasions, I observed to him that he did not sleep, his usual answer was, "No, I am better engaged."

For the last four or five months of his life he was more than ordinarily devoted to God; his Bible was his constant companion, and he often said, when he came home on the Lord's-day evening, "Let us both resolve to be on the Lord's side, and through divine grace, set out afresh for the kingdom of heaven."

He was always resigned to the divine will; and when it pleased God to remove him from a respectable and lucrative situation, to one which greatly reduced our income, he often expressed his thankfulness, that God, by the change in his circumstances, had taken him out of the busy world, and enabled him thereby to attend the means of grace more regularly.

His temper was naturally amiable and affectionate; and this disposition, sanctified by divine grace, enabled him to cover, with the mantle of love, the failings of others. He possessed much of that love which suffers long and is kind.

For years he had been much afflicted with severe pains in his limbs, which weakened his constitution much; and he repeatedly said, that none, save God and himself, knew what he suffered. At one time he said, "I am very weak and poorly; I believe the Lord is about to remove me: I do not desire to live, and I only pray that the Lord may make me quite ready, and take me to himself."

He seemed, for a considerable time before his death, as if apprehensive that something unusual would befal him; for he was constantly praying that the Lord would prepare him for every

providential event. In the year 1812, he was one of the sufferers by that awful providence in the Dock-yard at Woolwich, when the timber drying house was blown up; both his legs were broken on that melancholy occasion. He was taken, unknown to me, on board the hospital ship, instead of being brought to his own house, where he would have that quiet which it was impossible for him to have in the ship. His case proved a hopeless one; for in spite of all the attention it received, it terminated in a mortification. From Wednesday evening till the Sunday evening following, when his spirit returned to God who gave it, he continued remarkably calm and resigned under his great sufferings. The surgeon who attended him was astonished at his patience, fortitude, and resignation. It was observed by one of the nurses, that during the whole course of his severe sufferings, he never spoke a murmuring word, nor uttered a sentence of complaint.

During the first night after the awful providence took place, he enjoyed much of the divine presence. To a friend, who came to visit him the next morning, he said, "I have enjoyed a blessed season during the night past: I have been praying throughout the whole of it, and I called upon all around to pray with me."

On Saturday morning, perceiving a great change in him, I asked him if he found Christ precious to his soul; he answered, "Yes." At another time, a friend said to him, "Don't you long to go to your heavenly Father?" He replied, "Yes! 'come Lord Jesus!' 'Oh that I had wings like a dove, for then would I fly away, and be at rest.'" He never mentioned any thing of a temporal nature during his affliction; and I believe that the enemy of souls was not suffered to disturb his peace. He spoke but little; but what he did say was highly becoming a patient follower of the Lord Jesus. I frequently observed, that when he looked at me, tears started into his eyes: upon these occasions, in order not to distress him, I was forced to do violence to my own feelings, by stifling my grief. While a friend was sitting with me by his bed-side, the night before his departure, it seemed as if the glory of the Lord overshadowed us; and we experienced so much of the divine presence, that I was forced to cry out, "Glory, glory be to the Lord!" A friend said to him, a few hours before he breathed his last, "Blessed are they who die in the Lord;" he answered, with a faint smile, "Yes; and they shall rest from labours."

On Sunday, between five and six o'clock in the evening, his countenance was strongly expressive of the happiness of his mind. After keeping his eyes fixt upwards for a time, he turned, and looking at me, with a smile, he said something which I could not understand. But though he could not then speak, so as to be

understood, yet the placid, divine smile which continued on his countenance, evinced that he enjoyed a large earnest of that blessedness into which he was about to enter.—At seven o'clock, the symptoms of his speedy dissolution were apparent; and he continued to sink, lower and lower, until about an hour after, on January 3, 1813, he breathed his happy soul into the hands of his glorious Redeemer.

MISCELLANEOUS.

AN ACCOUNT OF THE MODERN WALDENSES.

(Concluded from page 294.)

THE next subject that claims attention is the condition of their ministers and churches.

Each of the thirteen parishes has a settled minister; and to each parish several hamlets are annexed, in which there are also temples. Queen Mary established what they term the royal subsidy, a grant of four hundred livres (20*l.*) annually to each pastor; but from this fund nothing has been received since the year 1797. What they call the national subsidy, is the product of a collection in England about forty years ago. Part of this is intended for the widows of ministers; and ministers themselves derive from it the annual sum of four hundred livres, which has been regularly received. It is obvious, from this statement, that those pastors who have not private property, must be in unhappy circumstances; and, indeed, the royal subsidy having failed, some have been reduced to the necessity of borrowing money of their respective flocks. Few would imagine that persons of learning and taste, are to be found among them; and yet there are: their education places them on the same, or nearly the same, level with the generality of ministers in this country. The Swiss Cantons, which have ever shewn a friendly regard to the interests of the Waldenses, assisted them in this respect; and in 1729, an English lady settled a pension upon a student, which was paid through the consistory of Amsterdam. Their candidates were educated at Geneva and Lausanne; but I think I am correct in stating that their pensions have failed (the events of the late war having introduced change and disorder into every department,) and that they will experience difficulties in future, on account of the expense of an academical education. I am sorry to say the case of at least some of the widows of deceased pastors is also distressing. There are now six: one, who has a daughter, has only about 10*l.* a year—she had a son, a student at Lausanne, who was compelled to serve in the army: he afterwards died at home of his

wounds. The late Mr. O. had a very laborious parish in the mountains; often a long and fatiguing walk; and then, after both the intense heat in summer, and the rain and snow in winter, no place of shelter and rest (the church standing on an isolated spot) before the service. He fell, at length, a victim to his exertions, leaving a widow and seven daughters, the eldest only fourteen years old, to lament so severe a loss. The pecuniary resources for the support of so numerous a young family, are very slender indeed. When I stood near the grave and read this simple inscription on a rude head stone: "1814, J. D. O. Pasteur, et Juge;" and when I entered his library and opened the books he had been used to read, and looked thoughtfully around the room which had so often witnessed the prayers of a father for his family, and a pastor for his flock; this consideration, that their circumstances were so reduced, could not but awaken still deeper sympathy for this afflicted family.

It has been already stated that there are thirteen parishes; of these my short residence only permitted me to see nine. The old chapel of St. Jean had been destroyed by persons hostile to the principles of the Waldenses; but of late years they have, with the assistance of friends at Turin, built a new church. This seems to confirm what has been advanced of the serious view of the importance of religion which reigns in the vallies. But this is not all: they have likewise erected a new church, almost wholly at their own expense, at St. Germain,* an earthquake (which is no uncommon occurrence among them) having greatly injured the former one in 1808. With regard to church-government; there is a moderator elected at every synod; each church has a deacon, who attends to objects of charity, and several elders; the discipline is less strict than formerly; the Liturgy used in public worship, is that of Neufchatel; the festivals observed are Christmas, Easter, Ascension Day, and Pentecost.†

Other particulars, with which either personal observation or the information of others has made me acquainted, I forbear to mention in so brief a Memoir; and therefore pass on to a hint or two as to the means of promoting the welfare of this valuable class of our fellow-christians.—They are clearly in want of pecuniary aid; and such is the benevolent disposition of British Christians, that to mention this fact is quite enough. Yet, however anxious that they should not be overlooked in this age of beneficence, I am fully aware, that, since there are magnificent institutions in the country which have a much higher claim upon

* The United Brethren kindly advanced something.

† All the offices of their church are in French, which they often speak; but the patois of Piedmont is also prevalent among them. The ancient Waldenses were Episcopalians with regard to church-government, and the sermons in Italian or a language in some measure similar to it.

Christian liberality, donations are chiefly to be hoped for from persons whose affluence enables them, after subscribing to larger societies, to spare something for others of an inferior description. Very many such persons are to be found; and one cannot for a moment suppose, that they will permit this interesting people, so eminently protected by the English in the eighteenth, to be neglected in the nineteenth century. There was a time when the Waldenses did not so much receive as impart benefits. Their college of Angrogne sent forth zealous missionaries to convey pure religious knowledge to several parts of Europe, then involved in ignorance and superstition. They were, indeed, according to the import of their armorial bearings, a light shining amidst thick darkness.* If, in these latter days, something of the ancient splendour of their piety should, through divine grace, re-appear, those Christians will have reason to esteem themselves very happy, who, by their generous efforts, may be in some degree, honoured as instruments of the revival. It is unquestionably the duty of believers to endeavour to promote, and to pray for such a revival of vital piety in churches once renowned, as well as the diffusion of divine truth among the heathen.

I am sensible that this appeal in behalf of the Waldenses, is in no respect worthy of the cause it undertakes to advocate; yet since, however unadorned, it has at least the simplicity of truth, and the importance of the subject, to recommend it, I could willingly cherish the hope that it will secure for this excellent people, a warm interest in the best affections of their fellow-christians. Of this I am very sure, that if, instead of seeing their condition through the medium of an imperfect Memoir, they found themselves actually in the Vallies, and, holding a history of the Vaudois in their hands, cast the eye around spots consecrated by the sufferings of so many disciples of the Lord Jesus, they would be filled with esteem for the people, and a desire to promote their happiness. The evening before I quitted them, a solitary walk afforded me full scope to indulge such a train of feelings:—a sacred luxury it may be well termed, since the sensations of delight were really such as neither the treasures of art deposited in the Louvre, nor the stupendous views of nature unfolded in the cantons of Switzerland, had possessed in an equal degree the magic to impart. All around seemed to have a tendency to foster the disposition:—a torrent rushed by on the left; the evening was so mild, that the leaves scarcely stirred; and the summits of the mountains, behind which the sun had just set, appeared litterally above the clouds. The emotions produced by the scenery, and recollections associated with it, will not be soon effaced: it might be the last time I should see those

* "Lux in tenebris:" the arms of the town of Luzerne, which once belonged to them.

mountains, which had been so often the refuge of the oppressed—those churches, where the doctrines of the Gospel had been so long and so faithfully maintained—and those friends, from whom a stranger from a distant land had received so many proofs of affectionate regard! Full of such thoughts as I walked along, I arrived at length at the house of one of the pastors, to pass the night. The next day he accompanied me to the limits of his parish, on the Col de Croix, which separates Piedmont from Dauphiné. The walk being long and tedious, he had brought bread and a flagon of wine, and observed, as he gave the refreshment, it was "une espèce de communion"—might be also considered a sort of communion. We then parted, with expressions of Christian esteem, and, descending the other side of the mountain, I soon lost sight of the lands belonging to the Vaudois—descendants of a class of men who were, for a series of ages, "destitute, afflicted, tormented;" but "of whom the world was not worthy!"

EXTRACTS

From the Second Edition of Captain ROBERT PERCIVAL'S *Account of the Island of Ceylon, published in* 1805.

(Continued from page 302.*)*

MALATIVOE lies in a very romantic and delightful situation. Close by the fort is a small village; and a river, which here falls into the sea, forms a harbour sufficient to admit small craft. The principal employment of the inhabitants is fishing; and with this article they supply the fort of Trincomalee. Cattle and poultry are here in great abundance, and sell astonishingly cheap. Game is exceedingly plentiful, and the woods abound with wild hogs and deer. The manner of procuring these animals is attended with as little expense or difficulty to an European as can well be imagined; for the native peasants are so much at his beck, that he has only to supply them with a little powder and shot, and send them into the woods, and they will be sure to bring him back as much game as he can use, without expecting any return for their services.

As we proceed northward from Malativoe, we find the northern extremity of the Island stretched out into an oblong peninsula, almost cut off from the rest by a branch of the sea, which, as we have already mentioned, penetrates across the island, except that a small strip of land remains, which is nearly inundated at high water. This district, which is known by the name of Jafnapatam, looks directly towards Negapatam on the Coromandel coast, and is considered as the most healthy in the Island. This is owing to its situation, surrounded by the sea on almost all

sides; by which means the violent hot winds from the continent of India are cooled in their passage. These land-winds are to Europeans the most intolerable circumstance in the climate of India. In Bengal, and several other parts in our possession, they prevail almost to suffocation; and it is with pain I recollect the expedients we were obliged to have recourse to in order to diminish their effects. The common remedy is to place, in frames before the windows or doors, *tatts*, or blinds of straw loosely woven; and these being kept constantly wet by black fellows retained for the purpose, the air which penetrates through the interstices is cooled by the water, and deprived in a great measure of its noxious heat. The violence of these winds, indeed, depends on the quantity of moisture they meet with in their passage. In those parts where they blow over tracts of low and marshy grounds, or rice fields, they are much cooled and less sensibly felt at the places which they afterwards meet in their course. I recollect to have observed a very striking instance of this while I was stationed at Trichinopoly. On one side of the fort is an extensive sandy plain, and on the other a large tract of low marshy ground: during the season of the land-winds, that part of the fort which is exposed to those from the sandy plain, is heated almost to suffocation; while that part which receives the winds from the marshy grounds rather feels refreshed from the breeze. The violence of the land-winds in their hottest state is almost inconceivable. The intense heat cracks every thing which comes in its way: the glass in the windows is often splintered in pieces, on which account Venetian blinds are generally used instead. Unless precautions be employed, even the drinking glasses used at table are apt to split and fall asunder among the fingers of the guests; an accident which has often occurred to myself.

The violence of this scourge being broken by the intervening sea before it reaches Jafnapatam, the breezes which afflict the continent serve here rather to agitate and refresh the air; and the fields clothed with verdant pasture are the strongest proof of the temperate nature of the climate. Fruits, vegetables, game, and poultry, abound every where in this district. There appears to be something in the atmosphere here different from the other parts of the island; for it is only in the tract which lies between Point Pedro and Jaffna that sheep have ever been reared with success. The articles of foreign commerce produced here are of no great value, for though it affords some cinnamon and pepper, yet they are of an inferior kind to that which grows in the south-west of the island.

The fort and town of Jaffna, the capital of the district, stands at the distance of some miles from the sea, but communicates with it by means of a river navigable by boats. The river falls into the sea near Point Pedro, where there is also a fort and har-

bour, in which the troops sent by General Stewart from Trincomalee for the reduction of Jaffna disembarked, and met the fifty-second regiment which had been sent over from Negapatam on the opposite coast for the same purpose. The passage from Point Pedro to Negapatam is usually made by boats in a few hours. The King of Jafnapatam built a small fort here against the incursions of the Moors and Malabars. It was taken by the Portuguese in 1620; and lost by them in 1658. It was the last station they retained in the island.

Jafnapatam was once a kingdom by itself, but was divided into several provinces. It is very populous, and has a great number of villages and churches for all the various denominations of its inhabitants. The four lesser provinces contained in it are Beligame, Tennermarche, Waddermarche, and Patchiapalle. The Dutch built a church in 1658 at Telipoli, near a shady and pleasant grove. Several very good villages lie along here, with churches and school houses for educating the native children.

The fort of Jaffna was given up by the Dutch to our troops as soon as they appeared before it. It is small, but exceedingly neat and well built. The Pettah, or Black Town without the walls, which is of a quadrangular figure, is larger and more populous than that of Trincomalee. Since Columbo was taken possession of by the English, several Dutch families have quitted it, and taken up their residence in the neighbourhood of Jaffna; as this latter place is much cheaper, and better supplied with all the necessaries of life, several of which are scarcely to be procured in the other parts of the Island.

The inhabitants of Jaffna consist of a collection of various races. The greatest number are Malabars of Moorish extraction, and are divided into several tribes, known by the names of Lubbahs, Belalas, Mopleys, Chittys, Choliars, and a few Brahmins: they are distinguished by wearing a little round cap on their close shaven heads. There is also a race of Malabars found here somewhat differing in their appearance from those on the continent. These different tribes of foreign settlers greatly exceed in number the native Ceylonese in the district of Jaffna. The Malabars are employed in manufacturing cotton, cloths, &c. The Chittys and Lubbahs trade in cloths, calicoes, handkerchiefs, &c. and go backwards and forwards to the continent to carry on this trade. The Lubbahs are Moors and Mahometans. The Belalas are numerous; they are chiefly husbandmen, and attend to tillage and rearing cattle. These are extremely litigious and quarrelsome; and, although professed christians, they observe scarcely any of the ordinances of our religion. They are in some measure Pythagoreans; and say when a child is born lame, blind, or dumb, that it was formerly the soul of a person, who must have deserved this punishment by his actions in a former state. They are

extremely superstitous, and attached to many of the rites of paganism.

The Choliars and Chivias do the hard work; are porters, palankeen bearers, and water carriers; though some are descended from the higher order, and will only carry the great men. The Panais and Pariars are the fishermen, as also the Mokkouas. The Nalloaus are the blackest of all the tribes. They gather the toddy from the cocoa-trees, make arrack, tend the cattle, and are labourers and Coolies. The Pariars are accounted the lowest and most despicable. All these in some measure partake of the Ceylonese customs and habits of life, mingled with their own. They inhabit various parts of the north-west coast of Ceylon. The Dutch took great pains to convert these people to the reformed religion, at least by their own accounts; yet a strong hankering after paganism still remains among those tribes.

Those I first mentioned were induced many years ago, by the encouragaments held out to them by the Dutch, to pass over from the Coromandel coast, and carry on here a variety of manufactures, such as coarse cloths, calicoes, handkerchiefs, shawls, stockings, &c. These articles were all made from the cotton growing on the island; and to this day the district of Jaffna is the only part of Ceylon where manufactures of this sort continue to be carried on, with the exception of a very few about Columbo.

At Jaffna there are also a number of handicraftsmen, such as goldsmiths, jewellers, joiners, and makers of all different parts of household furniture. They are very expert in their respective operations; particularly that race known in this island by the name of Portuguese, who surpass all the rest in the beauty and dexterity of their workmanship.

Dependent upon the district of Jaffna, and at a small distance in the sea to the north-west of Point Pedro, are several small islands, which the Dutch named from their own native cities, Delft, Haarlem, Leyden, and Amsterdam. These islands they employed in breeding horses and cattle, as from their excellent pasturage they are better adapted to this purpose than any part of Ceylon. The English government continues the same system. The horses are bred under the superintendance of officers appointed for the purpose, and, when at a proper age, are disposed of on account of government. It would be unjust to pass unnoticed the many improvements introduced into every department of this district by Colonel Barbet, of the seventy-third regiment, who has been commander and collector of it ever since it came into the possession of this country. His conduct has rendered him equally esteemed by his countrymen and the natives.

The road to the south-west of Jafnapatam is extremely tedious and disagreeable. The paths are often very narrow, passing through thick woods and heavy sands; and are very much in-

feested with wild hogs, elephants, and buffaloes. These circumstances render a journey by this way very unpleasant; and those who are compelled by business to undertake it prefer, if the season permit, to coast along in those large passage boats called *donies*. The narrow sea which lies betwixt this side of the island and the continent is called the gulph of Manaar, from a small island which derives its name from the Malabar words *man*, sand; and *aar*, river, lying off the coast of Ceylon, about sixty miles south-west of Jafnapatam.

Manaar is memorable in the ancient history of the Cingalese, as being the place of refuge to Queen Donna Catherina, the last scyon of the ancient royal race of the country. At that time Manaar was more flourishing than at present. The fort was small, but strong, square, and regular. The city now consists of only a few tiled houses; government offices, and some low huts inhabited by boatmen and fishermen. At low water the island of Manaar is divided from Ceylon by a small winding river; but, when the tide flows, this river appears as an arm of the sea, and is about three miles over. The Portuguese fleet, after being beaten on the west coasts, made their escape through it, as formerly the native govenors had a way of occasionally causing a flowing into it from the sand at Pambam. Manaar lies in 9 deg. N. lat. is about two German leagues and a half in length and one in breadth, including a salt river. The fort is situated near the channel or strait which divides Manaar from Ceylon. There are besides seven villages in the island. At the extreme end, where you take boat for the coast of Coromandel, there are four or five churches for the natives and Malabar christians, besides that of Carcal, which the Dutch use. The island is barren and sandy, with a few palmiras and cocoa-trees scattered here and there. The surrounding sea supplies abundance of fish.

The passage from this island to Ramiseram on the Coromandel coast is not above twelve or fourteen leagues; but the advantages which might be derived from this speedy communication are in a great measure prevented by the numberless shallows and sand-banks which every where interrupt the passage, and are so high as to be many of them completely dry except during the monsoons. There is in particular a line of sand-banks which runs quite aross from Manaar to Ramiseram, known by the name of *Adam's bridge*, also called Ramas bridge, as that God is said to have come by this way into Ceylon. Ramiseram takes its name from him; and has a large temple dedicated to him. The name and situation of these banks of Adam's bridge are connected with a variety of curious traditions among the natives. It is universally believed among them that Ceylon was either the Paradise in which the ancestor of the human race resided, or the spot on which he first touched on being expelled from a Celestial Para-

dise. Adam's bridge is, with them, the way by which he passed over to the continent; and some imagine that the gulph of Manaar, like the Red Sea in scriptural history, closed after him to prevent his return. The opinion, however, is almost universally received, that Ceylon at a distant period formed a part of the continent, and was separated from it by some great convulsion of nature. This account, though merely an unsupported tradition, is not altogether improbable; for when we consider the narrowness of the intervening space, and the numberless shallows with which it abounds, it cannot be denied that some violent earthquake, or, what is still more likely, some extraordinary irruption of the ocean, might have placed Ceylon at its present distance from the continent.

This idea is further strengthened by the appearance of the soil and the surface of the country being so very similar on the west coasts of Ceylon, and the opposite continent. A stratum of flat calcareous rocks seems to run quite across Adam's bridge: it is found to the water edge on both shores, and in the low islands that lie on the passage. The situation and appearance of the Maldive islands, on the other side of the peninsula of India, agree with those on the west coast of Ceylon to support the opinion that this continent must have once been much more extensive, till the ocean, from some unknown cause, exceeded its former boundaries in that quarter of the globe.

The Gulph of Manaar, although too shallow to admit vessels of a large size, is not altogether useless for the purposes of commerce. Sloops, donies, and small vessels of various descriptions, convey goods by this passage from Madras and other places on the Coromandel coast direct to Columbo, instead of taking the circuitous outside passage, and rounding the island by Trincomalee and Point de Galle. This is called the *Inner*, or *Paulk's Passage*, from a Dutchman of that name, who first attempted it. Adam's bridge, indeed, frequently proves an insurmountable obstruction, and vessels are often obliged to unload or lighten at Manaar before they can make good their passage. It is common indeed to have large boats stationed here to receive the goods and convey them forward to Columbo; so that the obstructions trade meets with here are similar to those which several large cities are subject to, of not being accessible to large vessels; but the articles of trade are obliged to be conveyed to them by lighters and small craft. The Dutch, notwithstanding these obstructions, found means to carry on a constant traffic by this passage between the western coast of Ceylon and their factories of Tutucoran, Vipar, Manapar, Ponicail, and Kilkerre. Coarse cloths and calicoes were the chief articles thus imported by the Dutch, and in return they carried back areka and cocoa-nuts, betel-leaf, fruits, arrack, and coya, or cordage made from the cocoa-tree,

All these places are now in the possession of the English, and there is no doubt that this trafficing might be carried on to a much greater extent than formerly.

The shortness of the passage from Ramiseram to Manaar is particularly useful on account of the speedy conveyance it affords to people on business, and to the communication of intelligence. Small boats continually ply between these two places, and passengers may be ferried over for a trifle. Government has also boats stationed here for the purpose of conveying the *tapal*, or letter bags, between Ceylon and the continent. By means of particular stations appointed for the purpose, letters are conveyed here in a manner wonderfully expeditious, when we consider that there are no roads fit for posting, and that the letter-carriers have to make their way through sands and thickets under the burning heat of the tropic suns. The distance from Columbo to Madras is upwards of five hundred miles, and yet the *tapals* are conveyed between these places in ten days by the *peons*, a cast of people employed for this purpose. Their common rate of travelling is five miles an hour, where the country will admit of it; and they are relieved at certain stages by fresh runners. They usually go from Columbo to Manaar, a distance of one hundred and sixty miles, in three days. Here they take boat, and cross over by Adam's bridge to Ramiseram, and then proceed along the Coromandel coast to Madras. When the weather is not so violent as to occasion any delay in crossing the ferry, an express will run from Columbo to Madras in eight days; the journey was once accomplished in seven.

The isle of Ramiseram, the limits of the Hindoo religion in more modern times, and of the conquests of the Mussulman princes, is separated by Adam's bridge, as already mentioned, from Ceylon. The island is low, sandy, and uncultivated, with merely a few scattered Palmira and Cocoa trees. Its pagodas, for which it is so famous, lie on the Ceylon side, near the sea; and are the resort of innumerable multitudes of different sects of religion in India during the season of certain festivals. The pagodas are many, and in the same stile of building as those on the Coromandel coast; they are surrounded with the houses of the brahmins, priests, and other religious persons whose zeal leads them to attend on their temples; among whom in particular may be seen the descendants of the Tamuls, Telingas, Canarians, Mahrattas, and Orias, who compose a great body of the original inhabitants of the southern peninsula. Their houses are built of the cocoa-tree in small squares and streets, where you see their families reclining on the little mud terraces and under the payals or virandahs.—They do not allow Europeans to enter these temples, but we could see they resembled those of the coast in their crouded ornaments, spires of brick work, long porches in front,

and vistas, at the extreme end of which were placed the deities in an obscure situation, surrounded by lamps burning day and night. The same reserve to strangers continues amongst all the southern brahmins. At Tanjore, Dindigul, Seringam, and Trinconopoly, I was universally denied admittance.

The brahmins allow no labour or cultivation to be carried on in the island of Ramiseram, considering it as altogether sacred. The contributions of those who visit it are indeed sufficient for the support of the temples. Several of the neighbouring Poligar chiefs contribute largely, and some of those Rajahs have statues erected to them for their gifts. Some of these tributes of gratitude are ludicrous enough in their costume and ornaments, and the rank of those for whom they are designed is marked by the enormity of their size. The chief pagoda has several of those statues in its different squares.

It is remarkable that though the sand lies very low on this island, good water is easily procured; for on scooping it up the water collects immediately in the holes. This is not the case on Manaar and the west coast of Ceylon.

The guardianship of this sacred isle belongs to a family of devotees called Byragees, the chief of whom is always doomed to celibacy; the succession being carried on by the sisters or the collateral branch, who only are permitted to marry. This institution is similar to that of the sovereignty of the Travancoreans and Nairs of the Malabar coast. The clothes and turbans of the devotees are of a tawny red colour, decorated with large black beads of a particular kind of wood. From the pagodas I mentioned, there runs out a long narrow piece of sand terminating in a point, within a mile of which is a choultry at Tona Goody. This is a square of houses with a court inclosed for the accommodation of pilgrims, who come to the furthest point of the island to perform their last ablutions in the sea, the most sacred and the purest of their ceremonies. A brahmin takes care of this choultry, and a pole with a light is fixt at the end of the point to direct the pilgrims.

As we proceed along the coast of Ceylon from Manaar, we find the country sandy, wild, and barren; equally destitute of accommodation and provisions. The woods are so infested with wild animals, that it is extremely dangerous to travel along the roads here without a proper guard. The traveller no longer perceives those high eminences which diversify the north-west and south-east of the island. The sea is skirted by a tract of low flat sand; but farther inland there are rice and paddy fields, with some scattered houses. This appearance continues about thirty miles to the southward of Manaar, when the wood and jungle again begin to approach to the shore, and to cover the whole surface of the country, till at Chilou the cinnamon woods shew the

commencement of the district of Nigumbo. At Mantotte, near Manaar, there are some remains of antiquity. A Gentoo city is said to have stood there, and to have been built by a colony of that harmless people who took refuge here. The vestiges of the embankment of a tank, and a number of brick ruins still remain.

About twelve miles onward from Manaar, we meet with the village of Arippo, where the civil and military officers who attend the pearl fishery reside during the season when it is carried on. They have built here for their accommodation a *choultry*, or stone barracks, which also serves for the reception of occasional travellers. During the pearl fishery, a detachment, usually of Sepoys from the garrison of Manaar or Columbo, is stationed here to protect the pearl merchants, and prevent depredations or riots. They are also found necessary to enforce the orders of the gentleman appointed by government to superintend this department. A flag-staff and a field-piece are attached to the party to make signals to the boats, and to give notice of their going out or return.

Arippo is the only place hereabouts where good water can be procured. This necessary of life, at that part of the coast, is not only bad but very scarce, and often procured with great difficulty. Where any good springs are found, the Europeans take care to have themselves first supplied; the natives often find it difficult to obtain the smallest quantity.

There is here a chapel for those of the Roman catholic persuasion, who consist chiefly of the Parawas and Malabars, resorting hither during the season of the pearl fishery. They attend the chapel on Sundays and holidays in great numbers; and it is their constant practice devoutly to offer up their vows and offerings before they commence diving for the oysters.

In the neighbourhood of Arippo the woods are very full of deer and wild hogs. Great abundance of these animals are brought by the Cingalese peasants to the officers stationed here during the season of the fishery.

Six miles further on, and at about twelve miles from Manaar, lies the bay of Condatchy, where all the boats are collected for the pearl fishery. The bay forms nearly a half-moon; the beach which surrounds it is an extensive sandy waste, with only a few miserable huts scattered along the shore between the bay and the woods which skirt the beach. Such is the appearance which the bay of Condatchy presents at most seasons of the year; but during the fishery the picture is entirely reversed. At that time the bay is crowded with small vessels, and the beach presents an astonishing multitude of people from every quarter of India. The difference of their appearance, their language, their manners, all

afford a most entertaining spectacle. But it is not amusement alone that demands a minute description of the scene; several of the following particulars, which I have with much care and attention brought together, will be found connected with objects of public utility.

(To be continued.)

To the Editor of the Methodist Magazine.

DEAR SIR,

IT is upon record, that "A word fitly spoken is like apples of gold in pictures of silver." As the first Anniversary Methodist Missionary Meeting, for the London district, will be held in the month of May; and, in all probability, many similar meetings formed about that time, in different parts of the kingdom, in aid of the same grand cause: I now present you with a few remarks, which, if circulated, may probably have a good effect upon some who, perhaps, have not sufficiently considered the "Danger of Delay," in acts of benevolence. A piece similar to what is here subjoined, appeared some years ago in one or two periodical publications. I have made some alterations, abridgements, and enlargements, such as I think the cause it is intended to advocate, and the peculiar circumstances of the present day, demand. Should you, Sir, think the observations calculated to excite promptitude in support of the cause of missions, you will give them insertion in your Magazine for May; which, for a few years past, has been with great propriety denominated, "The grand Anniversary Month." Ardently wishing your pecuniary means, to bear some proportion to the grandeur, utility, and immensity of your design, I remain, dear Sir, the cordial friend and espouser of the Methodist Missionary cause,

Mansion House, Kettering, WILLIAM B. BROWNE.
March, 1815.

"DELAYS ARE DANGEROUS."

A STIMULUS TO AID THE CAUSE OF METHODIST MISSIONS THROUGHOUT THE WORLD.

WE read, in the book of Exodus, that, when Moses was commanded to raise up the Tabernacle, the people were invited to contribute materials. Now, the fulness of the earth belongeth to the Lord: yes, the treasures of the mines of Peru and Mexico; the sparkling jewels of Golconda; and the immense wealth of the Indies. Without the aid of the ancient tribes, he could have finished the work; but to gratify and to honour them, he allowed Moses to take an offering of every one who gave it willingly with his heart. Exod. xxv. As soon as this was known through the camp, men and women came in crowds, bringing the Lord's

offering. Gold, and silver, and brass, linen, and jewels, and bracelets, were consecrated to the God of the whole earth; in aid of the tabernacle of the Lord Most High. Exod. xxxv. Yea, their hearts were so stirred up, and their spirits made so willing, (may a similar spirit of benevolence be eminently conspicuous in this day, to further the design of Missionary exertion and Biblical translation!) that at last it was found necessary to cause it to be proclaimed, saying, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. Exod. xxxvi.—This ready liberality of the generation who perished in the wilderness, ought not to be overlooked. But, from the account given in one of the chapters cited above, it is evident that these offerings were not made by all whose circumstances would have enabled them to contribute. The contributors are denominated, "as many as were willing-hearted," and "all the wise-hearted:"—a mode of expression which implies, that there were some who wanted this willingness and wisdom of heart. May we not suppose, that the proclamation for restraining the people from giving their offerings, would occasion many varied displays of character and feeling? From a consideration of human nature as it now appears, we may imagine that scenes, something like the following, would occur among the people.—The appointed heralds sound the trumpets, the people run with eager steps to learn the cause; amongst them, a young woman listens to the proclamation, and hears with grief, that the time for making offerings has expired. Her aged mother had lifted up the corner of the curtain of the tent, and saw her daughter returning in tears: she inquires the cause. The young woman answers, 'O, mother! you would not allow me to offer these ear-rings yesterday, and now it is too late!' 'Comfort, my child,' says the mother, 'I have a broken bracelet here, which I will send this evening as from you.' 'Ah, mother! you know that my father, Eleazar, always said, *Give unto the Lord the best.* I would give the ear-rings, were they a thousand times better: but, alas! it is too late!—not any thing will now be accepted! they have more than enough for the work!' 'It is evident then, my child, that you ought to be well satisfied. You have your ear-rings, and yet the sanctuary is amply provided.' 'Alas! that is my grief, that I am shut out, or rather, that I have shut out myself from the sublime pleasure of glorifying God with my substance. O that I had remembered sooner another saying of my father's, *Hast thou a design to do good?—hasten to accomplish it.* (Reader:—it will be to your immortal honour, the bringing of an ear-ring, bracelet, or any valuable you possess, to forward the work of the Lord; to raise the building of the temple of your God.)

In another part of the camp, a man of the tribe of Manasseh, was seen burdened with a load of brass. Meeting a friend, he let down the load from his shoulders, and began as follows:—'Why this is intolerable, to issue their orders to-day, and to alter them to-morrow. As if to be shut out from the whole world in a wilderness, were not grievance enough.' 'To what is it that you refer?' 'Why, to the business about the offerings. They ordered us to bring the best of our possessions; and now, after I had brought a load of brass from one end of the camp to the other, they told me that they would not take it in.' 'Nabal, you are wrong,' replied Caleb, 'you were not ordered to bring an offering,—you were only permitted, if your heart inclined you: and what you have now done, is a day too late. Now, Nabal, return to thy tent with thy brass, and reflect as you return, that by reason of *delay*, thou art not judged worthy to have thy brass laid up in the presence of Jehovah. Thou mayest still call it thine; but never shalt thou have so favourable an opportunity of consecrating it to the Lord of Hosts. Better for thy brass to have been a decoration for the tabernacle, than henceforward to be considered a part of the treasures of thine own house.' The scene at the place for receiving the offerings, was all confusion. A multitude of all descriptions, was collected. There a man was seen with a parcel of rams' skins, dyed red. Here was a woman with blue, purple, and scarlet, and fine linen. Her neighbour had in one hand a beautiful box of jewels, and in the other a pot of precious spices; and before them stood an old man with his two sons, bearing a heavy load of shittim-wood. Some were clamorous, some were weeping, and, in general, complaining on the ground of losing the opportunity of offering. They then addressed the Elders with arguments and intreaties. The answer of the Elders was always the same, 'We have no power of dispensing with the proclamation.' 'Well,' says a man, as he turned to go away with a bundle of badger-skins on his back, 'I take you all to witness, that I was willing to have offered all these skins; and there is a dozen of them: but if they will not take them, what can I do—but carry them home again?' 'Why I am sure, Esau,' said one of the Elders, 'thou couldest have brought them some days ago.' 'Yes, to be sure I could; but if I choose not to bring them till now, what is that to thee?' The Elder answered, 'Thou hast no just ground of complaint: for hadst thou been at all anxious, thou couldest have made thine offering sooner.'—'Was ever any thing so unfortunate,' cries a woman in the crowd. 'It was always in my mind to bring this yarn; but I thought that there was no need to be in such haste as some of my neighbours were; and now I shall be the only woman in our six tents, whose offering has been rejected.' 'Daughter,' says

the old man with the shittim-wood, tapping her on the shoulder, 'remember hereafter, whatsoever thy hand finds to do, do it with all thy might. For my own part,' added the old man, 'I only wish that I had offered at once all that I had to offer.' 'Nay, father Uzzah,' says one of the Elders to him, 'thou art too covetous of the pleasure of offering; how canst thou blame thyself? Thou hast brought several presents of that wood, and they are found to be of very great use in the work.' 'O!' cries the old man, 'he is the God of all my mercies; he has redeemed me from all evil; he has led me, and fed me, these fourscore years,—what can I render unto him for all his benefits unto me? I sincerely wish I had been here yesterday.' Then leaving the scene of action, the venerable Uzzah thus addressed his sons: 'Remember, my sons, that whom God calls to any duty, he calls to it now. To delay, is to refuse. I saw in the crowd to-day, a friend of mine, who is a very worthy man in other respects, but he is strangely unwilling to begin to do any thing. I am almost glad that he lost the opportunity of making his offering, as I hope that the grief, which I am sure he will feel, will help to correct his tardiness.' If there is any thing of nature and probability in the cases supposed above, the moral which they teach may be easily applied to existing circumstances. The Lord, in a very remarkable manner, is lengthening the cords, and strengthening the stakes of Zion. He is breaking forth on the right hand, and on the left; the Gospel tent is enlarging, and the curtains of his habitation are very widely spread. The glorious banner of redeeming love is unfurled; the standard of the cross is lifted up in the sight of many nations, an everlasting day dawns upon the universe; Emperors come to its light, and 'Kings to the brightness of its rising.' The little one is becoming a thousand, and the small one a strong nation: the feet of Zion's messengers appear beautiful upon the summit of the mountains, that bound the horizon of heathen lands. Yes:

> "How beauteous are their feet
> Who bring salvation on their tongues,
> Who stand on Zion's hill,
> And words of peace reveal."

'The glory of the Lord is revealed,' and e'er long, 'all flesh shall see it together; the Lord hath made bare his holy arm in the sight of the nations, and all the ends of the earth shall see the salvation of our God.' Now, 'the wise and the willing-hearted,' are allowed to consecrate a part of their substance to this service of the God of the whole earth. Did they contribute so largely in aid of the Jewish tabernacle? And shall not we with greater alacrity come forward in behalf of the Christian church; the living temple of the living God. To complete this sublime

and glorious edifice is the grand design of God our Maker, of Christ our Saviour; the proclamation is issued, it is not prohibitory, and offerings are received from every quarter. Happy are they who are thus permitted to lay a stone in the spiritual building, and thus aid the rise of this magnificent structure! The Christian church already rises gloriously to the view of mortals, the joy of angels, the grief of devils, the honour of Jehovah, and the wonder of the world. In support of this cause, let us not linger as the slothful. Time is too short, and the advances of death too rapid, to allow a mortal creature to be dilatory. He who indulges a disposition to delay, will likely leave unaccomplished some good purposes, which he might have performed, if his zeal had been more fervent. 'Zeal in a good cause, is very commendable.'

THOUGHTS ON EDUCATION.

To the Editor of the Methodist Magazine.

Sir,

I have frequently derived much pleasure and profit from reading your useful and valuable Magazine. I have admired the arrangement and choice of subjects,—the excellent manner in which they have been treated, and the very earnest desire which is manifested to convey spiritual good and lasting benefit to your readers. This latter consideration has induced me to offer you a few thoughts on the subject of Education; a subject which I have not observed much noticed in your Magazine lately, but which appears to me of such importance, as to have a very fair claim upon your attention, and that of your numerous readers. I shall offer a few thoughts upon this subject, to exemplify its importance, and shew some of those methods which appear most calculated to produce the best effects, and the most lasting advantages. I shall not produce much original matter; for I candidly inform you, that the principal of the following remarks are derived from authors who rank high in literary knowledge, and who seem fully to have understood the subject they have written upon; and have conveyed their ideas so forcibly and intelligibly, as must strike the attentive observer, with the truth of the observations, and the necessity of paying due regard to them practically as well as theoretically. It cannot be doubted, that almost every thing, with regard to youth, depends upon their first habits and impressions; therefore instruction is absolutely necessary to give a proper bias to the mind, and to convey suitable knowledge to the understanding. "That the soul be without knowledge it is not good," Prov. xix. 2.

An inspired writer says, "Train up a child in the way he should go, and when he is old, he will not depart from it;" and perhaps with very few exceptions this rule holds good. To train up a child in the way he should go, and walk in after-life, requires the serious attention of all parents who desire the present and eternal welfare of their children. Religious parents know that they are bound to the performance of this important duty, by every consideration of reason, religion, and humanity. If the pen of an angel could be employed, it would not be too much on such a subject; but we can use the language of heaven, which is, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates," Deut. vi. 6—9.

In concluding these preliminary remarks, it may not be improper to notice, that in these days, religious parents are apt to conform too much to the world; and, in some instances, little distinction is made between the children of professing Christians and those who make no profession. May the God of all grace bless these few hints; and to his name be all the praise!

Your most obedient servant,

A SUBSCRIBER.

"Morality, manners, health, and attention, are the indispensable ingredients of a good education, and, on the other hand, respect to the mind of youth, and readiness to teach what they feel an aptitude to acquire; the rejection of every kind of severity, and the application of gentle medicaments to the little disorders which may arise in the course of youthful levity, are the requisites demanded from parents and tutors. Whether all these things are best secured by a *public* or *private* education, has been long a subject of controversy. Both have their advantages as well as defects. If public schools be considered as disadvantageous to the morals of youth (a most formidable and unanswerable objection, if true) it must be prosecuted in the tranquil shade of domestic society, beneath the roof of parents who are the natural preceptors and guardians of youth. It appears to be the safest method of deriving advantage from both means of instruction, without incurring the dangers which attend on either of them, (for there are dangers attendant on a private education also,) by consolidating them into one.

"In Holland and Switzerland, it has been practised with suc-

cess, and children resort during several hours of the day to public schools and colleges, but always take their meals and sleep at home. The education of boys, at distant colleges, of young ladies in distant boarding-schools, seems, in the higher ranks of life, to have hurt essentially the domestic morals, and consequently the domestic happiness of families. Do you wish to educate your children to be dutiful to their *parents*, to be kind and affectionate to their brothers and sisters? Put them under the necessity of being dutiful children, of being kind and affectionate brothers and sisters; educate them in your own house. From their parents' house, they may, with propriety and advantage, go out every day to attend public schools: but let their dwelling be always at home. Respect for you must always prove a very useful restraint upon their conduct, and respect for them may frequently impose no useless restraint upon your own. Surely no acquirement, which can be derived from what is called a public education, can make any compensation for what is most certain and necessarily lost by it.

"It is certain, from Suetonius, that the Romans thought the education of their children a business properly belonging to the parents themselves; and Plutarch, in the Life of Marcus Cato, tells us, that as soon as his son was capable of learning, Cato would suffer nobody to teach him but himself; though he had a servant named Chilo, who was an excellent grammarian, and who taught a great many other youths. The argument commonly urged in favour of public schools, 'that *useful connexions* are frequently formed there,' is an argument on which no real friend would wish to rest his defence. The maxim is not only sordid and disgraceful in itself, but may be pernicious in its consequences. It may cause a preference of one public school to another, and may draw an increase of pupils to the most crowded seminary, in pursuit of such visionary projects, to the neglect of more solid advantages. Granted that there may be on record a few examples of a school connexion becoming lasting, let it be remembered, that these examples are noticed because they are singular, and are preserved as extraordinary events. If a boy of moderate fortune be possessed of genius and spirit, he will scorn to play the sycophant; that, alas! is the part of a maturer age, when the honest integrity and simplicity of youth are defaced by the corrupt customs of the world. On the contrary, if such a one be placed among his superiors, instead of reaping any advantage from the circumstance, an evil of a very serious complexion will be almost certain to succeed. He will endeavour to rival those who are his superiors in fortune; he will infallibly contract habits of dissipation and expense; and will soon learn to exhaust his little patrimony, which, with a proper disposition,

would have maintained him much more happily than those whose ill-judging parents are so depraved as to envy and wish him to imitate. Connexions at school are the effect of accident; they may as easily be unfortunate as the contrary; nay, considering the small proportion of good characters in the world, and the other circumstances which favour vicious connexions, the balance is much against youth in this respect. The boldest and most daring boy is generally the admiration of the school, and as generally the most vicious.

"The boy, therefore, who is sent to a public school purely with the view of forming connexions, may just as probably form one with a highwayman or sharper, as with a prime minister." *Gregory.*

"Among the numerous advantages attendant on private tuition, perhaps there is not one so beneficial in its consequences, or so essential to real knowledge, as that derived from *literary* and *moral* conversation.

"Much certainly may be learned from books, but books (particularly the most valuable editions) are not always to be obtained; and if they were, the manners, the customs, the languages of their authors are frequently unintelligible even to matured minds; their errors too, and prejudices mislead. But suppose the reverse of this statement; that books are at hand, that they are perfectly intelligible, and free from prejudice and error; to which we will add, what can alone make reading profitable, that the student sits down to their perusal with zeal and assiduity. Even thus, how many authors must be perused to obtain the result of perhaps one single conversation of a truly intelligent mind. Mr. Fox speaks of the improvement which he had derived from Mr. Burke's instruction and conversation, as equivalent to all the "political information which he had learnt from books, all which he gained from science, and which any knowledge of the world and its affairs had taught him."

If, indeed, we compare books to the rays of the sun, *conversation* will be those rays converged to a focus. The ancients were so fully sensible of the benefit of conversation, that it was the chief part of their system of education. This taught Socrates and the philosophers of Athens. And thus it is recorded by Plutarch, that the Spartans used daily to meet together, and improve themselves by conversing on moral subjects. "Besides," says Pliny, "we are infinitely more affected with what we hear, than what we read. There is something in the voice, the countenance, the habit, and the gesture of the speaker, which concur in fixing an impression upon the mind, and gives this method of instruction greatly the advantage of any thing one can receive from books."

We cannot so easily mistake the meaning of what is spoken to

us, and if we do, our doubts and scruples may instantly be resolved. The author is at hand, we can confine the discourse to any particular point, and have it illustrated in a manner most adapted to our capacity. "So many artificial volumes make us neglect the Book of the World." By these means the boy will acquire a habit of *reflection*, a habit which, though it may be said to constitute the very *essence* of a *good education*, is the *last* thing thought of in public seminaries. *Northmore.*

It will be found impossible to educate a child at home, unless all *interference* from visitors and acquaintances be precluded. But it is yet of more consequence, that the members of the family should entirely agree in the conduct of the children under their care. Without this there is no hope. Young people perceive very quickly, whether there be unanimity in their government. When children are blamed or punished, they always know who pities them, who thinks they are wrong, and who thinks that they are right. If they find when their mother is displeased, their grandmother comforts them, they will readily console themselves under this partial disgrace, and they will suspect others of caprice instead of blaming themselves.

In schools where the number of children is but few, the humane teacher has an opportunity of constantly exercising the *benevolent dispositions* of his pupils. His care and attention are in this case, not too much distracted; and if his heart be properly organized, the ties which bind him to the little ones under his care, are close and intimate.

But in all *public schools* no such *intimacy* takes place. On the part of the teachers, the greatest distance and haughtiness are preserved with respect to their students, who, in return, entertain no small degree of contempt for their preceptors. The same circumstance takes place in all other institutions, where the greater the number of individuals, which occupy a person's attention, the *less* will he be *interested* in the condition of each. To children then, on whom the attention of those around them has the most extensive and beneficial influence, *large schools* and *seminaries* of education are by no means adapted.

"In Scotland, the public institutions for the education of young children are small and numerous. The pupils have, consequently, an opportunity of receiving the common routine of education, and of experiencing also the benefits derived from the immediate *care* and *direction* of their *parents*. The effects resulting from this mode of education appear to be highly useful, if we are to judge from the *prevailing character* of the nation. The love of learning is more generally prevalent in Scotland than in any other country with which I am acquainted: though the happy consequences, which would otherwise result from it, are in this country, peculiarly counteracted by circumstances, on which it would be painful to dwell.

"In some countries it is customary for the teacher to spend his leisure time with, and receive his support from, the parent, whose children he educates. This custom, if properly regulated, seems highly beneficial. In case the teacher be a man of a mild and amiable disposition, with learning and tolerable information, his acquaintance and conversation may be of considerable utility, not only to his *pupils*, but also to their parents. Besides, he must be more interested in the improvement of those children by whose parents he has been hospitably entertained. The children, also, will pay greater attention, and have a greater degree of affection for him, by observing the deference and respect with which their parents treat him. In order that the teacher may pay the greatest attention to the instruction and improvement of his pupils, his establishment should be permanent. He will hence be more particularly interested in the proper execution of his duty. If the teacher should have a family, it then becomes impossible for him to live at the house of the parents who employ him. In this case, he should be supported by the contribution of the inhabitants of the district to which he belongs. He should never be obliged to perform any kind of mechanical labour, which probably might draw his attention, at least, in some degree, from his proper employment. Those who employ him, should preserve a particular intimacy with him, that he may, as much as possible, be interested in the just performance of his duty. These few hints may, perhaps serve as an outline for a plan of education, fitted to the present state of civilized society. The inferior parts may be filled up according to local and partial circumstances, which it is imposible here to enumerate and appreciate. In rendering this plan practicable, and, at the same time, useful, the general principles of human nature must be always kept in view, and those circumstances which prevail in that society, for which it is intended." *Dr. Cowan.*

If, Sir, in addition to the foregoing observations, we consider the subject of education in a moral and religious point of view, the superiority of private education is most striking. At home, it is the tutor's care, that his pupils should neither hear, nor see, any object, but what tends to the promotion of virtue. Another argument in favour of private education is, that there is more care likely to be taken to understand the temper of the child, and to adapt the mode of instruction according to its temper and abilities. For want of this care and attention, in public schools, how many boys have severely suffered. The most excellent geniuses have been ruined by the improper treatment of some masters. Take a quotation from the Spectator. In describing the character of a country school-master, he says, that he had experienced the inadequacy of two rural masters for their office. "The first imposed much more upon me than my parts, though none of the weakest, could endure; and used me *barbarously* for

not performing impossibilities. The latter was of quite another temper, and a boy who would run his errands, wash his coffee-pot, or ring the bell, might have as little conversation with any of the classics as he thought fit. I have known a lad at this place excused his exercise for assisting the cook-maid; and remember, a neighbouring gentleman's son was among us five years, most of which time he employed in airing and watering our master's grey pad. I scorned to compound for my faults, by doing any of these elegant offices; and was, accordingly, the best scholar, and the worst used of any boy in the school." *Spectator*, No. 313.

It is with no view to under-rate the value of many public schools, that I have offered these remarks on the comparative excellency of private education over public. I have no design to lessen the real advantage of those public schools, where religious instruction, parental affection, and the most assiduous regard to the welfare of the pupil's present and eternal interests, mark the character and conduct of the school-master. It is not my wish or intention, to detract from the merits of such worthy and useful members of society; on the contrary, I would hold them up to view, as persons deserving our highest regard, esteem, and support.

And that there are persons of this description, it is with the most heart-felt pleasure I can testify, whose tender solicitude and regard for the children committed to their care, exemplify the amiable character of the pious and benevolent friend and preceptor. It is, therefore, far from my thoughts, to lessen, in any degree, the respect, and the patronage to which they are entitled, from a discerning public. Where such persons are to be found, they deserve encouragement; but, perhaps, there are not many schools where these advantages are to be met with, as religious instruction does not often form a pre-eminent part in the plan of instruction; but is generally totally neglected, and in some schools, it is lamentable to say, the great source and channel of the best instruction (the Bible) is wholly disregarded. My object is, therefore, in the present state of things, to shew to parents, the opinion of wise and learned men, who have written on this subject, though merely in a moral point of view, without glancing at all at its benefits, when considered in connection with religion. But I would rest my grand and most important argument, on the advantage of private education, as it is favourable to religion. Is not a child far more likely to be kept from evil example and bad company, when he is under the eye of his parents, who are his natural guardians and protectors, than when left to the care of a *stranger*, whose attention is divided by a multitude of pursuits and engagements? Is not his mind more likely to be impressed with the sacred truths of religion, when the example he witnesses corresponds with the precepts enforced? And under the roof of a pious parent, is there not a greater pro-

bability of his acquiring habits of seriousness and devotion, from the pious example which he daily witnesses, and the instruction which he receives in a well-ordered family? He joins in the duties of religion, both *public* and *private*; and what he hears from the pulpit is enforced and explained by the wise and affectionate parent, or domestic tutor; so that his mind is daily stored with useful knowledge, and as the powers of his mind unfold themselves, such objects are placed before him, as are calculated to inspire him with the love of knowledge, with the love of true religion, and lead him to admire that alone which can make him truly wise and happy.

These faint sketches, which are but a general outline of the excellency of a private education, may, perhaps, be filled up by some abler pen than mine; and if, Sir, I should be so happy, by these remarks, as to induce either you, or any of your judicious correspondents, to illustrate this subject by any additional observations, I shall be truly glad. I would sum up all that I have said, in addition to quotations, with my opinion, that much as public schools may be considered advantageous, in drawing forth the energies of the mind, and exciting emulation, yet there appears so much risk in public education, that I do most sincerely believe, in the *general* way, private instruction is by far the most beneficial, the most sure and safe plan, to answer the important design of the instruction of youth.

ON DR. TAYLOR'S WRITINGS.

Mr. Editor—The attention, lately excited to the writings of Dr. Taylor, has produced in my mind, feelings of deep regret, because, I conceive the works of that advocate of Arianism, are more dangerous to unwary readers, than even those that more openly attack the vitals of Christianity; I allude more particularly to the prominent parts of his celebrated Key.

Dr. Doddridge has noticed that work, in the preface to his Sermons on Regeneration; but his remarks are short.

Mr. J. Edwards, in his work on Original Sin, and Dr. Erskine, in his Essays, have wrote what I believe is considered a refutation; but these works are in very few hands.

In looking over some of the early volumes of the Christian Observer, I find in that for 1807, several pages are devoted to an examination of Dr. Taylor's Key and Scheme.

As the Christian Observer may be obtained in almost every town, I have thought it would be acceptable to many of your readers, to be informed where they may easily meet with many sensible observations on what is, at present, a subject of general inquiry.

I beg to suggest also, that extracts from these papers, particularly the concluding, would, I think, be highly acceptable in your Magazine.

Your inserting this in an early number of the Methodist Magazine, will oblige

Yours respectfully,

March 31st, 1815. Thomas Robinson.

To the Editor of the Methodist Magazine.

REV. SIR,

WHEN I read the following Remarks, which are extracted from Dr. Macknight's Harmony of the Evangelist, they struck me very forcibly. If, Sir, on perusal, you think that they are calculated to promote the cause of truth, the insertion of them in your useful Miscellany, will oblige, Rev. Sir, Your's affectionately,

Woolwich, October, 1814. W. Y.

"It is remarkable, that through the whole of their histories, the Evangelists have not passed one encomium upon Jesus, or upon any of his friends; nor thrown out one reflection against his enemies, although much of both kinds might have been, and, no doubt, would have been done by them, had they been governed either by a spirit of imposture or enthusiasm. Christ's life is not praised in the gospels, his death is not lamented, his friends are not commended, his enemies are not reproved, nor even blamed; but every thing is told naked, unadorned, just as it happened, and all who read are left to judge, and make reflections for themselves: a manner of writing which the historians never would have fallen into, had not their minds been under the guidance of the most sober reason, and deeply impressed with the dignity, importance, and truth of their subject."

RELIGIOUS INTELLIGENCE.

ON Sunday, February 26, a New Chapel in our connexion, suitable, in point of size and convenience, to the population of the town, was opened at Caerlleon, in the Newport circuit. The Rev. Mr. Barber, from Bristol, preached twice, to very numerous congregations; and the meeting was closed with an appropriate discourse in the Welsh language, by the Rev. Mr. Jones, of Bathafarn.

Mr. Barber, in an excellent introduction to his first discourse, speaking of the equal and universal consecration of all places, "Where two or three are gathered together," in the name of Christ, informed his hearers, that preaching in the open air was practised formerly, even by the famous university of Oxford itself; a stone pulpit being erected for that purpose in one of the public squares.

As Caerlleon is a place of considerable antiquity, and one of the first into which Christianity was introduced into this country, a short account of this event may not be unacceptable to some of your numerous readers.

The exact period in which Britain was visited by the first rays of the Gospel, is not certainly known; yet it is pretty evident, that it took place some time in the first century. Caerlleon, i. e. the city of the legion, called by the Romans Isca Silurum, being "one of the three noblest cities of Britain," and the station of the second Roman legion, consequently having constant intercourse with the imperial city, into which Christianity had found its way, yea, even into the palace during the time of the apostles, was one of the first recipients of this invaluable blessing. Geoffry, of Monmouth, informs us, that previous to the introduction of Christianity, Britain was under the jurisdiction of three Archflamens, whose seats were at York, London, and Caerlleon; and after this time, these places were changed into Archbishoprics. Giraldus Cambrensus says, there were five metropolitan cities, at the head of which he places Caerlleon. During the persecution of the Christians in the Roman province in Britain, near the end of the third century, and about the time that St. Alban, a native of Verulamium, suffered martyrdom in that city, Aaron and Julius, two citizens of Caerlleon, suffered in the same glorious cause. From one of these martyrs, St. Julians, a place between Caerlleon and Newport, takes its name.

Caerlleon, from being once the capital of Britain, and the seat of government, a Roman city of great splendour, adorned with towers, baths, temples, acqueducts, &c. has long been reduced to the size of a small town; and now the very ruins of its former grandeur is hardly discernible. Occasionally a few Roman coins and monumental stones are discovered. A stone of this kind having the following inscription C.A.T. was lately dug up by Mr. Francis, one of the trustees of our New Chapel. Religion also shared the same fate. Scarcely a vestige of it was to be seen until within these few years, when principally through the preaching of the Methodists, a flame of piety has been lighted, which, I trust, will burn with inextinguishable blaze.

An Account of the Formation of a METHODIST MISSIONARY SOCIETY, *for the Manchester District.*

THE Religious Services connected with the formation of a Methodist Missionary Society for the Manchester District, commenced in the Methodist Chapel, in Oldham Street, on Tuesday evening the 21st of February last, when the Rev. J. Bunting, from Leeds, in a discourse on Rom. i. 14, forcibly argued, and clearly proved, that nothing can promote the real good of mankind, so effectually and so extensively as the glorious gospel of God our Saviour—that we are all *debtors* "both to the Greeks and to the Barbarians, both to the wise and to the unwise,"—and that we should begin *to pay our debts* immediately and as far as possible. On Wednesday morning, at seven o'clock, there was a meeting for Prayer: and at ten o'clock, the Rev. R. Watson, from Hull, preached an ingenious, eloquent, and affecting sermon, on Isa. ix. 2—7. Availing himself of the tropical language of his text, he described, with singular propriety and perspicuity, the deplorable situation of those who are sitting in darkness and in the shadow of death: and the happiness of those on whom the Sun of Righteousness has risen with healing in his wings. The Public Meeting for the purpose of forming the Society, was held at two o'clock in the afternoon, and was most numerously and respectably attended by most of the ministers in the Manchester District, by several ministers from the neighbouring Districts, and by other persons resident in Manchester, and the surrounding Circuits, friends to the cause of Missions and of Methodism. After singing and prayer, the Rev. Dr. Clarke was unanimously called to the Chair, and opened the business by an interesting speech, in which he stated the deplorable condition of the heathen world as to religion, the good effects already produced by Methodist Missions, on the minds and morals of thousands in several of the places specified in the Advertisement, the pleasing prospects of moral good in France, and his high approbation of the various efforts of the Methodists to diffuse the blessings of religion among the ignorant at home, and the heathen abroad. He then requested, that, in such a place and on such an occasion, the audience would abstain from signifying their approbation of what they might hear by *clapping*, or other modes of applauding which are practised in theatres and places of public amusement; to which request, we are happy to state, all present paid the strictest attention.

Richard Bealey, Esq. of Ratcliffe, moved the first resolution, which he prefaced by expressing the strongest confidence that every one present did most heartily approve of those Missions, and that they would in the fullest manner evidence it by that liberality which is characteristic of Manchester, and which the necessity of the case required.

Mr. Bealey's motion was seconded by John Burton, Esq. who expressed his most cordial approbation of the resolution that had been moved.

This Resolution was supported by the Rev. W. Griffith, J. Bunting, J. Brownell, and W. Warrener, when Mr. Griffith took occasion to observe, that he himself was once appointed to go on a Foreign Mission, but was disappointed, and that the anxiety of his mind was such, that he could not be happy until he had offered his services a second time; expressed his warmest attachment to the Missionary cause, and concluded by reading a few extracts from some Missionary Intelligence lately received from France.

Mr. Bunting stated, the very great pleasure and satisfaction he felt in being favoured with an opportunity of uniting with his fellow-townsmen in the furtherance of Missionary exertions, a work so glorious in its nature—so extensive in its operations—so beneficial in its present effects—and so lasting in its consequences: expressed his entire approbation of the Foreign Missions instituted by the Establishment, the Baptists, Independents, Moravians, and others; and closed his very appropriate and impressive speech by reading several interesting letters recently received from our Missionaries *in Ceylon*, by which it appears that, in consequence of a letter from Sir Evan Nepean to his Excellency General Brownrigg, who wrote to Lord Molesworth, Commandant of the Fort, and another letter from T. M. Esq. in Bombay, to Lord Molesworth, they were received in the most courteous and Christian-like manner by his lordship, and several other persons of the first respectability in the island, and assured that they might expect the greatest encouragement in the blessed work on which they were come.

Messrs. Brownell and Warrener (each

of whom had been a Missionary in the West-Indies for the space of ten years) gave the Meeting a pleasing account of the prosperity of their labours while in those islands, and the opening prospects of future good on their leaving them, which accounts were interspersed with various interesting anecdotes.

The other Resolutions were moved, seconded, or supported, by the Rev. J. Crowther, Robert Newton, T. Kelk, J. Braithwaite, R. Reece, J. Hickling, C. Atmore, C. Kirkpatrick, C. Gloyne, R. Watson, W. Hill, J. Drake, J. Hutton, T. Preston, D. Jackson, J. Fearnside, W. Jones, E. Grindrod, and J. Kershaw; by William Boyd, Esq. Robert Parker, Esq. John Middleton, Esq. and James Heald, Esq.; and by Messrs. George Burton, Wild, Mellor, Atkinson, John Marsden, James Wood, Morris, Greaves, Marris, Westhead, Hesketh, Heywood, William Wood, John Johnson, Barnes, Stephen Russell, Crawshaw, George Heald, and Brooks.

The Rev. Robert Newton, in supporting one of the Resolutions, addressed the assembly with his usual animation and pathos: and as he had *the Escutcheon* of the late Rev. Dr. Coke full in his view, under which these words are inscribed, "*In labours more abundant*," he was thereby induced to notice the mysterious Providence which had so suddenly removed the Doctor from his Missionary career, whilst on his voyage to Ceylon, to establish a Mission there, in which is heart was so much engaged; and observed, that he had *virtually* obtained his object, having taken five Missionaries within three weeks sail of the intended scene of their future labours.

The Rev. T. Kelk, in supporting the Resolution that, "All Subscribers of one penny or upwards per week, &c. shall be deemed members of the Society"—expressed the pleasure he felt that the word, "*Missionary*," was now become such a favourite and popular word in this nation—that we lived in such a glorious Missionary age—that the Lord was pouring upon us, in such an extraordinary manner, a glorious Missionary spirit—and that we had such strong and encouraging grounds to expect a glorious and abundant Missionary harvest would soon follow. "Never," said he, "was there a stronger feeling in our land for the miseries of the heathen, and never were there more general, or more sincere, affectionate, and zealous endeavours used to promote their conversion, than there are at present. The sable sons of Africa, the wretched worshippers of Hindoo gods in Asia, the ignorant Hottentots at the Cape of Good Hope, as well as the poor and once greatly injured Negroes in the West-Indies, are calling aloud for help, nor do they call *in vain*.

"No, Sir, they have not, they do not, they shall not call in vain to the inhabitants of *Manchester*. If any of us have not *heard* them so soon as some of our neighbours, if any of us have not *felt* for them so strongly as some of our neighbours, or if any of us have not been so forward to *assist* them as some of our neighbours, I hope their cries will this day so pierce *all* our hearts that we shall be constrained to put on bowels of compassion for them. Yea, I hope, that in love for the souls of the heathen, and liberality in the support of Methodist Missions, the inhabitants of Manchester will soon *greatly excel* all who have gone before them in this blessed work.

"Sir, if money be wanted, money shall be obtained. I flatter myself there are some here who have already determined that they will give *ten times more* in future to this work than they have hitherto done: and if many of us cannot give a handsome sum annually, we will do what we are able by quarterly, monthly, or weekly subscriptions. We will at least *save* or *gain* one extra weekly penny, that we may be members of the Methodist Missionary Society for the Manchester District, and that we may have the honour and pleasure of assisting those who are and will be employed, instrumentally, in pulling down the strong-holds of Satan, and forwarding the interests of the kingdom of Christ in the world, and especially in the East."

The Rev. R. Reece, in a very serious, affectionate, and commanding manner, expressed how deeply he felt himself interested in Missionary work both *as a Man, an Englishman*, and *a Christian*.

The Rev. C. Kirkpatrick spoke to the following purpose: "Not a century has yet elapsed since that remarkable revival of genuine religion took place, the benefits of which we so largely partake. Through the instrumentality of two or three Missionaries, thrust out into the highways and hedges to meet opposition, and abuse, the spirit of vital piety has been spread, not only through the *British Isle*, and communicated a measure of its benign influence

to *the Army and Navy*, but also on the great continent of *America*. By the blessing of God on more recent Missionary labours, the prolific beams of gospel truth have shone upon the *Isles of the Sea*: And the sable sons of *Africa* have felt their life-giving power. *Asia* also is opening her bosom to receive the seed of eternal life: And even *France* itself has produced some of its fruit.

"We whose heads are silvered over in the service of the truth, may not live to see or hear of the widely extended range of its utmost influence, yet we may rejoice in hope that our *children*, or *children's children*, will hear of it winning its widening way to earth's remotest bounds."

Mr. John Marsden, after speaking very highly of the abilities of several persons present, and very modestly of himself, among other pious observations which he made on the subject before the Meeting, were the following:

"Sir, the work of salvation—eternal salvation, is great indeed; but means are to be used that it may be known how great a salvation God has provided for his fallen creatures. The principal mean which he has appointed and owned from the beginning, is *the preaching of the Gospel*: and it is in order to promote this, that we are now met together.

"When we contemplate the sacrifices which are made by those men of God who devote themselves to Missionary labours, all that *we* can do recedes, and, comparatively, disappears; it is not worthy to be named therewith; we make no sacrifices, we take up no cross. It is true, we give our money, and we offer up our prayers; but these, though duties, are duties to which in the benevolent mind pleasurable feelings only are annexed.

"I have heard objections raised against Missionary meetings, and Missionary exertions, on the ground that more ought to be done for the conversion of those *at home* before we look *abroad*: but if the love of God be shed abroad in the heart of a man, he experiences love to *all* his fellow-creatures for the Lord's sake. And can it be supposed that he feels *less* love for the souls of his immediate connexions than for the souls of those in distant regions whom he never saw? May we not rather conclude that the God of love influences his heart by his own Spirit to feel for those for whom, comparatively, none care? And is it not our duty and privilege to aid, to the utmost of our ability, the man who counts not his life dear unto himself so that he may win souls to Christ? Such, Sir, I would hope, are the sentiments and feelings of all present. May that Great Eternal Being, who has made of one flesh, all nations of the earth, inspire each of our hearts with more of his own Spirit, that we may exert ourselves more than we have hitherto done, for the prosperity of so glorious a cause!

"Believing that the motion made will have this tendency, I beg leave, Sir, to second it."

Mr. J. Morris spake nearly as follows:

"Allow me, Sir, to express, in common with my other Christian friends, the gratitude I feel in witnessing the transactions of this day. It has pleased God to place our happy country in a most exalted situation: England has contributed in a considerable degree to raise Europe from the prostrate state to which it had fallen. He hath also graciously conferred on us a much higher honour, in allowing us to be the dispersers of his Blessed Word to a very considerable portion of the World, and he has also excited a spirit of Missionary exertion without parallel, at least since the apostolic age.

"Thank God we stand in a pre-eminent position in this glorious work, and I doubt not Primitive Christianity will have a wider spread from the transactions of this day; for I take it for granted what no one here will deny, that Methodism, in its doctrine, œconomy, and discipline, approaches nearer the church in the first ages of Christianity, than any other in the world;* and the experience of more than half a century has proved, that wherever the Methodist preachers have gone, religion and civilization have followed hand in hand.

"But, Sir, how inscrutable are the ways of Divine Providence! How frequently do we see the most important and active agents of his will, removed at a point of time, when their services seem most of all important!

In the late tremendous struggle with the tyrant of France, Moreau, on whom every eye was fixed, and whose military skill and energy of character gave a confidence to the whole allied cause, fell at a moment of time when his ser-

* See Paley's Evidences. 2 Edit. page 38.

vices were most to be desired. But did the cause perish in which he was engaged? No. The Lord taught the Sovereigns of Europe to confess and acknowledge that he alone was the giver of victory.

"And it pleased God to remove from us our venerable Father in the Missionary Cause, and that at a point of time when *his* services appeared almost indispensable; but did the cause fail? No! thank God, the pleasing accounts we have this day heard, convince us that the cause is *his own, and he will support it;* and although our Elijah is taken away from us, we cannot despair, while he is raising up so many Elishas, who are each endeavouring to catch the falling mantle. It is impossible not to feel a degree of emotion and regret, that those who assisted in laying the foundation of our Christian temple, are taken to their eternal rest before it shall receive this glorious enlargement.

"We know *there is rejoicing in Heaven over one sinner that repenteth*, and can we doubt that our cause, which claims for its object the whole world, shall solicit in vain divine assistance and approbation? That the spirit of Missionary exertion among *ourselves* as a separate body, is rapidly spreading, is evident to the most inattentive observer. My heart's desire, Sir, is in perfect unison with your own, and the whole of this respectable audience, that an ardent zeal in this glorious cause, may, like an impetuous torrent, bear down every opposition, and, uniting with its sister streams, form a river deep and wide, that shall continue to flow, till the knowledge of God shall cover the earth 'as the waters cover the great deep,' and until Europe, Africa, America, and Asia (the cradle of Christianity) shall resound with the praises of God."

The Rev. R. Watson, in a speech which fixt the attention of the assembly at a late hour, among other striking thoughts which he communicated in easy and well-chosen words, observed that *Fontenelle* had somewhere said, "If I had in my possession a truth which was above all others interesting to mankind, and could hold it like a bird in my hand, I would *crush it to death*." "That truth," said Mr. Watson, "which is so interesting to mankind above all others, is *the gospel of Christ*. You who compose this respectable assembly are not met here *to crush this truth*—you are come *to plume its wing*—and you will bid it fly to the uttermost verge of the green earth."

The Rev. J. Braithwaite, the Rev. C. Atmore, and Mr. J. Wood, spoke also very much to the satisfaction of the Meeting: and several other Ministers and Gentlemen would have spoken on this inspiring subject, if there had been time: owing to the near approach of the Evening Service, the latter resolutions were passed with comparative rapidity, but with decided expressions of hearty and unanimous assent.

Dr. Clarke having left the Chair, which was taken by the Rev. J. Crowther, the most cordial thanks of the Meeting were unanimously voted to him for the honour of his attendance, and for his very able conduct in the Chair. This vote was acknowledged by the Doctor in a handsome manner, and soon after the meeting closed.

The concluding service was performed at half past seven in the evening; when the Rev. R. Newton, from Wakefield, delivered an appropriate and useful discourse on John xii. 32, which produced a blessed effect on the minds of a very crowded congregation.

Thus terminated a day which will long be remembered with pleasure in Manchester, and for which, it is hoped, thousands yet unborn will have cause to bless God to all eternity. On this glad day the best of feelings were produced, and at seasons the power of the Almighty was remarkably and visibly present. Every hand was (or seemed to be) united, every heart was wedded, and every tongue in effect said, "Let us go up to the help of the Lord against the mighty."

Public Collections were made at the close of each of the services, which, together with one or two donations, amounted to £900, or upwards: and we have the pleasure to state that, since then, a great number of persons (in which many Ladies are included) have freely offered their services *as Collectors*,

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Letter from Mr. JOHN SHIPMAN to the Missionary Committee.

Kingston, Jamaica, January 15, 1815.

DEARLY BELOVED FATHERS AND BRETHREN,

GRACE to you, and peace from God our Father, and the Lord Jesus Christ. Since it pleased the Almighty in his inscrutable wisdom, and unparalleled condescension, 'to count' me worthy, putting me into the ministry,' I have invariably felt a wish that it might be to the poor benighted heathen, who live without hope, and without God in the world; that if, by any means, I might be made instrumental in 'turning some of

them from darkness to light; and from the power of satan to the living God: that they who are bound with affliction and iron, might be made glad through him, 'who was anointed to preach good tidings to the meek, and was sent to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison doors to them that are bound.' By the good providence of God, I have my wishes gratified, in being sent on this important errand, to this place, to point them to the Lamb of God who taketh away the sin of the world: O that all my words and actions may constantly prove to the world that,

"His only righteousness I shew,
His saving truth proclaim;
'Tis all my business here below
To cry, behold the Lamb."

I shall now proceed to give you some account of our passage.—On Thursday, the 1st of September, we got under weigh with a pleasant breeze from the East, which soon wafted us away from the chalky cliffs of Old England; so that early on Sunday morning, we made the Cove of Cork, and got safe to anchor by 12 o'clock. That night we went on shore, and I preached to a few very affectionate people in a decent little chapel, which has been lately erected. On Wednesday, the 7th, we again set sail with a fine wind from the N.W. in consequence of which we soon got upon the wide Atlantic Ocean. On Wednesday, the 21st, we came within sight of Porto Santo, and on Thursday we arrived at Madeira, and got safe to anchor in Funchal Bay. The town is very unpleasant, the streets are narrow, and the houses and people generally dirty. Here we spent eight days, which afforded us an opportunity of seeing their churches, which are richly decorated, and the inside of one of their convents, which had a good deal of neatness and cleanliness about it. But their funeral and religious rites, which we had an opportunity of observing during our stay here, are most ridiculous and disgusting. Indeed, whilst I saw their ignorance, superstition, and wickedness, I felt grieved for them; for they, apparently, thought themselves Christians, and supported a number of men who called themselves Christian teachers, and yet they manifestly were strangers to the principles and influence of Christianity; and, according to appearances, they must continue so; for any who may attempt to introduce the Gospel into this place, must do it at the very great hazard of their lives, on account of the influence of the priests, and the prejudices of the people; and it struck me 'That the prophets prophesied lies, and the people would have it so.'—On Friday, the 30th, we once more got under weigh, with a fair wind, and in a few days, we got within sight of the Canary Islands. After this, nothing worth relating occurred till we came to Barbadoes, which was on Thursday, the 27th of October; and that night we came to an anchor in Carlisle Bay. On the day following, we went on shore to Bridgetown, and spent a fortnight with Mr. and Mrs. Boothby. This town, upon the whole, has a beautiful appearance, especially from the Bay. But, alas, religion has lost all its beautiful charms with the greater part of the inhabitants, who live in, and of course sanction fornication, as something commendable, or at least, something not so very wicked as it is generally represented; and, perhaps, they may be classed among the rudest people, for their behaviour at places of worship. But I felt more particularly for our little society, which is indeed low, although, I understand, not so low as it has been. I am inclined to think, that if the mission were placed on a more respectable footing, by having a better chapel, &c. and a burying ground, it would probably soon flourish, and the mission soon support itself. Such a measure would require something considerable from your funds; nevertheles, I believe that in the end you would be gainers by it. This reminds me of that well known proverb, "There is that scattereth abroad, and yet increaseth: and there is that withholdeth more than what is meet, and it tendeth to poverty."—On Thursday, the 10th of November, we left Barbadoes for Guadaloupe, at which we arrived on Sunday, the 13th; having a view of the islands of St. Lucie, Martinico, Dominica, &c. on our passage down. From this island we took in troops, and sailed for St. Martin's; but not being able to fetch St. Martin's, we bore away for St. Thomas's, to which we came on Sunday morning, the 20th, and hove-to for a few hours off the mouth of the harbour. On our passage down from Guadaloupe to St. Thomas's, we saw the islands of Montserat, Nevis, St. Christopher's, &c. From this we sailed direct for Jamaica, and saw, on our way down, the islands of Porto-Rico, St. Domingo, and Avazo; and by

the good providence of God, we landed safe at Annatto Bay, in Jamaica, on the 26th. Here I was constrained to say, after having so long a cruise, "Truly the Lord is good: blessed is the man that trusteth in him." Indeed I felt inexpressibly thankful to the author of all my mercies.

When I arrived here, and understood that Mr. Davis had been dead for about five weeks, and that the chapel was again closed in Kingston, I knew not what my feelings were: I, for the moment, felt my courage and strength fail me. But, glory be to God, notwithstanding this, I feel I am in my own providential place, and I doubt not, that the Lord will yet open an effectual door, for the proclamation of truth, and the promotion of his own glory.—It so happened, that the Quarter Sessions were just over when I arrived, but entertaining a hope that I could obtain permission from the Corporate Body, to re-open the chapel till the Quarter Sessions, I presented a petition to them; and many of them manifested a great deal of friendship; but as they considered themselves unable to grant me that privilege, until I had qualified at the Quarter Sessions, it was judged most expedient to decline opening the chapel till after that time. And as many of the magistrates are friendly, I hope I shall be permitted to take the oaths, and open the chapel.

From what I can learn, it appears evident to me, that if we had the chapel open, and six or seven missionaries upon the island, there would be great plenty of work for all of them, and plenty of provision too. And can you find none willing to come? Have not some of them heard a voice, even from this place, saying, "Come over and help us?" The vineyard here is truly great. O that the Lord of the vineyard would send out labourers. Wishing you direction and great success in all your undertakings, I remain,

Dear Fathers and Brethren, your's, &c.

JOHN SHEPMAN.

Extract of a Letter from Mr. HURST to Mr. EDMONDSON.

St. John's, Antigua, Nov. 11, 1814.

MY GOOD BROTHER,

Since the day that I parted with you at Portsmouth, I have seen the wonderful works of the Lord, not only in the great deep, but also in the holy and happy lives of negroes, who were formerly perishing for lack of knowledge. But with these counsels of men, the decision is *past*, and the true light now *shines*, that they might be the power of God unto salvation.

On Friday last, I left St. John's, and rode to a small chapel near English Harbour, where I preached to the negroes, from Matt xxv. 34; they appeared to feel the truths which the Lord enabled me to deliver. Mr. and Mrs. Thwaites address the Negro children every Lord's-day, in this chapel, for such branches of learning as suit their circumstances, as well as in those things which belong to their present and eternal peace; and I am happy to say, that God so blesses their labours, that many of the children under their care, escaping from the pollutions that is in the world, are joining the society. Next morning I rode to English Harbour, and on the evening met the stewards and leaders, and on the Sunday morning, I preached to a respectable congregation. At two o'clock I opened the School, and as usual I closed it by singing and prayer. I was greatly pressed to hear the Negro children read extempore. At seven I preached, and afterwards administered the Lord's-supper to whites, blacks, and coloured people, and, I trust, that many of them were abundantly blessed on the occasion.

I remain, your's, &c.

THOMAS HURST.

Extract of a Letter from Messrs. Evans, Bunn, and Thompson, to the Missionary Committee.

Carbonear, Newfoundland, Nov. 24, 1814.

DEAR FATHERS AND BRETHREN,

We are happy to inform you, that the work of God on this Island is in a state of prosperity. Our congregations are in general large, and very attentive. In Carbonear we have a good prospect, the chapel is too small; but this inconvenience will soon be remedied, as the people are determined to have a new one. A subscription has been raised by them for that purpose, now amounting to between hundred pounds; they expect to raise two thousand pounds, which there is no doubt they will be enabled to do, should not fire be wanting. A building committee is chosen, and the lumber for the building procured; twenty men have been employed to-day in bringing it on shore. We have bought a piece of land adjoining to our burying ground to build upon: the situation is central. We have, besides this, six other chapels building, and in a state of forwardness.—St. John's

Chapel is to be reared in the Spring. In our last, we intimated that on account of much repairs to the dwelling-house at Carbonear, furniture, &c. we should be under the necessity of drawing upon you for 50*l.* but when we called a meeting of the Trustees and Stewards, for the purpose of settling the accounts for the year, the standing debt was upwards of 100*l.* It was then considered advisable to make an extra collection, by which we were enabled to do without drawing upon the Mission fund.

We have commenced making collections in aid of the Mission fund, and intend in the Spring, God willing, to form a regular Missionary Society.

The safe arrival of two Missionaries, Mr. Lewis, in August, and Mr. Peckavant, on the 10th instant, has laid us under fresh obligations to our God, and the Missionary Committee, but we are still looking out with anxious desire for the arrival of two more.

"Come over and help us," for the harvest truly is plenteous, and some are perishing for the lack of knowledge, because the labourers are yet too few for so wide a field. We have been repeatedly solicited to go and preach to four or five hundred people. In one place, a man waited two days for an answer; but, for the above reason, we were under the painful necessity of refusing the invitation.

Letter from Mr. TURTON, to the Missionary Committee.

Eleuthera, Tarpum Bay, Jan. 5, 1815.

REV. AND DEAR FATHERS AND BRETHREN,

ON November 19, which was as soon as I could get the business of the Chapel so far finished as to leave New Providence, I took my passage for this island, intending to finish the year, which ends at our District meeting. I was under the necessity of leaving Brother Rutledge on the New Providence Circuit, notwithstanding his having ceased to travel, as I understood that after he had left this circuit, the people were falling away, in consequence of my absence: which, on my arrival, proved to be too true. The wicked one has greatly harassed them for some time, and greatly shaken the faith of some; but the greatest part are steadfast, and determined to go forward in God's service.

I arrived at this place, November 20, where I remained till the conclusion of the next Sabbath, having service every other night and morning. Here some have gone back; but others are confirmed, and standing boldly against the torrent of iniquity. I had as comfortable a week as I have had a long time; and I hope to see God's work greatly revived in this place.

Monday, 28, I set sail for Savannah Sound. The sun being exceedingly hot, and the boat in which I sailed being without a cover, I had a high degree of fever before my arrival. However, I preached in the evening to a good congregation, and with much freedom: but before I got to bed my fever grew worse, and, continuing all night, prevented me from attending service next morning. The next day I found it necessary to take some medicine, which not producing the desired effect, my fever continued; and finding myself without necessaries for sickness, or proper attendants, I thought it advisable to return to Tarpum Bay. At Savannah Sound, where the people appear to be sincerely engaged in working out their salvation, a preacher is really wanted; but alas! for more than a year, the people there have not had a preacher among them! The places are difficult of access, the only way to them being by water, and conveniencies, such as a boat, and people to work it, are not always to be had.

Wednesday, Dec. 1, being very sick, I left Savannah Sound, and returned to Tarpum Bay, in order to procure a passage to Rock Sound,* where the people are better acquainted with nursing; and fearing the same kind of affliction I had this time last year, as soon as a passage was procured, I set sail: but not long after, it fell a calm, and, being exposed to the night air, I took a cold, which confined me to the house ten days.

Rock Sound is the largest settlement on the circuit; here are many pious souls; but the want of a preacher is sensibly felt by the people. This circuit has suffered considerably, by the death of two excellent class-leaders, who died in the triumph of faith. Clearer testimonies of the truth of our holy religion, and of the certainty of the Christian's hope of immortal glory, than they left, cannot easily be conceived. Both of them learned to read, after the Methodist preachers had visited these settlements, and one of them to such perfection, as to be able to read the Sabbath-day's service. I am truly sorry that it was not

* Formerly we termed this Wreck Sound, as the people pronounced it; but it is properly Rock Sound.

in my power to be present at the death of these two men of God, to take down their last words, which, I doubt not, would have been highly edifying to every pious reader. When the state of darkness which they were in six years ago, and their usefulness among the people since their conversion, are taken into consideration, it will appear that God still "works by whom he will work." And that he takes "the foolish things of this world to confound the wise."

In my opinion, there never was a people more willing to receive the Gospel than the poor Bahamans, nor a people whom, for want of roads, it is more difficult to visit. Our only way of travelling is by walking small distances, and by going the greater part of the way in boats or small vessels, which we must have people to manage. I still feel a willingness to serve God's Church in any place: no difficulty I could surmount should hinder, were I able to perform my duty; but, alas! experience teaches me, that I am not able to travel this circuit. When stationed at Harbour Island last year, on my return from visiting the different places opened for the Gospel on that circuit, I was taken with a fever, which brought me to the gates of the grave, and rendered me nearly useless the remaining part of the year.

The appointments of the preachers have come to hand; and I am happy to hear of the prosperity of Zion, and of the appointment of a preacher to our island. I praise God for his goodness to men, and thank him, with all my soul, for more help in these islands. Our brother is not yet arrived, but we are in daily expectation of him. I am,

Rev. and dear Fathers and Brethren,
Your's, &c.

WILLIAM TURTON.

P. S. I arrived here from Rock Sound the 29th of December, and have had blessed times with the people.

Extract of a Letter from Mr. RABY to the Missionary Committee.

St. Eustatius, Jan. 26, 1815.

MY DEAR BRETHREN,

You are apprised, I apprehend, of the opposition which was once made by the inhabitants of this place, to our ministry; of the false and unfounded reports which were circulated, with regard to the motives that induced us to form a Society; and of the obstacles which were thrown in our way, in order to impede the dissemination of religious knowledge. I have the pleasure to inform you, that either none of these things now exist, or, if any of them do, it is in a degree not worth mentioning; and that our congregations are both respectable and attentive. Almost all who were formerly prejudiced against us, have heard and judged for themselves; and the result of an impartial investigation of our principles and practice, has tended to facilitate the mission, and to render those engaged therein respectable. I believe that every proprietor will allow, that those slaves who attend on our ministry, and into whose minds religious principles have been infused, are more punctual in the discharge of their duty, and more worthy of confidence, than those who are strangers to the things which make for their peace. The owners who attend on our ministry, and whose hearts are, in some measure, under the influence of the fear of God, are far more humane than they were formerly, and feel more deeply interested in the welfare of those over whom they preside. Such are some of the effects which have been produced by the preaching of the cross of Christ. I may add, that things at present wear a pleasing aspect. A number of the most respectable inhabitants are our constant hearers; and were our chapel either larger or more convenient, far more of that description would attend. Since I came to travel by myself, I have sensibly felt the need of the company and conversation of my brethren in the ministry.

I am concerned to say, that our numbers are not so large as were given in at the last District Meeting, which circumstance may be accounted for thus: many, for want of employment, have gone to other islands; several have been removed from the Church Militant to the Church Triumphant; and some have, by their improper conduct, rendered themselves unworthy of a place amongst us. But, on the whole, I believe that the work of God has been deepened in the hearts of many, so that they are stirred up to provoke each other to love and to good works.

I have need, Brethren of your advice. I wish to promote the cause in which I am engaged, and I long to see the knowledge of Christ disseminated far and wide, and the kingdoms of this world submit to his sceptre.

I am, your's, &c.
JOHN RABY.

Extract of a Letter from Mr. Morgan, to Mr. Edmondson.

Antigua, Feb. 20, 1815.

The Brethren from Europe arrived safe in this island on the 6th instant. Mr. and Mrs. Mortier are gone to Nevis, Mr. Lewis remains here, Mr. Westerman is gone to Tortola, and Mr. Talboys is to go, by the first opportunity, to Demerara. Mr. Blackburn, for want of health, is going to Nevis with Mr. Mortier; and Mr. Allen will take Mr. Blackburn's appointment for the present.

British and Foreign Bible Society.

A Special General Meeting of this Society was held at the New London Tavern, Cheapside, on Monday, March 6. Wm. Wilberforce, Esq. M.P. Vice-President, in the Chair; when the following Resolution was unanimously adopted, viz.—

The British and Foreign Bible Society, participating in the general sorrow occasioned by the death of the late Henry Thornton, Esq. M. P. discharge a mournful duty, in expressing their veneration for his memory, and their gratitude for the eminent services which, as Treasurer, he rendered to the interests of this Institution, from its commencement, in the year 1804, to the period of his lamented decease:

Sensible of the importance of those duties which attach to the office thus painfully vacated, and convinced from their knowledge of his character, and their experience of his attachment to their object, that he will discharge them with fidelity and zeal, unanimously resolve that John Thornton, Esq. be appointed to succeed his late revered uncle, as Treasurer to their Institution, for the remainder of the current year of the Society.

While the British and Foreign Bible Society bow with due submission to that Dispensation which has inflicted upon them so severe a loss, they desire to acknowledge, at the same time, the goodness of Providence in directing them to the means of repairing it with such unanimity, promptitude, and real satisfaction.

The British and Foreign Bible Society cannot but regard it as a circumstance peculiarly favourable to their Institution, that the office of Treasurer should be permitted to remain in a connexion from which it has derived so much credit and advantage; and devolve upon an individual, whose past conduct has afforded a pledge, that he will emulate the virtues associated with his name, and reflect that integrity, candour, and perseverance philanthropy of which his revered predecessor and relative furnished so illustrious an example.

It affords us peculiar pleasure to have it in our power to furnish our readers with the following important and highly interesting "Extracts from the Correspondence of the British and Foreign Bible Society." It seems as if the infinitely wise and good Parent of mankind has designed, by means of this glorious Institution, to put an end to all hurtful distinctions among genuine Christians, and propagate the light of divine truth through all the nations of the globe.

From Parimaribo, Surinam, March 12, 1814.

You can scarcely form any adequate idea of the eagerness with which the Dutch Bibles and Testaments have been sought after. Indeed, scarcely was it known that such books had arrived, when old and young flocked to my house, in such crowds, that my door was, as it were, besieged from morning to night; and, no sooner was it opened to dismiss one party, than another entered, in such numbers, that I was really apprehensive lest accidents might happen.

As I myself enjoyed the privilege of being an almoner of this bounty, I can testify, from personal observation, that the gift was received with evident marks of gratitude, reverence, and attention.

From Lobau, in Lusatia, June 21, 1814.

In justice to our British benefactors, I consider it a pleasing duty to inform you, that, on the receipt of the Bibles, the poor shed [a thousand grateful tears, and implored the best blessings of heaven upon the donors. Of this I was an eyewitness, and it proved to me the most refreshing scene, in the midst of all the sufferings of war, during which our town was twice in the most imminent danger of falling a prey to the flames, but was delivered by the particular interposition of the Providence of God, whilst the inhabitants of an adjoining village were driven from it by a dreadful cannonade, escaping only with their lives. No words can describe the tender emotions of gratitude with which they received the present of a Bible from my hands. Many came afterwards to me, expressing a cheerful confidence, that the same compassionate Redeemer, who, by the word

of his patience, had thus nourished and refreshed their souls, would likewise mercifully supply the wants of their bodies. Nor was their confidence disappointed, for they actually partook of the temporal relief sent from England. I esteemed it a real privilege to be employed in dispensing the spiritual and temporal gifts. May the Rewarder of all acts of Christian kindness richly recompense our British benefactors, and may many of those whom their donations have benefited, meet them in a better world, to receive them into everlasting habitations!

From the Rev. E. Henderson, Reikiavik, Iceland, July 22, 1814.

I have all along been living in the expectation of meeting with a welcome reception from the inhabitants of Iceland; and now that it has been realized, I find it exceeds my most sanguine expectations. The ardour of the people, even in this place, which is greatly corrupted by intercourse with strangers, to obtain copies of the Scriptures, was so great, that I had scarcely got ashore, when the doors of the Bishop were crowded by applications. This venerable Prelate has promised me every assistance in his power in planning measures for the distribution of the Icelandic Scriptures. Mr. Magnussen, the Dean of Iceland, informed me, that so ardent was the desire of the people at last, among whom he had distributed and sold copies of the New Testament which were sent over from Copenhagen two years ago, that they would have paid double the price, had it only been possible to obtain them.

From the Rev. R. Pinkerton, Hanover, July 25, 1814.

The Hanoverian Bible Society was established this afternoon, amidst a select company of Ministers of State, of Ministers of Religion of every denomination, and of other honourable citizens. Yes, glory be to God, this evening I have again had the inexpressible pleasure of enjoying a counterpart to that never-to-be-forgotten scene, which took place in the palace of Prince Alexander Galitzin, in St. Petersburg, on the memorable 23d of June, 1813. In Hanover, as in Petersburg, I saw the Lutheran, Calvinistic and Catholic Clergy, join hands to promote the good cause: and some of these men assured me, after the Meeting, that though they had been co-teachers of the same religion in the city for many years, yet they had never had an opportunity of speaking to each other before. O! what a blessed plan, which is capable of bringing together the long-divided parts of Christianity, and of uniting them by means of that very book in which they all find the grounds of their division! When the chief Catholic Priest entered the room, he came strait to me, grasped my hand in the most cordial manner, and with a countenance beaming with joy, said, "I rejoice that I have an opportunity of uniting in such a glorious cause. I am decidedly of opinion, that the Scriptures should be put into the hands of every class of men, and that even the poorest and meanest should have it in his power to draw divine instruction from the Fountain Head."

*** *A Grant of 500l. has been made to the Hanoverian Bible Society.*

(To be continued.)

POETRY.

On visiting the Gardens of Christ's College, Cambridge.

O Contemplation! take me for thy guest,
And wrap me in these shades of holy rest.
No more let care, degrading care, intrude,
Nor sorrow pierce the sacred solitude.
In shades like these the spirit soothed—refin'd,
Leaves earth's mysterious miseries behind;
Grows conscious of her birth, expands—adores,
And paradise once lost again explores.
Peace, the sweet element of heav'n, steals round,
Shedding infectious awe o'er all the ground.
Here Milton's spirit soar'd—these shades—these springs
Awoke the harp that breath'd celestial things;
And here at twilight's shadowy hour—serene,
The bard high converse held, unheard—unseen.
Though sin has shed its baleful blight below,
And thorns abound where'er our roses grow;
Though amaranths no more perpetual bloom,
Nor spicy groves diffuse uncheck'd perfume;
Yet bounteous heav'n permits the feeling mind
Traces of Eden still on earth to find;
And Cam's sequester'd bowers and hallow'd groves
Bestow the sanctified delight she loves.
O Contemplation, take me for thy guest,
Now wrap me in these shades of holy rest;
Till meet for bliss the immortal quits its clay,
And hails existence in eternal day.

May 30th, 1811. ELIZA.

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THE

METHODIST MAGAZINE,

FOR JUNE, 1815.

BIOGRAPHY.

SOME ACCOUNT OF THE LIFE AND DEATH OF AMOS APPLEYARD, *of Cleathorpe, near Grimsby.*

BY BENJAMIN CHAPMAN.

AMOS APPLEYARD, the subject of this Memoir, was born at Cleathorpe, near Grimsby, Lincolnshire, April 10, 1750. His parents, who regularly attended the service of the Established Church, and who were strict in their morals, sent him to a day-school, at which he gave early proofs of diligence and a capacity for learning. Soon, however, on his becoming familiar with youth of his own age, being of a very lively disposition, he became one of the foremost at foot-ball, cards, and other vain and sinful amusements.

At the age of fourteen years, he was apprenticed to Mr. Wm. Blow, of Grimsby, to learn the business of a Shoe-maker. In this family he had an opportunity of becoming acquainted with the rules of Methodism, and of observing the conduct of persons professing themselves Christians; his mistress being one of the oldest Methodists then at Grimsby, and his master, a steady member of Mr. Wesley's Connexion. But, notwithstanding these great privileges, he continued in sin, not only during the whole of his apprenticeship, but also during the time he remained with his old master, as a journeyman. On quitting his employ, he began business on his own account, and about the same time entered into the marriage state with Elizabeth Chapman, a young woman, a native of the same place with himself. But it was not till the year 1779, that he was awakened to a sense of his guilt and danger. The circumstances which, by the Providence of God, led to his conversion, were as follows.—Being at work, he was called upon by an acquaintance from Grimsby, and the conversation turning upon religion, his friend, who was

a calvinist, advanced something respecting the extent of Christ's atonement, which Mr. A. though an entire stranger to religion, believed was contrary to the Scripture account of it, and which he said he could soon disprove from the word of God. He took up a Bible which lay near, and without knowing to what part to look, (so great a stranger was he at that time to the *best* book,) he permitted the book to open as it might happen; and the words to which he was directed, were the Gospel by St. John, iii. 5. "Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Instantly it was impressed upon his mind, *These are the words of Christ, and Christ cannot lie.* He felt conscious that he was a stranger to that work of the Spirit of which Jesus spoke; and without saying one word further on the subject of controversy with his friend, he shut the book, rose from his seat, went out, and, retiring into the garden, fell upon his knees, and cried aloud to God for mercy. He saw, he felt himself a guilty, hell-deserving creature, and that his soul was in danger of everlasting destruction. The *inward* change thus suddenly wrought in his mind, produced immediately an outward *reformation.* They who were intimately acquainted with him at the time of his conversion, bear testimony to the rigour of his self-denial. He conferred not with flesh and blood; i. e. he did not consult the opinions and wishes of his old companions in sin, but withdrew himself at once from their company, and continued his supplications at the throne of Grace, till it pleased God to speak peace to his soul, by enabling him to believe in Jesus Christ as his Saviour.

A change so great as was manifest in him, exposed him to slander and persecution. The agents of satan assailed him on different sides; some said he was beside himself; others, that his religion would bring himself and his family to want. Indeed, such was his zeal and concern for the salvation of those whom he believed to be in a state similar to that from which it had pleased God to deliver him, that he exhorted his customers and neighbours so plainly and pointedly, as to incur their displeasure; and hence, his business so declined, that he had no other employment for many days, than to read his Bible. While in this situation, he was greatly encouraged to persevere, by finding, on his return from praying in the fields, that his wife was earnestly seeking salvation: and on the day of her espousals to Christ, a circumstance occurred, which (though to some it may appear trivial) will convey a lively idea of their spiritual joy. On the morning of the Sabbath, when he came home from class-meeting, he found his wife happy in God *her* Saviour; and so entirely engaged in united praise to God were our brother Appleyard and

his wife, that the food which was preparing for dinner, was neglected, till the water had boiled away, leaving the meat dry.

Having, agreeably to the word of Christ, sought, *first*, the kingdom of God and his righteousness, he found it needful, in the *second* place, to seek some means of providing for the temporal wants of his family. He had several young children, and having lost all his former business, he made it a subject of earnest prayer to God, to direct him to some calling in which he might be enabled to serve the interests of his family, and be at liberty to warn and exhort his neighbours to "flee from the wrath to come."—While thus asking direction of God, it was suggested to his mind, that he should get his living out of the sea. On thinking upon the expediency of following this hint, he determined upon engaging in the oyster business. He went several times to Scotland, to buy cargoes.—On one of those occasions, he and his companion had a providential escape from injury, the coach upon which they were travelling being overturned; and at another time, while on their journey toward Scotland, it being known that they had a sum of money with them, an attempt was made to break open the door of the room into which they had retired to sleep; and they escaped by getting out of the window. Our brother remarked, as a providential occurrence, that he was unable to sleep *that* night. Having traded in this way for some time, he was enabled, by the blessing of God, to purchase a share of a vessel, and commence taking oysters at sea, about twenty or thirty miles from home. In carrying on his new business, he became acquainted with, and was much respected by many at Hull, Selby, York, and other places, to which he occasionally went several times a year for near thirty years.

Providence having thus directed him into a line in which his active industry could exert itself, independent of the caprice of those on whom, in his former calling, he was dependant, he, in a few years, saw himself free from debt, and favoured with a prospect of comfortably supporting his increasing family. His wife and himself being fellow-helpers, enjoyed sweet fellowship together; and his labours in assisting to hold prayer meetings, &c. were acknowledged and blessed by the great Head of the church, who poured out his Spirit upon many at Cleathorpe, who continued steadfast and immoveable.

But while both his temporal and eternal interests continued to prosper, he met with a domestic trial, which involved him in unlooked-for troubles. Having left his family in health, in the month of April, 1782, to go to sea, his wife, with an infant son at her breast, went to unloose their cow, to water; when suddenly the animal, leaving the pond, attacked her with great fury, and throwing her on the ground, so injured her as to cause her death.

Surgical aid was procured immediately, and a boat despatched to hasten his return. On his arrival, he found her in a happy state of mind, resigned to the will of God, and desirous to improve the awful and sudden providence, by reminding those who visited her, that they had not a moment to call their own. She lingered in much pain three weeks, when a mortification taking place, a period was put to her sufferings.

Thus left a widower, with seven young children, and engaged in a calling which necessarily required him to be much from home, Mr. A. found himself exposed to difficulties and temptations, against which he unhappily neglected to stand upon his guard. It has frequently been remarked, that troubles succeed each other like the waves of the sea; and so it was with him: for wishing to remain at home a few weeks with his bereaved family, he sent his boat to sea under the care of another person, where she was lost, by striking upon the wreck of a vessel sunk somewhere between the Hale Sand and Saltfleet. But amidst these complicated trials, his mind was kept in peace: and he was enabled to *trust in God*. Having procured another vessel, he, after two or three years of losses and disappointments, once more found the blessings of Providence bestowed upon him. But how necessary to attend to that caution, "Let him that *standeth* take heed lest *he fall*." This once *zealous*, *pious*, and *useful* man, was found off his guard, and his unwearied foe gained advantage over him. He fell from his steadfastness, and was taught by sad experience, that it is an evil and bitter thing to depart from the living God. Reduced to this state of misery, he availed himself of the only alternative left. Conscious that by continuing in sin he should aggravate his guilt and heighten his danger, he accepted the gracious offer, "Return, ye backsliding children, and I will heal your backslidings." Jer. iii. 22. He sought the favour of God with many tears; and being deeply abased before the Lord, he was encouraged again to hope in the mercy of God, by these words of the Psalmist, "The *mercy* of the Lord is from everlasting to everlasting upon them that *fear* him." And this rich mercy was extended to him; his burden of guilt was removed; his peace restored; and his life evidenced the sincerity of his repentance, and the genuineness of his faith. Having entered a second time into the marriage state, he found, with an increasing family, increasing trials, and "toils on toils succeeded." But having found again the pearl of great price, his soul was happy. Being *justified by faith*, he had *peace with God*, and his restored soul recovered strength.

About the year 1793, these scripture words were strongly impressed upon his mind, "Thou shalt see thy children's children, and peace upon Israel."—The hope which they inspired was abundantly strengthened the following year, when the borders of

Zion were enlarged in many places; and when at Cleathorpe, a very considerable revival of religion broke out; which began while our brother was engaged in prayer with some young persons in his own house; from whence they went to hear preaching at Mr. Robinson's, where the Lord poured forth his Spirit in a wonderful manner. After sermon, a prayer meeting was held, at which several souls found peace with God. Amos being much alive to God, and having longed and earnestly prayed for a revival of true religion, felt inexpressible joy upon the occasion, and his exertions to promote the work, were acceptable and very useful. He declared, that prior to this revival, having to go alone from his part of the village to the meetings, he often kneeled down upon the road, to beseech the Lord to raise up fellow-travellers, with whom he might enjoy the mutual advantages resulting from Christian fellowship. Several who were at that time the happy subjects of converting grace, will, on reading this, recollect with pleasure the care he manifested for their spiritual prosperity. What rendered this revival the more pleasing to him was, the conversion of four of his own children, by his first marriage. But joy is a fruit which, in our inhospitable world, is ever subject to be blasted, and frequently those plants which we have watered with assiduity, and fostered with fondest care, disappoint our hopes. This was the case with him: one of his sons, who had been brought into the way of salvation, promised to become useful in the church; he was lively, humble, and discreet: but after continuing two or three years in the way of holiness, he turned aside to folly, giving way to unprofitable company and conversation; and his younger brother also, who was the infant so miraculously preserved when in the arms of his mother, forgot the God of his mercies, and went back with his brother from walking in wisdom's ways. Their backsliding was a source of inexpressible grief to their father, who, for about three years, continued, without ceasing, to make his request to God to work in them a saving change: and his trouble of mind respecting Richard, the eldest of the two, was so great, that he cried to the Lord to stop him as he did Balaam, with a sword drawn—or even to cut him off at a stroke, only, said he, save his soul. In the month of February, 1801, this son was suddenly arrested by the following providence: on the morning of the 25th of that month, a vessel was discovered sunk opposite Cleathorpe, and the crew, consisting of four men, suspended in the rigging, exposed to extreme suffering and danger; the wind being high, and the tide flowing, with a heavy surf breaking upon the shore. Feelings of humanity prompted Richard, with three other persons, to attempt their preservation. They succeeded in reaching the vessel, and with great difficulty got the perishing men, one of whom was nearly exhausted, into the boat,

and proceeded towards the shore, on which many people were anxiously awaiting the issue of the perilous attempt. Amongst those upon the beach, was our brother Appleyard. The boat had not proceeded far before a heavy sea broke over it, and plunged into the deep all who were in it; and notwithstanding every possible attempt was made to rescue the sufferers, four out of the eight were drowned. What a father's feelings must have been, while witnessing this scene, can be conceived by those only who have beheld a drowning child, without being able to render assistance during the unavailing struggle. But, like David, Amos felt a keener than *nature's* pang. The distress of his mind respecting the state of his son's soul was very great; and to add weight to his sorrow, the tempter, rushing in as a flood, represented the fatal scene as an answer to that *part* of his former prayer to God, that he would cut him off suddenly, rather than permit him, by continuing in sin, to increase his guilt. It is impossible to convey a just idea of the painful exercises of his mind on this occasion. But at length, he found that "prayer can make the darkest cloud withdraw." On reflecting upon some circumstances which immediately preceded and accompanied this awful dispensation, a ray of hope beamed upon his mind, that divine mercy or grace (which Milton calls the *swiftest* of Heaven's winged messengers) might have been extended to his son, in answer to many prayers. And this hope was strengthened by the temper and state of mind observed in Richard for some days before the fatal morning; particularly his repeatedly singing the following lines:

"And must this feeble body die,
This well-wrought frame decay;
And must these active limbs of mine
Lie moul'dring in the clay!" &c.

And the survivor observed him, as he parted from them, to be earnestly supplicating the mercy of that God from whom he had deeply revolted.

During this time of inward conflict, it pleased God to discover more clearly to Amos the necessity of faith's being strongly and constantly exercised, in order to his being entirely renewed in love. He, therefore, waited, and wrestled in mighty prayer at the throne of Grace for more faith, till the Lord wholly delivered him from the power of unbelief, and *filled* his soul with *peace* and *joy* through believing. In a moment, he entered into a state of experience far surpassing, in peace and power, any thing he had known before; and indeed his joy arose even to extacy. For three weeks he seemed to need little food or sleep; and that Scripture was not only impressed upon his mind, but exemplified in his life, John vii. 38, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

From this time, salvation by faith was his favourite subject; and both in public and in private, he repeatedly insisted, that to believe *now* was the privilege of every broken-hearted sinner, and the only but certain way of obtaining a present salvation.

As a Christian, he was steady in his principles. The doctrines of the Gospel, as believed and preached by the late Rev. John Wesley, and the preachers in connexion with him, he heartily believed: nor was he ever known to shrink from his profession of them. When attacked by some of the Clergy, on the doctrine of inspiration, he frankly acknowledged his experience of the work of the Spirit upon his own soul, and supported his testimony by incontrovertible Scripture passages, which declare that true believers (both Jews and Gentiles) are *an habitation of God through the Spirit.* Eph. ii. 22.

His *diligence in attending the means of grace,* deserves to be recorded and imitated. Though he lived at some distance from the place of worship, he constantly attended, not only at preaching, but at every public prayer meeting. His activity and perseverance will appear, when it is known that, for six years before the commencement of his last illness, he had never been, unless when from home, absent from the prayer meeting held at six o'clock on the Sabbath morning. On some of these occasions, he has been known to go to fodder his cattle, and milk a cow or two, at the distance of about a mile and a half from his house, and return home with the milk, and be in time to call his less active neighbours out of bed, to go to the morning prayer meeting—and this in the depth of winter. He did not adopt precisely the same mode of intimating to his neighbours the return of the hour of prayer that Mr. Fletcher did: he did not take a *bell,* and go round the village; his custom was, to go along his way, soon after five o'clock in the morning, singing the praises of God.

He was always ready to visit the sick and the afflicted, and any who were under serious impressions: and he was in the habit of going from house to house, to talk with, and pray for, those who were just entering upon the Christian course. It was his invariable rule, to pray with every family to which he had access. In avoiding that spreading evil, *a conformity to the customs and manners of the world,* he perhaps approached the opposite extreme, both in his dress, and in the furniture of his house: but admitting a failing in this respect, it "leaned to virtue's side." He stood at the head of a large family; for in addition to the *seven* children with whom he had been left a widower, he lived to be the father of *twelve* children by his second marriage. *Fourteen* of his children followed his remains to the place of interment. In meeting the demands of his great family, our brother deemed it his duty to be *diligent* in business, and *frugal* in expenditure:

but when the calls of humanity, or of the church of Christ, required, he did not withhold his mite; and when the chapel was built in his native village, he contributed *ten* pounds toward the building of it.

As a class-leader, he was much esteemed by those placed under his care: he was lively, pointed, and encouraging. He would meet his class, consisting of from twenty to thirty members, in the same time that others would have met a class of only half that number. Often did the Lord shower down special favours on him and them, at those seasons of sacred delight. In cases of absence, he would, like a good shepherd, seek the one lost sheep, and endeavour to lead it back to the fold. *The greatest gift bestowed on him* for the edification of the Church, *was prayer: he was a man of much prayer.* He frequently rose in the night to pray. Sometimes he would retire before daylight to pray upon the banks of the Humber. In his field, when attending his cattle, he would fall upon his knees, near the hedge, and wrestle with God in mighty prayer. Once he was found pouring out his soul aloud, in this situation, by a man passing near—and the circumstance left a deep impression on the person's mind. He that *sees* the *secret* approaches of his people to him in prayer, and has promised to reward them *openly*, blessed our friend with the true *spirit* of prayer. So far was he from formality or sameness, in his addresses to God, that after thirty-five years of public exercises amongst the same people, he was ever new, as well as fervent in prayer. It is true, that, on particular occasions, the fervency of his soul led him to extend his voice to a degree which some thought unnecessarily high; but he was very useful as a leader of prayer meetings to the close of his life. As an *exhorter*, he was plain, practical, and experimental. He did not confine his exhortations to the pulpit, but was a faithful monitor in every company and place. To give one out of many instances.—The anchorage for the fishing vessels, is opposite to the course upon which the Grimsby races are run, and the tide serving to come on shore just at the time of running, our brother was accosted by a magistrate, to whom he was well known, who was in a carriage with another gentleman, who was unknown by our deceased friend. In reply to what was said to him, he observed to them, "*That is the broad road, gentlemen.*" And having so said, he walked forward on the beach towards home.

A considerable time after, being in the packet from Hull, he was conversing with a lady on the impropriety of *idolizing a lap-dog*, a sin he saw her in danger of falling into. This conversation induced a gentleman in company to call our brother aside, to whom he said, Is not your name Appleyard? On being answered in the affirmative, he acknowledged himself to be the gentleman who had been in company with the magistrate on the

beach, at the races; confessed that he was a backslider, and said that the words spoken, as above, were made instrumental in awakening conviction in his soul, and that they eventually led to a change of heart.

Towards the latter end of 1812, our friend felt symptoms of that complaint which proved to be the messenger of his removal: and while exhorting his neighbours, on the eve of the new year, he said, that unless an *unexpected* alteration took place, he should not live to exhort them at the close of another year. His complaint baffled the skill of physicians of the highest respectability, and death approached with rapid strides; for in the spring of 1813, he was obliged to confine himself to his room.

Having settled his temporal concerns, he prepared to enter the lists against his last enemy. At this time, his mind was harrassed and dejected; and the trials arising from a family, many of whom were in an unconverted state, gave him much pain.

Children are either a comfort to their parents, or destroyers of their comfort! While the pious individuals of his family were a consolation to him, others caused feelings in a dying parent's breast, which could not but be a source of uneasiness. But that God who has promised never to leave or forsake us, kindly smoothed his path; and he experienced from his *wife* and friends, all that attention which long and severe affliction calls for. The several weeks during which he was confined to his bed, he suffered acute pain; but he suffered it patiently, supported by Him who had enabled him, for many years, to be active in his service. He prayed for patience; and fearful lest extreme pain might have extorted any thing like murmuring or impatience from him, he asked one of his sons, if this had, at any time, been the case. He was visited by many during his confinement; and when he could, he exerted himself in exhorting and encouraging them to seek and secure the one thing needful. To one of his children he observed, "The Lord raised me up, and now he is taking me down." On being visited by another of his children, he said, "O give him thanks; give him thanks: give the Lord thanks, for blessing me with patience." He gave his dying advice to all his children, and committed them to God in prayer; hoping that they would prepare to meet him at the right-hand of God. To a friend he said,

> "God doth approve the just man's ways,
> And all his steps attend."

His prospects were cheering, and his evidence of the divine favour consolatory. To one he said, "I see an open door;" and to another, "I have a powerful Advocate above. His zeal for

God, and desire for the conversion of his neighbours, were evident to the last. While seated in his chair, (being unable to lie,) he was visited by some of the children of his faith and prayers; one of whom being desired to pray with him, all kneeled down; and while thus engaged, another person came in, whom he respected as a woman of a good understanding and a friendly neighbour, but of whose spiritual state he was doubtful. When his friend had concluded, he broke out in prayer to the surprise of all present, and fervently prayed for her salvation: this was his *last* public labour in the cause of God. O may his prayer be answered! Encouraging one of his successors in the work to hold on his way, he said, with peculiar emphasis, "God will be with you."—For three weeks before his death, he took little of any thing beside water: and he frequently expressed his gratitude to God for water to drink, and often said, "I shall soon drink of that blessed fountain above, where I shall be

> "Far from a world of grief and sin,
> With God eternally shut in."

For the last fifteen days of his suffering he took no solid food, except during the last two days, when he ate a little. As his sufferings became greater, he was heard repeatedly saying,

> "O that without a ling'ring groan,
> I may the welcome word receive;
> My body with my charge lay down,
> And cease at once to work and live."

His happy soul was released from its suffering abode on the morning of the 9th of June, 1813. And on the following Sunday, Mr. Abraham Crabtree preached a funeral sermon on the occasion, in the open air, from 2 Tim. iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth," &c.

He left a widow, two sons, and one daughter, in connexion with that people in whom he so long took delight: and that son who was miraculously preserved in the arms of his mother when she was so fatally attacked, has, since the death of his father, united himself to our connexion, and seems fully resolved to "seek the Lord while he may be found." So that the Lord is answering his servant's prayers in behalf of his family. Though the opportunity is no longer afforded them of his example, advice, and prayers, yet the recollection of his self-denying life and happy death, is a subject of consolation, which, it is to be hoped, will animate his surviving children and widow, "So to run, that they may obtain an inheritance among them who, through faith and patience, are now inheriting the promises."

DIVINITY.

SERMON OF ST. JOHN CHRYSOSTOM.

TRANSLATED FROM THE GREEK.

(Concluded from page 333.)

ONE or more of these three things seldom fail to excite our affection,—beauty, beneficence, love. It often happens, that if we are only informed, a certain person has expressed a great deal of respect and affection for us, though we may never have received the smallest benefit from him, nor have the most distant expectation of receiving any: and at the the same time we may be entire strangers to his personal accomplishments; yet we cannot but love him, merely because we think he loves us, and we are ready to embrace him as our benefactor. Now, we not only know that God loves us, but all these three motives to love him exist in him, in the most super-eminent and inexpressible manner and degree.

And first, The beauty of that pure and blessed Being, is so transcendent, that no language can describe it, nor can it be comprehended by any created mind. When you hear me speak of beauty, my beloved, do not think of any thing of a bodily nature, but of a certain incorporeal and ineffable glory and magnificence. The prophet gives us a faint glimpse of this divine beauty when he says, "The cherubim stood around him, covering their faces and their feet with their wings, and crying one to another, Holy! Holy! Holy! filled with admiration of that perfect glory, magnificence, and beauty. David had the eye of his mind fixed upon the same enchanting object, when he exclaimed, "Gird thy sword upon thy thigh, O most Mighty, with thy beauty and thy majesty!" This was what Moses so earnestly desired to see; and what Philip seemed to wish to have had a view of, when he said, "Lord, shew us the Father, and it sufficeth us," John xiv. 8. But no language can properly represent this great and glorious object.

Shall we speak of his beneficence? Even that no language can express. And therefore St. Paul cries out, "Thanks be to God, for his unspeakable gift," 2 Cor. ix. 15. In another place, "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love him." And again, "O the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

His love to us is equally inexpressible. Astonished in the contemplation of it, St. John cries out, "God so loved the world, that he gave his only begotten Son." John iii. 16. Would you

hear how he loves you from his own mouth? Listen then. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Though she may forget, yet I will not forget thee," Isai. xxxix. 16. Again, "How oft would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye would not," Matt. xxiii. 37. Again, "Like as a father pitieth his children, so doth the Lord pity them that fear him." And again, "As the heavens are high above the earth, so is the Lord's mercy towards them that fear him." You see, as the prophet, in our text, makes use of figures, in order to inform us of his love to God: so God makes use of them to let us know how ardently he loves us, and how greatly he desires our salvation.

But let us not suppose that his love towards us is only in proportion to that of a bird for its young, of a father for his children, of a mother for the son of her womb, or that the height of the heavens above the earth can be considered, as the proper measure of his affection for his creatures. He makes use of these comparisons because stronger could not be found in the whole compass of nature. For what can be more full of solicitude than a bird is for the safety of its young? What affection can be stronger than that which a father shews towards his children? What tenderness can be greater than that which is manifested by a mother to the son of her womb? Yet, in order that he might assure us that his affection to us is still greater, he says, "Though she may forget, yet will I not forget thee."

Let us then collect all these things together, place them before our minds, and reflect upon them till a flame of divine love is lighted up in our souls. And as nothing has a greater tendency to excite affection than the remembrance of favours received, let us often employ ourselves in recalling to our recollection what great things our heavenly Benefactor has done for us.

For us, let us remember, he has formed the heavens, the earth, the sea; an endless variety of plants, and flowers, and animals: yea, all that wing the air, or tread the earth, or sport in the waters of the great deep. For us he made the sun, the moon, the stars. For us he ordained the agreeable change of seasons, and appointed the grateful vicissitudes of day and night. He hath inspired us with a rational soul; endowed us with the invaluable gift of speech; and honoured us with dominion over all this lower world. He hath sent angels, and prophets, and, last of all, his only begotten Son, to teach us his will.—Yea, he, by himself, and by his well-beloved Son, beseeches us to be saved. For the great apostle of the gentiles, even to this day, does not cease to cry, "We, then, are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." Nor does our good God stop here. No:

he takes our nature and places it "far above all principality, and power, and dominion, and every name that is named, not only in this world, but in that which is to come." It is, beyond all doubt, time for us to exclaim, "Who can utter the mighty acts of the Lord! Who can shew forth all his praise! What shall I render to the Lord for all his benefits towards me!" For what can go beyond this last act of our heavenly Benefactor? To take our nature—which had so offended, and had been degraded and dishonoured, and to raise it to such an eminence, and to crown it with such dignity and glory! How transporting the thought!

Let us not only take a view of such benefits as we have received in common with the rest of mankind, but let us also recollect such as we have been blessed with personally. As, it may be, we have escaped some great calamity: we have been rescued out of the hand of midnight robbers; we have avoided some serious injury that was intended us by our enemies: or, we have been supported under, and brought safely through, some dreadful affliction. If we thus endeavour to collect into one view, all the blessings we have received from the hand of God, through the whole of our life, doubtless we shall find them very numerous; yea, if we only take a view of those we have received but for one day. And if God should give us to see all the benefits he has conferred upon us, for one day, even without our knowledge, I am persuaded that we should find them innumerable. We little think how many hostile spirits fly continually through the air: surround us on every side; and might do us a thousand injuries, were it not for the ever-watchful providence of our heavenly Father. If he should but give us a sight of them, and of the dangers we are exposed to from their machinations, we should be ready to expire with dread.

And let us likewise consider our sins—how many we commit wilfully, and how many through inadvertency and ignorance, and we shall be constrained to consider it as no small proof of God's love to us, that he does not call us to an account every day; for, as the Psalmist says, "If thou, O Lord, shouldst mark iniquities, O Lord! who shall stand?" If you thus take a view of your sins, and of your mercies; of God's long-suffering, indulgence, and beneficence towards you; you will certainly be grateful to him, and love him, and cheerfully submit to his infinite wisdom, under the most painful dispensations of his providence; well knowing, that whatever you may be called to endure, it is much less than you deserve. So disposed, your hearts will burn with a holy fire, and you will be ready to say with David, "As the hart panteth for water brooks, so panteth my soul after thee, O God!"

I hope you will not content yourselves with merely having

repeated the good words you have been singing: but that you will endeavour to let your future conduct be in harmony with them; and to have it characterized with consistency. The Psalmist, or rather, the Holy Spirit of God, has composed these divine odes, not only that you might be delighted in singing them, but that they might be influencial on your conduct. Do not think then that you come here merely to repeat a few words which you may forget as soon as you retire; for in using such words as these, you, in effect, make a solemn covenant with God: professing that you love him above every thing else; and that you will consider nothing as of equal value with his favour.

Such as are united to God by a true affection, will make no account of the vanities of the world. They will despise prosperity, and not regard adversity. Being so taken up with the contemplation of the most perfect beauty, they can see nothing else. Wherever they go—wherever they turn their eyes, they meet the infinitely lovely object of their affection. They see nothing but God; and in loving him, they think themselves the happiest of mortals. Are they poor—reproached—in prison—do they suffer a complication of afflictions and tribulations all at once?—while they have the consolation to reflect, that they suffer all for the sake of him they love, they esteem themselves happier than monarchs. Hence, St. Paul, amidst daily deaths, prisons, shipwrecks, deserts, stripes, and a thousand other grievous torments, rejoiced: yea, exulted and gloried. "We not only rejoice," says he, "in hope of the glory of God: but we glory in tribulations also." Again, "I now rejoice in my sufferings for you, and fill up what is behind of the afflictions of Christ in my flesh." And again he tells us, that sufferings are a favour, when he says, "To you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake." And if we entertain similar views with him, we shall endure with joy, any afflictions we may be called to pass through; and that we shall certainly do, if we love God with as ardent an affection as the Psalmist.

The words that follow contain as strong an expression of his love, as those we have been considering: let us, therefore, weigh them. "My soul thirsteth for God," says he, "for the living God. When shall I come and appear before God." Here, you see, he does not simply say, I love God, the living God; nor, I have a strong affection for him; but by comparing his affection to thirst, he points out to us, at once, its ardour and constancy. His love to God was not a transient, a momentary thing, like that of too many, in which there is nothing wonderful: no, he loved him always. Every day he was ready to exclaim, "My soul thirsteth for God—the living God."

In calling him the living God, he points out the cause of the

ardour and constancy of his affection. He calls aloud, as it were, to all who are eagerly engaged in the pursuits of earthly things, Why are you so eager? Why are you so mad in the pursuit of sensible objects? Why do you set your affections so strongly upon them? None of those things remain and live for ever, like God. They flow along, and pass away, like a stream. They are emptier than a shadow; they are more deceitful than a dream. They are more short-lived than a vernal flower. They all must leave us with the present life, and many of them long before. The possession of them is uncertain; the enjoyment of them poor; and the changes to which they are subject, sudden and unexpected. But none of these things can happen to God. He lives, and shall continue to live for ever. He is without variation or change. Leaving, then, such short-lived and uncertain enjoyments, let us set our affections upon that Being who alone is eternal and unchangeable. He that loves him, can never be coufounded:—he can never be disappointed:—he can never be deprived of the object of his love.

He who sets his affections upon wealth, when death comes must, and long before he may be, deprived of the idol of his soul. The same thing may be said of him who loves the glory of this world. And with respect to beauty, that is even more short-lived than either the one or the other. In one word, every thing that relates only to this life, is temporal; endures, as it were, but for a day; scarcely exists and makes its appearance, before it is gone—never to return. Divine love, on the contrary, grows and flourishes for ever; it knows neither age nor decay; it is not subject to any change or variation; it fears not futurity. Here it is of the greatest advantage to its possessor, and always surrounds him: when he departs hence, it does not forsake him, but goes with him, and always attends him: and in that great day, when all worldly grandeur shall be forgotten, or only remembered with regret, it will clothe him with a glory brighter than the light. These are the considerations which induced David to love God with such an ardent and unchanging affection. Having said, "My soul thirsteth for God—the living God," he adds, "When shall I come and appear before God?" See here another proof of the fervour of his affection! Knowing, that when he left the world he should see the object of his love, he can scarcely await his appointed time, but, like our apostle, afterwards, he longed and sighed for his release from the body, exclaiming, "When shall I come and appear before God?" When an indigent or obscure person, from a principle of piety, despises the present life, and longs to go into the invisible world, we are constrained to admire him; but when, as was the case here, a king, surrounded with pleasures and honours, who had obtained so many victories, and commanded so many subjects, in

the midst of his triumphs, and covered with applause, treats all the grandeur of the world with contempt, and earnestly desires to die that he may see the face of God, our admiration must still be greater. This was the act of a great mind; this was the part of a truly philosophical soul; this was a proof of superior affection to God. In this also let us endeavour to imitate him. Let us cease to admire what belongs to the present world, that we may admire what belongs to a future: or rather, let us admire what belongs to a future world, that we may not admire what belongs to the present. For if we incessantly employ our thoughts about the former, the latter will soon have no charms for us. If we are always thinking of the kingdom of heaven, immortal life, the company of angels, the presence of Jesus; accompanied with the purest glory, and a state of existence free from all grief, tears, contempt, reproach, death, dejection, labour, age, affliction, sickness, poverty, calumny, sin, condemnation, chastisement, punishment, and every thing else that renders this life grievous and unpleasant; and where there is nothing but peace, and love, and joy, and glory, and honour, and every kind of beatitude, beyond what can either be expressed or conceived:—can we make any very great account of what merely relates to the present moment of duration? Shall we not exclaim with the Psalmist, "When shall I come and appear before God?"

If such are our views, I am sure the glory of this world will neither much elate, nor its evils depress us. Neither envy, nor vain-glory, nor any other passion of that nature, will be able to disturb our repose. We shall begin, even in this life, to taste the pure and unchanging joys of heaven. When we come here, therefore, let us not content ourselves with repeating these devout words only, and forget them as soon as we retire; but let us take them as a staff to support our steps, and as a rule to direct our conduct. Every verse is capable of inspiring us with the truest philosophy: yea, every word, if properly investigated, will become food to our souls.

Neither poverty, nor want of leisure, nor dulness of apprehension, can be made a just excuse for not attending to these things. If you are so poor, that you cannot purchase a Bible; or, having one, you have not time to read it; at least you may retain in your memories the verses you repeat so often here—those, for for instance, you have been singing to-day. And if you only do that, you will have in yourselves a fund of instruction. For, you see what a treasure those few words we have just been considering, contain. Don't say, before they were explained we could not see that treasure; for before we had said one word, in order to explain them, they must always have appeared, to every attentive reader, to contain a large portion of useful instruction.

If you had only habituated yourselves to repeat these words, and used your own reflections, they would certainly have induced you to long to feel the same divine love in your hearts which they express; or if that sacred fire is already lighted up within you, they would have supplied it with fuel, and have fanned the flame.

Make the experiment upon any other verse. For instance, "Blessed is the man that feareth the Lord." Do not these words teach you, that it is not the rich, the noble, the handsome, the mighty, the man who dwells in a magnificent house, him who is in authority, nor even him who wears the crown, you ought to emulate; but the man of piety, him who lives in the fear of the Lord? And if you reflect, you will soon discover, that his state is much more enviable than that of the man of the world, however great he may be, not only as it regards a future life, but even as it respects the present. For even here he has the advantage over him. Suppose they are afflicted. What consolation does the former derive from his greatness? Surrounded by his guards, his domestics, his relatives, his friends, and lying upon the most splendid and costly couch, he burns with a deadly fever; and none of them can in the least assuage his anguish. On the other hand, the devout man, without either friend or domestic near him, lifts up his soul to God in fervent prayer, and he who has promised to make all his bed in his sickness, comforts and supports him by his Holy Spirit. See them both reduced to poverty, and covered with contempt. The great man is miserable; but the man of God is composed and happy. And if nothing of a disagreeable nature should happen to the former, still he is much less happy than the latter. For even in the enjoyment of every luxury, having a bad conscience, he vexes himself with the recollection of past evils, and with dreadful forebodings of the future. But the other, even destitute of the necessaries of life, is fed with the most joyful hopes of future felicity, and enjoys at present a happy foretaste of it. But, that I may not be tedious, I will leave it to those of you who are fond of such employment, to pursue these thoughts, and to exercise your minds upon other verses in the same way; and here I shall put an end to my discourse, by exhorting you to consider these portions of Scripture as so many diamonds, and to preserve them with care. Sing them with your friends and families continually, particularly when you are assailed by any temptation; that in this life you may possess a sweet calm and serenity of soul, and in the world to come eternal joy, through the grace and philanthropy of our Lord Jesus Christ, to whom with the Father and the Holy Ghost be glory, for ever and ever.—Amen.

THE TRUTH OF GOD DEFENDED.

REVIEW OF

"*Discourses on the Socinian Controversy, by* RALPH WARDLAW."

(Continued from page 342.)

IN pursuance of his grand design, Mr. W. in his fourth Discourse, proceeds to shew, that the WORKS ascribed to Jesus Christ in the Scriptures, prove his Supreme Divinity. Having proved that the Scriptures, in language the most explicit, ascribe creation to Jesus Christ, and represent him as the Governor of the world, and the Supreme Judge of mankind, the author anticipates the following objection.

"But all this authority, it is replied, even on the supposition of its being really possessed and exercised by our Lord in person, is represented as *given to him;* as not original and inherent, but *imparted* and *delegated;* which, it is alleged, is quite inconsistent with the idea of his own supreme, underived Godhead."

To this objection, which will alarm none who are tolerably acquainted with scriptural theology, Mr. W. answers thus:

"*In the first place:* The ordinary solution of such apparent difficulties, is a perfectly valid one. There is no incongruity in the idea of delegated authority and dominion, when Jesus Christ is viewed as a *Divine Mediator*. Those who maintain this view of his person and character, acknowledge such delegation as an essential article of their scheme. Believing him to be represented in the Scriptures as voluntarily assuming the form, and acting in the capacity of a servant, they are not startled at finding this representation consistently supported throughout. In perfect harmony, therefore, with this view of his relation to the Father, in the work of redemption, they consider all that he did as done *by appointment*, and all that he received, in his exaltation to glory, as received in the form of *reward;* and the reward they account singularly appropriate, consisting, as it does, in his investiture, as Mediator, with the administration of that peculiar branch of the Divine government, which has for its immediate object, the completion of the glorious effects resulting from the work of salvation which he finished when on earth. Admit the principle of his acting, in the scheme of redeeming mercy, in the voluntarily assumed character of a servant; and all is plain:—instead of disorder, embarrassment and difficulty, we have a perfect plan, not only interesting in its design, and glorious in its consequences, but consistent and harmonious in all its arrangements; 'well ordered in all things and sure.'

"*But in the second place:* There is another view of this subject, which appears to me perfectly free from fallacy, and decisive

of the question. *Delegation*, let it be remembered, *cannot confer any ability for the discharge of the office delegated.* It may bestow *title* and *right*; but it can communicate no *capacity*, no actual *qualification*. We may suppose a child of a year old invested with the official titles and honours of the Lord Chancellor of England: but will such investiture *qualify* the babe for the fulfilment of the duties attached to that high and important office? I need not answer the question.

"It is in vain then, to talk of *delegation*. If Jesus Christ be, indeed, LORD OF ALL, and JUDGE OF ALL, what, I ask, are the qualifications essential to the Being who governs and who is to judge the world?—And to this question I answer, without fear of contradiction by any reasonable and unprejudiced mind, OMNISCIENCE, OMNIPOTENCE, and INDEPENDENCE. That the world cannot be *governed*, and cannot be *judged*, by any being who does not possess these attributes,—although the theme is tempting as a field for interesting declamation,—it were certainly a waste of time to detain you by a formal proof. He must be sadly pressed by the necessity of a system, who can feel a moment's hesitation in acknowledging this. If it be so, then, that the Governor and Judge of the world, must be an *omniscient*, *omnipotent*, and *independent* being:—and if it be so, as the Scriptures testify, that the Father *judgeth no man*, but hath committed *all judgment* unto the Son; does it not follow, as an immediate and irresistible consequence, that *the Son is such a Being?*

"To complete this argument, it must be further observed;—that if such qualities must be possessed by the Governor and Judge of the world, they must, from their nature, be *original* and *inherent*. They are entirely unsusceptible of *transference*, or *communication*. *Independence* is so, beyond all contradiction. And to imagine, because a certain portion of such knowledge as is usually beyond the reach of human penetration, has, at times, been imparted to men by Him who knoweth all things, and a certain measure of extraordinary power conferred on creatures by Him who can do all things, that therefore the transference or communication is supposable of *Omniscience* or *Omnipotence*;—it requires only to bring the terms together, to shew the contradiction which it involves:—an OMNISCIENT AND OMNIPOTENT CREATURE! or, if you will, for the absurdity is equally great—TWO OMNISCIENT AND OMNIPOTENT BEINGS, AND YET THE ONE DEPENDENT ON THE OTHER! On this supposition, we may, it seems, arrive at the conclusion that a being is omniscient and omnipotent, and yet remain uncertain whether that being be God." (p. 116—118.)

In his sixth Discourse, Mr. W. maintains, that Scripture, and not reason, is the test of truth, in matters of religion. After a

short, but appropriate introduction, he thus enters upon the subject:

"The text which I have read contains a most important precept; or rather two precepts, closely connected with each other. 'Prove all things:—hold fast that which is good.'

"The command, to 'prove all things,' ought to be applied both to *doctrines* and to *duties*:—we are to maintain with steadfastness what we have first ascertained to be *good*:—what is *true* in *doctrine*; what is right in *conduct*.

"But the injunction to 'prove all things,' supposes some fixed standard by which all things are to be tried; and the proper meaning of the injunction is,—BRING ALL THINGS TO THE TEST.

"What, then, *is* the test to which all things are to be brought?—Is it REASON? or is it REVELATION?

"On the supposition of our having a revelation from God, there can be but one answer, surely, to the question, amongst all who 'think soberly.' The test must, without controversy, be, *not Reason*, but *Revelation*. To affirm the contrary, would be to exalt reason, in the certainty of its decisions, above Divine authority, and the claims of Natural Religion above those of the word of God.

"What, then, is, on such subjects, the proper province of Reason? There are two points which we not only may with propriety, but ought in duty, to employ our reason to determine. The first is, Whether the Scriptures *be* a revelation from God: and when this is satisfactorily settled, the second is, What is the true meaning of the various parts of this revelation? What does it contain? what does it really teach us to believe, and to do?—Reason, then, is not the test itself: it is only the instrument by which we *ascertain* the test, and by which we *apply* it to use. If this be to renounce the free exercise of our reason, we plead guilty. But to assign to reason any higher place, on subjects of this nature, we cannot but reckon most irrational and inconsistent, as well as, in the highest degree, arrogant and presumptuous. The testimony of the God of truth must be taken in whole, or rejected in whole. What *He* expressly dictates, it must be impious for Reason to presume to dispute.

"Agreement with regard to the test to which disputed doctrines are to be brought, is obviously of the last importance. It is, indeed, quite essential. There can be no satisfactory reasoning without it; for without it there is no arriving at any conclusion.

"On this subject, then, it is a question of great magnitude, *Is* this volume, which we call the Holy Scriptures, given by inspiration of God? *Is* it a Divine Revelation! There is an

obvious and important difference between this question, and the question, Whether these Scripture *contain* such a revelation? I have all along hitherto proceeded on the assumption, that not only the latter, but the former also of these questions, is rightly answered in the affirmative; that is, on the assumption of what is usually termed the *plenary inspiration* of the Sacred Volume. I have taken it for granted, not only that they *contain truth*, but that *all* which they contain *is truth*." (p. 163—165.)

The custom of the Socinians, in magnifying the Gospels, at the expense of depreciating the Epistles, is properly noticed, and justly censured by our author.

"The writers, saith he, of whom I now speak, who express themselves slightingly as to the apostolic epistles, are wont to insist on the gospels being quite sufficient,—nay, on any one of the gospels being by itself sufficient, for our complete instruction in the principles of the Christian Faith. 'Each of the gospels,' says one of them, (Priestley) was intended to be a sufficient instruction in the fundamental principles of Christianity.' I am by no means disposed to deny, that the fundamental principles of Christianity may be found in each of the evangelical histories. But if it was God's method, to complete the communication of his mind and will, in various successive portions; are we, I would ask, to consider ourselves warranted to put asunder what he intended we should join together, and use as a whole?—The gospels, we should recollect, are *narratives of facts;* and as such, could go no further than the facts themselves admitted. If, therefore, it was not the purpose of God to give a complete developement of Christian doctrine during the personal ministry of Christ, it is sufficiently obvious, from the very nature of the thing, that this complete developement could not be contained in one or in all the gospel histories, of which the one simple design is, to give an account of that ministry. Our Lord himself said, on one occasion, to his disciples, when he was about to take his leave of them, 'I have many things to say unto you, but ye cannot bear them now:'—and again, 'When he, the Spirit of truth, is come, he will guide you into all truth;—he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you,' John xvi. 12—14, 26. Are we not taught by such expressions that, during his life-time, their instructions were not complete?—That at a future period they were to receive, by direct inspiration, a more full, even a perfect acquaintance with that doctrine, which it was to be the great business of their lives to communicate to mankind. And are not those who slight the Epistles, and speak of them as containing the opinions and reasonings of fallible men, guilty of contemning the precious results of this promised Divine illumination, and of rejecting the counsel of God, against themselves?—I

earnestly wish my Unitarian friends (for such I desire to esteem them, as fellow-men, although I cannot give them the right-hand of fellowship as Christian brethren) to consider this with becoming seriousness, and to beware:—and it is my fervent prayer, that others may be preserved from that fatal delusion which it is my present object to expose;—that they may be saved from treating, with unseemly levity, the word of the Most High God, and may continue to approach it, as they approach to its Divine Author, 'with reverence and godly fear!'

"This feeling of humble reverence, will be associated in proportion to the degree in which it exists, with self-diffident and ingenuous *candour*:—a disposition of mind absolutely indispensable to the right discharge of the duty enjoined in the text, of "*Proving all things*."—In bringing either sentiments or practices to the test of God's word, it should be our sincere desire to have our minds divested of all *prejudice*;—so that we may come to the Bible, not with a view to find confirmation of opinions previously formed, but with humble and earnest solicitude after an answer to Pilate's question, 'WHAT IS TRUTH.' If we come in any other temper of mind than this, we are sure to fail." (p.172—174.)

We doubt not that all who read the Scriptures with the temper of mind recommended by our author, however differently they may decide on points which do not affect the essence of true religion, will know the truth savingly and experimentally.

The opposers of scriptural orthodoxy boast, that, divested of all prejudice, they are "champions of free inquiry." That several of them, with no pretensions to extraordinary learning or knowledge, *rage* and are *confident*, is sufficiently obvious; but that they are in the habit of laying aside prejudice, in the course of their inquiries, we have no proof. Never did a Roman pontiff, in the plenitude of his assumed infallibility, pronounce with more confidence, that all Protestants are *heretics*, than they assert, that all who reject their unscriptural and destructive notions, are bigots, who are unable or unwilling to think for themselves. Those free inquirers, those professors of extraordinary penetration, cannot discern the obvious distinction which there is between discarding reason, and making divine revelation the test of truth, in matters of religion; and hence, instead of deriving their creed from the sacred volume, they vainly attempt to make that volume speak the language of their creed. But would you, it may be inquired, were it in your power, stop the progress of the human mind, in its search after truth? We answer, by no means; for truth is never to be dreaded, but to be diligently sought: but we would contribute all in our power, to check the presumption of those who imagine that no proposition which is beyond the grasp of the human intellect, can make any part of divine revelation. The doctrine of Christ's proper Godhead, is not more incomprehen-

sible than that of creation; they are equally revealed doctrines; and we may with as much reason reject the one as the other. It may be replied, that men see and feel that the world exists, and consequently believe, that, as necessary existence cannot be attributed to it, it must owe its being to an adequate cause; but that they have no such proof of the proper Godhead of Christ. It is readily admitted, that they neither have, nor *possibly can* have, *such* proof of Christ's Godhead, as they have of the existence of the world; for they can neither see nor feel the incomprehensible JEHOVAH: but this is foreign from the point; for the question is not whether the world exists, or whether it was created, but whether they comprehend *how* it was created. If the most sceptical admit, as of course they must, that creation is to them an unfathomable mystery, upon what principle of Scripture or reason, can they reject any revealed doctrine, *purely* on the ground of its being incomprehensible?

Ignorance, rashness, prejudice, pride, and, above all, the depravity of the human heart, are a fruitful source of destructive errors. That this is the case, will appear evident from the following extract:

"I am no enemy to free inquiry; but I am for keeping reason in its proper place; and for retaining in our minds, a constant, deep, and humble sense of our own weakness and liableness to err. There is a daring and presumptuous rashness, sometimes characterized as *magnanimity*, and as '*noble intrepidity*,' (Priestley,) in pursuit of truth, which is neither the spirit of true Christianity, nor of sound philosophy; and against which every man will be upon his guard, who is desirous 'not to think more highly of himself than he ought to think, but to think soberly.' It is highly gratifying to the self-complacent vanity of the human heart: but on this very account, it is more deluding than the strongest prejudice. Nothing stands in the way of this high-minded, this fearless temerity. Its favourite maxim, under which it protects itself from reprobation, and imposes on the mind that is under its perilous influence, is, that 'Truth must be followed, whithersoever it leads;' must, without hesitation, be embraced, although it should be in opposition to all that has hitherto passed for truth in the world; the perfections, and even the very existence of the Divine Being himself not excepted. Thus it is that evil sanctions and justifies itself, under the name and appearance of good. Thus it is that 'Satan transforms himself into an angel of light.'—That truth should be followed whithersoever it leads, is a maxim of which no one can dispute the soundness: and because it is thus indisputable, the pride of philosophical ambition, assumes it as the motto of its banner, and, unappalled by what might alarm the timidity of vulgar minds, pursues, with lofty air, its wild and desolating career.—Just and important, however, as

the general maxim is, it is neither less just nor less important, that in proportion to the magnitude of the subject, and to the nature and extent of the consequences, ought to be our certainty, *that it is indeed truth* which we adopt and maintain.

"There are many prejudices besides that which exists in favour of what is old and long-established. In not a few minds, the predilection is strong in behalf of whatever is *new*;—while in others, there is an irresistable desire after something that is *singular* and *original*; something which they can appropriate and call *their own*. Some adhere pertinaceously to error, because a change of sentiment would affect their character for *steadiness*; others inconsiderately embrace it, misled by the secret desire of a reputation for *candour*; a reputation bestowed of course, and often with lavish flattery, amongst the party whose sentiments they are induced to espouse.

"I am aware, that, according to strict etymological import, a *prejudice* should be considered as a judgment or opinion, previously formed, by its attachment to which the mind is biassed in its inquiries after truth. But I use the word in a somewhat looser sense, as including those *predispositions*, as well as *previous judgments*, by which the mind is in danger of being thus injuriously influenced. In this view, there is a class of prejudices of still more powerful operation than any of those I have mentioned: I mean those *moral prejudices* by which the heart is preposessed against the doctrines of the Gospel. There is a prejudice deeply rooted in the breast, against whatever is, in any form, humbling to human pride:—a prejudice against whatever is mortifying to human corruption, in any one of its various branches. These, and such as these, are the prejudices by which the reception of Gospel truth in the mind, is most vigorously and successfully opposed. "From prejudice of every description, it ought to be our most earnest prayer that we may be delivered, in our investigation of the Scriptures of truth;—that we may search them, not with a proud and refractory, but with an humble and teachable disposition, looking for direction and illumination to him who hath said, that '*the meek* he will guide in judgment; that *to the meek* he will teach his way.' It is thus only that we can 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'" (p. 175—178.)

In his seventh discourse, the author ably maintains the doctrine of Atonement, that grand fundamental doctrine of Christianity. The following extract from this part of the work, cannot fail to be interesting to every orthodox reader.

"The two great ends of public justice are, the glory of God, and in connexion with it, the general good of his creatures.—It is essentially necessary to the attainment of these ends, that the authority of the government of God should be supported, in

all its extent, as inviolably sacred;—that one jot or tittle should in no wise pass from the law; that no sin, of any kind, or in any degree, should appear as venial;—that if any sinner is pardoned, it should be in such a way as, while it displays the Divine mercy, shall, at the same time, testify the Divine abhorrence of his sins. All this is gloriously effected in the Gospel, by means of ATONEMENT;—by the substitution of a voluntary surety, even of him whose name is Immanuel, to bear the curse of the law in the room of the guilty.—In his substitution we see displayed, in a manner unutterably affecting and awful, the *holy purity* of the Divine nature; for no testimony can be conceived more impressive of infinite abhorrence of sin, than the sufferings and death of the Son of God.—Here, too, we behold the *immutable justice* of the Divine government, inflicting the righteous penalty of a violated law. It is to be considered as a fixt principle of the Divine government, that *sin must be punished;* that, if the sinner is pardoned, it must be in a way that *marks* and *publishes the evil of his offence.* This is effected by substitution, and, as far as we can judge, could not be effected in any other way. In inflicting the sentence against transgression on the voluntary and all-sufficient surety, JEHOVAH, while he clears the sinner, does not clear his sins;—although clothed with the thunders of vindictive justice against transgression, he wears to the transgressor the smile of reconciliation and peace;—he dispenses the blessings of mercy from the throne of his holiness;—and while exercising grace to the guilty, he appears in the character—equally lovely and venerable—of

——— ——'The sinner's friend,
And sin's eternal foe!'

"In this way, then, all the ends of *public justice* are fully answered. The law retains its completeu nmitigated perfection, is "magnified and made honourable; the dignity and authority of the government are maintained, and even elevated;—all the perfections of Deity are gloriously illustrated, and exhibited in sublime harmony;—while the riches of mercy are displayed, for the encouragement of sinners to return to God; the solemn lesson is, at the same time, taught by a most convincing example, that rebellion cannot be persisted in with impunity; and motives are thus addressed to the fear of evil, as well as to the desire of good:—such a view of the Divine Being is presented in the cross, as is precisely calculated to inspire and to maintain (to maintain, too, with a power which will increase in influence the more closely and seriously the view is contemplated) the two great principles of a holy life—the LOVE and the FEAR OF GOD; filial attachment, freedom, and confidence, combined with humble reverence and holy dread." (211—213.)

(To be concluded in the next.)

REVIEW OF

" A brief Account of the Jesuits, with historical proofs in support of it, tending to establish the danger of the revival of that Order to the world at large, and to the United Kingdom in particular."

THE author of this judicious and well-written pamphlet, is evidently master of his subject, and *in earnest*. By consulting, with care and judgment, a number of authentic documents, he has been enabled, in a short compass, to furnish his readers with so much of the history of the Jesuits, as is sufficient to prove, that they ought not to be tolerated by any state, whether Pagan, Mahometan, Popish, or Protestant. The abominable doctrines which they taught, doctrines subversive of all morality and religion, together with the hypocrisy which they practised, and the horrid murders which they sanctioned, would lead an impartial reader, unacquainted with the unprincipled casuistry of Papal Rome, to conclude that they were a company of atheists. This hopeful society, which had plagued the world, from about the year 1540, till it was suppressed by Clement XIV. in 1773, has been revived by the present Pope, who finds no difficulty in contradicting one of his *infallible* predecessors.

Referring the reader to the author's account of the Jesuits, an account which demonstrates that, as a society, they are *intolerable*, we present the public with the following important extract from the work.

" Having now given a short history of the Jesuits, and supported it by evidence drawn from various sources, I proceed to some remarks which are suggested by the subject: and first, I observe, that AFTER THE LOUD AND UNIVERSAL INDIGNATION OF THE WORLD, WHICH ENDED IN THE SUPPRESSION OF THE ORDER, BY PAPAL AUTHORITY, ABOUT FORTY YEARS SINCE, IT IS WORTH CONSIDERING UPON WHAT PRINCIPLES THE PRESENT HEAD OF THE ROMISH CHURCH, HAS RESOLVED ON ITS REVIVAL. It is surely due to public opinion, that, at least, some reasons should have been assigned for the recal of men, who have acknowledged no laws, divine or human; who have flagrantly violated every precept of morality; have excited war and insurrection throughout whole empires, and destroyed those sovereigns who opposed their schemes. If the general interests of Christianity be in view, is it possible that they can be promoted by those whose very system is in direct opposition to its first principles? If the temporal interests of the See of Rome be the object, does the present Pope imagine that he shall have power to work that machine, in entire subserviency to himself, which the wisest and ablest of his predecessors have been unable to conduct? If its spi-

ritual interests be in question, does he conceive that the avowed foes of episcopacy and discipline will aid his object any further than it may serve their own? If the peace and happiness of a distracted world be worth securing, does he expect to attain their promotion by sending out the very men who have spread devastation and discord through the earth? The crooked policy which has dictated this measure is indeed evident enough: *it is the support and extension of the Catholic cause;* but, unless the desirableness of the end to be promoted, will sanction whatever means may be employed, (which is itself a principle of Jesuitism) it is impossible that the head of that cause can justify the use of such corrupt and unhallowed instruments; and what sort of cause must that be which stands in need of such supporters? But we may, perhaps, be told, 'the Jesuits are not what they were:' they must then have ceased to be Jesuits. Neither their constitution nor rules are changed; and while these remain the same, the administrators must be the same. The great peculiarity of the system, is, that it gives to none of its members the choice of such a line of conduct as will leave the world (especially the Protestant part of it) in repose; the interests of the society must be paramount to every other; and to its aggrandizement every other consideration and claim must yield. It is consequently the obvious duty of all nations to protest, in a way that shall be heard, against the reception of these men into the ranks of civil society; but more especially is it the duty and interest of England to raise her voice against the introduction of a yoke which was too heavy for our fathers to bear; to declare at once against fostering the most subtle and active agents of a church, which considers, at this moment, the whole Protestant population of these realms to be in a state of heresy, and of course out of a state of salvation; which has not to this moment expressed, by any public or official document, any feelings of greater tenderness to the Protestant faith, than it has ever avowed; nor recalled one of the denunciations of vengeance which it formerly launched against it. I am well aware that, because of late years the physical power of Rome has been diminished, we are expected to believe, that her moral dispositions are changed; that her whole system is altered; that love has taken the place of hatred; and that the lion is changed into a lamb: but where are the proofs of such a change? they are not even attempted to be afforded: on the contrary, we are told by authority that the Catholic church is now the same that she has ever been; and indeed, the only answer that need be given to those who contend for the increased liberality and light of that church, is, 'Look at the re-establishment of the Inquisition, and the revival of the Order of the Jesuits in the nineteenth century.' The Pope, who first established the Order of the Jesuits, sent, as one of his first

acts, two Jesuits, *Salmeron* and *Brouet*, into Ireland, whose conduct there is matter of public notoriety: the present Pope, immediately after he had restored the Order, sent four Jesuits into IRELAND, with what objects it is not difficult to guess. Does the Parliament of the United Kingdom mean to shut its eyes to this peculiar coincidence; and is it to be endured that, in opposition to the evidence of experience, and the light of history, an order of men who are stained with every crime, who have been outlawed by every nation, and expelled unanimously from our own shores in particular, is now again to establish itself in that most vulnerable part of the empire, whence the communication with England on the one hand, and with the Continent on the other, is so easy? The British Parliament assuredly has, at this time, but one obvious line of duty before it; and it is fitting that the people of England should speak out upon the subject before it is too late: I mean *the public and immediate dismission of the Jesuits now in Ireland (and perhaps in England) and the strongest resolutions against the landing of others of the same fraternity.* I am well aware that it has become fashionable, with many reasoners, to treat all history as a fable, and to set up for themselves in matters of policy, in defiance of the testimony of antiquity: these persons would assign the same office to the records of past ages, as they would to the stern lights of a vessel, which serve only to throw a light over the path that has been passed, and not over that which lies before us: I trust, however, that there are yet many among us who have not been so taught.

"In a country like our own, where every man may examine for himself, whether the candid and specious professions of individuals have been realized or invalidated by their practice, it is too much to expect that in the present age of the world, we should believe (upon the mere *ipse dixits* of the members of the Church of Rome) that the Inquisition is a *caput mortuum*, or that the Jesuits have lost their sting; we have a right to proofs on these points, and we shall find that all evidence is against both the one and the other. In the history of all nations we observe the broad brand of public execration affixed on each of these Institutions, which were both fabricated in dark ages, and had equally, for their object, the enslavement of the human mind, and the destruction of the lives of men. How does it appear that the spirit which animated these powerful instruments of mischief is extinct? At all events, the Protestant cause has nothing to gain, and every thing to lose, from them; we are free and happy; at once the envy and astonishment of those who are less so; the great assertors of the liberties of the world; the fast friends of government, and good order, and morality, and civilization, wherever we are known. What can we promise ourselves from our present criminal apathy and indifference on

this subject; or rather what evils may we not anticipate for ourselves and others, if we determine tacitly to look on, while the sworn foes of Protestantism and of England are acquiring strength from our neglect, and courage from our supineness. It is possible that this may be thought strong language, especially by those who have not followed the reasonings which have conducted me to these conclusions; but strong as it may seem, I cannot consent to dilute it, when I consider the interests which are at stake. Either Popery is a different thing from what it once was, or it is the same. If, as its best friends assert, (Bishop Milner and Dr. Troy) it is unchanged and unchangeable, then let England look to herself, for she now beholds the head of that system, as if distrusting the aid of his own offspring, calling in the support of such of his children as are even disowned by their own brethren, and provided he may only extend the possessions and swell the triumps of the (Roman) Catholic Church, feeling no scruples as to the instruments which are brought into action, (notwithstanding the general horror and detestation in which they have been held) nor entertaining any 'compunctious visitings' as to the miseries and afflictions which Protestant churches and kingdoms must needs suffer from their operations." (p. 36—41.)

The author briefly notices, that the ample toleration afforded to the papists in the United Kingdom, and the removal of many civil disabilities, to which they had been justly subjected for ages, have increased their numbers and influence. The following observations are well calculated to make a deep and lasting impression upon the mind of every intelligent reader, who is a true friend to the laws and constitution of this happy country.

"The great objects of the Jesuits have been sufficiently proved to be to proselyte heretics, or to destroy them for their contumacy: in the prosecution of this scheme, we have seen that while no means have been left untried, yet that the legitimate and peculiar means of forwarding such objects have been, and must continue to be, the *members of their own communion*, and where among these members will they find instruments more singularly adapted to their purpose than in one part of our own kingdom. The easy simplicity of a state professedly Protestant endowing a College (as at Maynooth) for the education of Catholic (Popish) priests, is indeed an anomaly in legislation alike without a precedent or a plea; but the toleration of the Order of the Jesuits in addition, will be a dereliction of the first law of nature, *self-defence*, and prove us far gone indeed in the mania of religious liberality. Had the introduction of the Jesuits into any part of the United Kingdom been attempted a century since, I feel persuaded that the nation would have resisted it as one man. 'O, our fathers,' says Sherlock, 'who lived under the

dread of popery and arbitrary power, are gone off the stage, and have carried with them the experience which we, their sons, stand in need of, to make us earnest to preserve the blessings of liberty and pure religion, which they have bequeathed us." And he adds, "O that I had words to represent to the present generation, the miseries which their fathers underwent; that I could describe their fears and anxieties; their restless nights and uneasy days, when every morning threatened to usher in the last day of England's liberty.'—It is now so long since popery had power to forge chains for our consciences or persons, that many among us seem determined to believe, in opposition to all evidence, that the Papal church has for ever abandoned her darling project of converting or conquering the Protestant church. These persons will further believe, and would have us to believe, that though the church of Rome may even assume the mask of Jesuitism, in aid of her object, yet that there is no just ground of apprehension or anxiety. As things at present stand, he who ventures to warn his country-men of their danger, may expect to be called an alarmist, and although in proof of his position he may remind them of the recorded iniquities of that most corrupt modification of papacy, the Jesuits, he will not escape the charges of intolerance and illiberality. With me, these imputations will weigh but little: I have considered it due to those who may not have directed their attention to this subject, to contribute such historical information upon it as appeared to be wanting at the present moment. I have considered it due to my country, to point out a hidden rock, before the vessel of state shall have struck upon it; and I call upon all those who know and value the blessings of civil and religious liberty, to consider seriously the certain, and perhaps not very distant, consequences of the revival of this order, and its introduction among ourselves. Entertaining, I trust, as strong a sense as any man, of the duty of extending the fullest toleration to all of every religious persuasion, whose principles do not oblige them to perpetual warfare with a Protestant king, and a Protestant sucession, with a Protestant government, and a Protestant people; I must yet raise my voice against sanctioning and fostering those persons, of whatever denomination, who are not only opposed to all that *is dear to* Englishmen, but who, *from the very nature of their system, are under perpetual obligations to maintain that hostility.* Let it never be forgotten, that the church of Rome refuses, to this hour, to read a recantation of her original error; namely, that it is acceptable to God and lawful in itself, to *compel the submission* of those persons who refuse obedience to her authority in matters of faith. It is true, that many among ourselves have denied that the repeated persecutions of Papal Rome have flowed from her principles; but I repeat that, in order to dissolve the

connexion between the principles and practices of that church, we must first determine to forget or deny all that history has recorded on the subject. To a church animated with such feelings, the order of Jesuits undoubtedly now presents an assemblage of choice and well-tried instruments for effecting (in conjunction with the other agents of the Catholic hierarchy) by means of fraud and stratagem, what cannot be accomplished by honesty and fair dealing; and for achieving, by persecution and bloodshed, what argument and reason have so long attempted in vain. The present Pope has been unable to resist the temptation which so fair a prospect has presented; and has therefore summoned that order from the obscurity into which the miseries and curses of the world had driven it; and has assigned to it, as its ancient and most powerful auxiliary, the Holy Inquisition. Let us not be deceived: these are measures of no trifling import to Protestant England, whatever may be asserted to that effect by her deluded friends, or her secret enemies.

"To the nation at large I would say, you are free and happy, but you are only one or the other as you determine to wear no spiritual shackles; for popery and arbitary power have ever gone, and ever will go, hand in hand. To the Parliament in particular I would say, (in the prophetical language of Pasquier, when addressing the parliament of Paris, in 1564, as reported by De Theu,) 'You yourselves, who now tolerate the Jesuits, even you, if you continue that course, will reproach yourselves when it is too late with your mistaken credulity, when you shall behold the deplorable consequences of your pliancy, in the overthrow of all public order and tranquillity, not only in this country, but throughout the whole Christian world.'" (p. 44—47.)

The Appendix to this pamphlet, contains extracts from the "Secreta Monita," *secret admonitions* given by the Jesuits to such as entered into their fraternity. The first copy of these abominable instructions, was discovered in the Jesuits' college, at Paderborn, in Westphalia, on its being seized; after which, another copy was found in the Jesuits' college, at Prague. From this curious document we give the following extract:

"Kings and rulers must have this principle instilled into them, that THE CATHOLIC FAITH, AS MATTERS NOW STAND, CANNOT SUBSIST WITHOUT THE CIVIL POWER, by which means the members will be acceptable to men in the highest stations, and admitted into their most secret councils.—The society will contribute much to its own advantage by *fomenting and heightening* (but with caution and secrecy) *the animosities that arise among princes and great men, in order that they may weaken each other.* The nobility and populace must by all methods be persuaded into a belief that the society was *instituted by the direction of Divine Providence.*—It must be a great aim to obtain pos-

session of all cures and canonries; and abbies and bishoprics must be aspired after, the obtaining which, as vacancies occur, may be easily effected; for it would greatly tend to the benefit of the church, if all bishoprics were possessed by the society, and *even the apostolical see itself*, especially should the pope ever become an universal temporal prince; and therefore no methods must be left untried, with cunning and privacy, by degrees to *increase* the temporal power of the society; and then, no doubt, a golden age will go hand in hand with a general and lasting peace, and the divine blessing, of consequence, attend the *Catholic Church:* but should these hopes be blasted, since offences, of necessity, will come, these political schemes must be adroitly varied, and princes friendly to the society, who can be influenced to follow its councils, must be *pushed on to embroil themselves in vigorous wars with one another*, to the end that the society *(as promoters of the universal good of the world!)* may on all hands be solicited to contribute its assistance as mediators of public dissensions, by which means the *chief benefices and preferments of the church will be given as a compensation for such services*, and the society must endeavour, at all events, to effect this point; namely, that having obtained the favour and authority of princes, THEY WHO DO NOT LOVE THEM MAY AT LEAST FEAR THEM."

The revival of such an order of men as that of the Jesuits, after the numerous crimes of which, before their suppression, they had been clearly and fully convicted in the face of the world, is one of the most extraordinary and dangerous events which have taken place in this age of wonders. If Popish states, intoxicated with absurd notions of the *purity* and *infallibility* of their church, choose to tolerate men whose principles have a direct and powerful tendency to sap the foundations of morality and religion, and to promote civil dissensions and foreign wars, they may do so with the consent of Protestant states; but for the latter, to *tolerate*, or *connive* at, the introduction of such detestable emissaries into their dominions, would be an act of rashness and folly, of which history, perhaps, cannot afford a parallel. Let none prostitute the sacred rights of conscience, by making them a pretence for *tolerating* a set of men who, to aggrandize their order, have not scrupled to excite subjects to rebellion against their lawful sovereigns, nor to sanction the assassination of such princes as they conceived to be inimical to their designs. Liberty of conscience has nothing to do with the toleration of an order of men who, from principle, can make their consciences bend to the approval of crimes justly considered capital by all civilized nations. No set of men, whatever their pretensions may be, can, with the colour of reason or religion, claim liberty of conscience to excite rebellions, dispose of crowns, and murder princes, or even private persons. That Jesuits have

been often guilty of such crimes, and vindicated their lawfulness and utility, is well known to all who are tolerably acquainted with their history. It is stated, in the edict for their banishment from *Bohemia*, in 1618, that "they had incited assassins to murder kings, interfered with affairs of state, and *been the authors of all the miseries in Bohemia*. Queen Elizabeth, in her proclamation of November 15, 1602, says that "the Jesuits had fomented the plots against her person; excited her subjects to revolt; provoked foreign princes to compass her death; engaged in all affairs of state; and by their language and writings, had undertaken to dispose of her crown." The famous gunpowder plot, which a late statesman most absurdly affects to treat as a fable, was sanctioned by Jesuits. Garnett and Hale, two Jesuits, who suffered upon the occasion, admitted their guilt, though at first they denied it, before they were executed. Guy Fawkes and Sir Everard Digby pleaded conscience in excuse for the part which they took in that horrid plot.—If the decisions of wicked and unreasonable men, who set reason, religion, and all laws, divine and human, at defiance, be allowed to decide on the morality of actions, the most cruel and abominable crimes may be justified; but if the immutable distinctions between moral right and wrong, be not affected by the folly or wickedness of mankind, it will follow, of necessary consequence, that actions declared sinful by the divine law, which is holy, just, and good, lose none of their turpitude, from the circumstance of their being committed with the approbation of conscience. There have been, no doubt, *conscientious* inquisitors; but will any man, not given *over to strong delusions to believe a lie*, imagine that the command, *Thou shalt do no murder*, is not of perpetual obligation, notwithstanding the *cool*, *systematic*, and *conscientious* murders perpetrated by bloody inquisitors. Moral evil does not lose its malignant and destructive nature by the capricious notions of sinful and erring mortals. It follows, that the Jesuits, who, by their wretched casuistry, have contributed much toward undermining the foundations of morality and religion, without which no state is secure, ought not to be tolerated by any government, whether Popish or Protestant, which consults the *present* or eternal *interests* of its subjects. We are *sincerely*, as well as *avowedly*, friends to toleration, but not to the toleration of a set of men whose principles and practices are equally destructive of the rights of kings and subjects, and of the bonds essential to the welfare of both *civil* and *religious* society. Such principles and practices are those of the Jesuits, by the revival of whose order, the reason, common sense, and moral feelings of the world, have been recently insulted.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

DEAR SIR,

IN many instances, your valuable Magazine, together with a Bible, forms the whole library of persons who regret their inability to procure works illustrative of the sacred volume:—to such persons the critical and historical Observations of your correspondents, have been particularly acceptable. Should you consider the following ILLUSTRATION OF 1 CORINTHIANS, IX. 24, &c. calculated to benefit this class of your numerous readers, its insertion will much oblige

Luton, Your's, affectionately,
Feb. 16, 1815. S. BLACKBURN.

1 Cor. ix. 24, *Know ye not that they which run in a race, &c.*

There are several allusions in the sacred writings to the races used in the Grecian games, the candidates in which were freemen, and persons of unexceptionable morals, and who had their regimen and preparatory exercises regulated for thirty days before the games commenced. After this preparatory discipline, on the day appointed for the celebration, an herald called over their names, recited to them the laws of the games, encouraged them to exert all their powers, and expatiated on the advantages of victory. He then introduced the competitors into the *stadium*, led them round it, and with a loud voice, demanded if any one in that assembly could charge any of the candidates with being infamous in his life and morals, could prove him a slave, a robber, or illegitimate. They were then conducted to the altar, and a solemn oath exacted from them, that they would observe the strictest honour in the contention. The course in which they were to run, was marked out with a white line; and if they transgressed, or ran over it, they lost the prize. Others say, that they were bounded with swords on one side, and the river Alpheus on the other; and if so, the danger was greater; for they not only lost, but fell into the river, or on the swords' points. Afterwards, they who were to engage in the foot race, were brought to the barrier, along which they were arranged, and waited in all the excesses of ardour and impatience for the signal. The cord being dropped, they all at once sprung forward, fired with the love of applause, conscious that the eyes of assembled Greece were upon them, and that the envied palm, if they won it, would secure them the highest honours.—Chaplets, composed of the sprigs of a wild olive, and branches of palm, were publicly placed on a tripod or table, in the middle of the stadium

full in the view of the competitors, to inflame them with the most ardent emulation. Near the goal was erected a tribunal, on which sat the presidents of the games, personages venerable for their years and characters, who were the judges of these arduous contentions, and with the strictest justice conferred the crown.

These remarks tend greatly to illustrate the following passages of Scripture, 1 Cor. ix. 24, *ad finem*, which may be thus briefly paraphrased:—

"Know ye not that in the Isthmian games great *numbers* run with the utmost ardour to secure the prize, but that only *one* person wins and receives it? With the same ardour do ye run, that ye may obtain the crown of immortality. Every one also, who enters the lists as a combatant, submits to a particular regimen.—They do this to obtain a fading chaplet, that is only composed of the decaying leaves of a wild olive; but in *our view* is hung up the unfading wreath of immortality. With this in full prospect, I run the Christian race, not distressed with wretched uncertainty concerning its final issue: I engage as a combatant, but deal not my blows on empty air; but I inure my body to the severest discipline, and bring all its appetites into subjection, lest, when I have proclaimed as an herald the prize to others, I should be rejected as unworthy to obtain it."

This representation of the Christian *race* must have made a strong impression upon the minds of the Corinthians, as they were so often spectators of those games which were celebrated on the isthmus upon which their city was situated.—It is very properly introduced with, "Know ye not?" for every citizen in Corinth was acquainted with every minute circumstance of this public solemnity.

St. Paul, in like manner, observes, in his Second Epistle to Timothy, ii. 5, "That if a man strive for mastery, yet is he not crowned unless he strive lawfully;" *i. e.* he who contends in the games, secures not the crown, unless he strictly conform to the rules prescribed.

What has been observed will also illustrate the following sublime passage in Philip. iii. 12 and 14, which may be thus paraphrased: "Not that I have already acquired this palm; not that I have already arrived at perfection; but I *pursue my race*, that I may seize that crown of glory, to the hope of which I was raised by the gracious appointment of Christ Jesus.—My Christian brethren, I do not esteem myself to have obtained this glorious *prize*; but one thing occupies my whole attention; forgetting what I left behind, I stretch every nerve towards the prize before me, pressing, with eager steps, towards the goal to grasp the immortal palm which God, by Christ Jesus, bestows."

Acts xx. 24. The word δρομος should be rendered *race*.—"None of these things move me, neither count I my life dear unto myself, so that I might *finish my race* with joy; *i. e.* finish my apostolic and Christian race with honour and approbation from my judge. In 2 Tim. iv. 7, 8, which Epistle was written a little before St. Paul's martyrdom, there is a beautiful allusion to the *race*, to the *crown* that awaited the victory, and to the *judges* who bestowed it. "I have fought the good fight—*I have finished my race*—I have kept the faith. Henceforth there is laid up for me a *crown of righteousness*, which the Lord, *the righteous judge*, shall give me at that day; and not to me only, but to all them also that love his appearing."

There is a similar allusion in Heb. xii. 1, 2, 3. 12, 13. In reference to that prodigious assembly from all parts of the world, who convened to be spectators of the Grecian games, the Apostle places the Christian combatant in the midst of an august theatre, composed of all those great and illustrious characters whom he had enumerated in the preceding chapter, whose presence should animate him to run, with unconquered ardour, the race set before him. "Wherefore, seeing we are compassed about with such a cloud of witnesses," whose eyes are upon us, who expect every thing from the preparatory *discipline* we have received, and who long to congratulate us on our victory; "Let us lay aside every weight, and the sin that doth easily beset us:" let us throw off every impediment, as the competitors for the olive garland do, and that sin that entangles and impedes our steps; "and let us *run with patience the race* set before us:" let us, stimulated by the prospect of glory, honour, and immortality, urge our course towards the destined goal, for the *prize* of our high calling in God our Saviour, "looking unto Jesus, the author and finisher of our faith." As the candidates for the Olympic honours, during their contest, had in view those dignified persons from whose hands they were to receive the envied palm; let us Christians keep our eyes steadfastly fixed upon Jesus, the original introducer and perfecter of our religion, who will bestow upon those who are victorious, an unfading crown of glory; "who, for the joy set before him, (or placed full in his view,) endured the cross, despising the shame, and is now set down at the right-hand of God." JESUS himself, for the reward which the Father held out to him, cheerfully submitted to sufferings and crucifixion, contemning the infamy of such a death, and in consequence of perseverance and victory, is now exalted to the highest honours, and placed on the right-hand of the Supreme Majesty. "For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds;"—consider him who conflicted with such opposition of wicked men

all confederated against him, and let reflections on his fortitude prevent your being languid and dispirited. "Therefore, lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way." Exert in the Christian race those nerves that have been relaxed, and collect those spirits which have been sunk in dejection, make a smooth and even path for your steps, and remove every thing that would obstruct and retard your progress.

S. BLACKBURN.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

SIR,

THE following account of the industry of the ant, extracted from the Rev. John Campbell's Travels in South Africa, just published, will, I am persuaded, if inserted in your Miscellany, be acceptable to your readers.

Feb. 1815. I am, Sir, your's, &c. N.

"Left False River at three P. M. (Feb. 1813) and walked on before the waggons. While waiting for their coming up, I often recollected the counsel of the wise man, "Go to the ant, thou sluggard," viz. for instruction and reproof; and the more diligently I do so, the more I admire the wisdom that taught him to select this insect as a pattern of activity; for of all the creatures God has placed on our globe, this seems to be the most active and industrious. All their nests that I have watched have exhibited the utmost activity. Every one appears in such haste to accomplish his object, that they resemble the inhabitants of a city when on fire in all quarters; and this activity is not confined to particular nests or particular times of the day, but is an universal virtue among ants, exhibited from sun-rise to sun-set. Viewing their motions while the waggon approached, I observed a little ant, with great exertion, bringing a large prickly seed home to the general magazine, which it carried in its mouth. When its progress at any time was impeded by a stalk of grass lying across its path, it immediately turned about and dragged it after it. I observed great ingenuity in this contrivance. On arriving at the mouth of its nest, which was under ground, it left the seed above, ran into the hole, and soon brought a large ant, who laying hold of the seed, carried it down with the greatest ease. How it conveyed the information to the other that his assistance was required, I could not conjecture, but the great ant seemed perfectly aware of the business on which he was called."

ON THE MUSCLES.

(Continued from page 110.)

III. ANOTHER property of the muscles, which could only be the result of care, is, their being almost universally so disposed as not to obstruct or interfere with one another's actions. I know but one instance in which this impediment is perceived. We cannot easily swallow whilst we gape. This, I understand, is owing to the muscles employed in the act of deglution being so implicated with the muscles of the lower jaw, that whilst these last are contracted, the former cannot act with freedom. The obstruction is, in this instance, attended with inconveniency; but it shews what the effect is where it does exist; and what loss of faculty there would be if it were more frequent. Now, when we reflect upon the number of muscles, not fewer than four hundred and forty-six in the human body, known and named; how contiguous they lie to each other, in layers, as it were, over one another, crossing one another; sometimes embedded in one another; sometimes perforating one another, an arrangement which leaves to each its liberty and its full play, must necessarily require meditation and counsel.

IV. The following is oftentimes the case with the muscles. Their action is wanted where their situation would be inconvenient. In which case, the body of the muscle is placed in some commodious position at a distance, and made to communicate with the point of action, by slender strings or wires. If the muscles which move the fingers, had been placed in the palm or back of the hand, they would have swelled that part to an awkward and clumsy thickness. The beauty, the proportions of the part, would have been destroyed. They are, therefore, disposed in the arm, and even up to the elbow; and act by long tendons, strapt down at the wrist, and passing under the ligaments to the fingers, and to the joints of the fingers which they are severally to move. In like manner, the muscles which move the toes, and many of the joints of the foot, how garcefully are they disposed in the calf of the leg, instead of forming an unwieldly tumefaction in the foot itself! The observation may be repeated of the muscle which draws the nictitating membrane over the eye. Its office is in the front of the eye; but its body is lodged in the back part of the globe, where is lies safe, and where it encumbers nothing.

V. The great mechanical variety in the figure of the muscles, may be thus stated. It appears to be a fixt law, that the contraction of a muscle shall be towards its centre. Therefore, the subject for mechanism on each occasion is, so to modify the figure and adjust the position of the muscle, as to produce the motion required, agreeably with this law. This can only be done

by giving to different muscles a diversity of configuration, suited to their several offices, and to their situation with respect to the work which they have to perform. On this account we find them under a multiplicity of forms and attitudes; sometimes with double, sometimes with treble tendons, sometimes with none: sometimes one tendon to several muscles, at other times one muscle to several tendons. The shape of the organ is susceptible of incalculable variety, whilst the original property of the muscle, the law and line of its contraction, remains the same, and is simple. Herein the muscular system may be said to bear a perfect resemblance to our works of art. An artist does not alter the native quality of his materials, or their laws of action. He takes these as he finds of them. His skill and ingenuity are employed in turning them, such as they are, to his account, by giving to the parts of his machine, a form and relation, in which these unalterable properties may operate to the production of the effects intended.

VI. The ejaculations can never too often be repeated:—How many things must go right for us to be an hour at ease! How many more for us to be vigorous and active! Yet vigour and activity are, in a vast plurality of instances, preserved in human bodies, notwithstanding that they depend upon so great a number of instruments of motion, and notwithstanding that the defect or disorder sometimes of a very small instrument, of a single pair, for instance, out of the four hundred and forty-six muscles which are employed, may be attended with grievous inconveniency.

There is piety and good sense in the following observation, taken out of the *Religious* Philosopher: "With much compassion," says this writer, "as well as astonishment at the goodness of our loving Creator, have I considered the sad state of a certain gentleman, who, as to the rest, was in pretty good health, but only wanted the use of these *two little muscles* that serve to lift up the eye lids, and so had almost lost the use of his sight, being forced, as long as this defect lasted, to shove up his eye-lids every moment with his own hands:"—In general we may remark in how small a degree those who enjoy the perfect use of their organs, know the comprehensiveness of the blessing, the variety of their obligation. They perceive a result, but they think little of the multitude of concurrences and rectitudes which go to form it.

Besides these observations, which belong to the muscular organ as such, we may notice some advantages of structure which are more conspicuous in muscles of a certain class or description than others. Thus:

I. The variety, quickness, and precision, of which the muscular motion is capable, are seen, I think, in no part so remarkably as in the *tongue*. It is worth any man's while to watch the agility

of his tongue: the wonderful promptitude with which it executes changes of position, and the perfect exactness. Each syllable of articulated sound requires, for its utterance, a specific action of the tongue, and of the parts adjacent to it. The disposition and configuration of the mouth, appertaining to every letter and word, is not only peculiar, but, if nicely and accurately attended to, perceptible to the sight; insomuch that curious persons have availed themselves of this circumstance to teach the deaf to speak, and to understand what is said by others. In the same person, and after his habit of speaking is formed, one, and only one, position of the parts will produce a given articulate sound correctly. How instantaneously are these positions assumed and dismissed; how numerous are the permutations, how various, yet how infallible! Arbitrary and antic variety is not the thing we admire, but variety obeying a rule, conducing to an effect, and commensurate with exigencies infinitely diversified. I believe also, that the anatomy of the tongue corresponds with these observations upon its activity. The muscles of the tongue are so numerous, and so implicated with one another, that they cannot be traced by the nicest dissection; nevertheless, (which is a great perfection of the organ,) neither the number, nor the complexity, nor what might seem to be the entanglement of its fibres, in any wise impede its motion, or render the determination or success of its efforts uncertain.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

OF DIVINE PROVIDENCE.

(Continued from page 347.)

If we consider what the true notion of good and evil is in a state of discipline, we shall discover that there is a difference between the good of the end and the good of the means. The end is happiness, which is the good of nature; and, therefore, whatever is the happiness, or any part of the happiness of man, is a good of nature: the good of the means is that which is good to make men happy: and the more effectual it is to promote our happiness, the greater good it is, though it may be a great natural evil: and whatever will hinder or destroy our happiness, is a great evil, though it may be a great natural good. In all such cases, things are good or evil with respect to their end, or to their their natural or moral consequences. When we are in health, that is good food which is pleasant and wholesome, and will preserve health: but the same diet may be hurtful, nay, fatal, when we are sick. Indulgence or severity to children is either

good or evil in proportion to their tempers and inclinations, as it is apt either to corrupt their manners, or to train them up in piety and virtue. And therefore when we speak of discipline and government, which are the true notion of God's providence in this world, we must not so much consider what is naturally good and evil, as what the state of those is who are the subjects of discipline, and what is good for them in such a state; for how many natural evils soever there are in the world, the evils of afflictions and judgments, of plague and famine, and sword: if such severities be good for mankind, it is as great an argument of the goodness of Providence to inflict them, as it is for a parent or a prince, to reform his children or his subjects by great severities: and an easy and prosperous state, when the wickedness of mankind requires restraints, is no more an act of kindness and goodness, than the fond indulgence of parents is to disobedient children.

Man has sinned, and man must die; but God has, in infinite goodness to mankind, sent his own Son into the world to save sinners, who by death hath destroyed him who had the power of death, that is the devil, and hath brought life and immortality to light by the Gospel. This removes the scene of happiness from this world to the next, and makes this present life only a state of probation for eternity; so that the greatest good that God or man can do for us in this world, is by the wise methods of discipline and government, to prepare us for the happiness of the next, and to preserve us from those eternal miseries which will be the portion of sinners. Though there are thousands of sinners who never consider this, yet all mankind agree, that that is best for us in this world which will tend to make us eternally happy in the next: and that is a very great evil which will betray us to eternal misery.

It must be our great care to rectify our notions of good and evil, to withdraw our minds from sense, and not to call every thing good that is pleasant, nor every thing evil that is afflicting: this distinction the heathen poet long since observed; and gives it as a reason why we should entirely give up ourselves to God, and leave him to choose our condition for us. And if we judge of good and evil, not by sense, nor by external appearances, but by that spiritual good they do, or are intended to do us, in making us good men here, and happy hereafter; men may, if they please, as reasonably quarrel with the great ease and prosperity which so many enjoy, as with the afflictions which others suffer; for prosperity does oftener corrupt men's manners, and betray them to sin and folly, than afflictions do. Good men themselves can hardly bear a prosperous state, nor resist the temptations and flatteries of ease and pleasure; whereas, afflic-

tions many times are made the instruments of reforming bad men, and of making good men better. "It is good for me (saith the Psalmist) that I have been afflicted; for before I was afflicted I went astray; but since, I have learned to keep thy laws." And if both prosperity and adversity may be either for our good or hurt, and when they are so we cannot tell, we must leave this to God, and commit ourselves to his care and discipline, who knows us better than we know ourselves, and knows what is best for us.

The great quarrel which some men have with the goodness of Providence, is, that God made such a creature as could sin and be miser ble; that is, that God created angels and men; that he endowed them with reason and understanding, and a liberty of choice; for such creatures as can choose, may choose wrong. But this is not an objection against the goodness of Providence, but against the goodness of the creation: and if it proves any thing, it proves that God ought not to have made the world; for if goodness would not allow him to make a reasonable creature, who might make himself miserable; wisdom would not allow him to make a world without any reasonable creature in it.

I confess I am at a loss to know how they would lay their objection, so as to bear upon the goodness of God; and what they intend by it, when they have done.—Does the goodness of a maker require any more of him than to make all things according to the most perfect and excellent ideas, and to make them as perfect as those ideas. What is it, then, they find fault with in God's making angels and men? Is not the idea of a reasonable being and a free agent, the idea of an excellent creature? Are there any greater perfections than knowledge, and wisdom, and liberty of choice? Is there any happiness like the happiness of a reasonable nature? Nay, is there any thing that deserves the name of happiness beside this? Will you call senseless matter happy; nay, will you call beasts happy? And is the only idea of a happy nature in the world, a reasonable objection against creating goodness?

But I would gladly know whence they have this notion of creating goodness, that it must make no creature which can make itself miserable. Justice is as essential to the nature of a God as goodness; yet it is impossible that justice should belong to the idea of a God, if it were irreconcileable with the Divine goodness to make such creatures as may be fit subjects of rewards or punishments; for justice has respect to right and wrong, and consists in rewards and punishments: and if the goodness of God will not suffer him to make a creature which will be a fit subject of reward or punishment; goodness and justice cannot both of them belong to the idea of God.

But what pretence is there for any man to say that, because the devil and his angels fell from their most happy state, there-

fore God was not good in creating the angelic nature? or because so many men sin and make themselves miserable, therefore God is not good in creating man? Not to have made a happy nature, would have been a blemish to the Divine goodness: to make happy creatures, though they make themselves miserable, is none; no more than it is to make a free agent, who alone is capable of happiness, and who alone can make himself miserable. None but a reasonable nature is capable of any great happiness; and to make a reasonable creature without liberty of choice, and, consequently, without a possibility of sinning and being miserable, is a contradiction; for what does reason serve for, but to direct our choice.

ANECDOTE.

A DEIST travelling through Canaan, used to make merry with the stories that the Romanist Priests entertained him with, as to the sacred places he went to see, particularly when they first shewed him the clefts of the rock of Mount Calvary. But when he came to examine the clefts more narrowly and critically, he told his fellow-travellers, that now he began to be a Christian; for, said he, I have long been a student of nature and the mathematics, and I am sure these clefts and rents in this rock, were never made by a natural or ordinary earthquake; for by such a concussion, the rock must have split according to the veins, and where it was weakest in the adhesion of parts; for this, said he, I have observed it to have done in other rocks, when separated or broken after an earthquake: and reason tells me it must always be so. But it is quite otherwise here; for the rock is split athwart and cross the veins, in a most strange and preternatural or supernatural manner. This, therefore, I can easily and plainly see to be the effect of a real miracle, which neither nature nor art could have ever effected. And therefore, said he, I thank God that I came hither to see the standing monument of a miraculous power, by which God gives evidence to this day of the divinity of Christ.—*From Flemming's Christiology.*

Middleham. J. POOL.

THE GRACE OF GOD MANIFESTED.

A BRIEF MEMOIR OF MRS. SARAH FIELDEN.

Of Todmorden;

BY HER SON, JOSHUA FIELDEN, PREACHER OF THE GOSPEL.

To the Editor of the Methodist Magazine.

IT is now, Sir, more than a twelvemonth since my most affectionate and ever-honoured mother exchanged "the sufferings of this present time" peacefully and joyfully, "for the glory which

shall be revealed." She had walked with God nearly half a century; therefore, when the journey of life ended, God took her from the thorny cares and mazy ways of the wilderness of earth, to uninterrupted pleasure and eternal repose in the heavenly Canaan. She endured the fatigues of her pilgrimage as seeing Him who is invisible: she contended vigorously through the long warfare, looking unto Jesus, the Captain of her Salvation. She steered a steady course while on the tedious voyage o'er life's tempestuous sea; and therefore now eats the fruit of her doings, with the happy "Ship's company who sailed with their Saviour beneath."

We know well, that whatever the living may speak or write in this way, cannot possibly increase the happiness of the "faithful dead;" we write not *for* them, we write for ourselves and our children, that we may be stimulated by *example*, to be "followers of them who through faith and patience inherit the promises." And we do well by thus writing *of* the dead, to cause their piety to speak to generations to come. I cannot, however, deem it proper or useful, to write or speak much of *happy deaths*, which have not been preceded by *holy lives*. I am confident that you and your considerate readers, will, with me, think there are sufficient reasons for this caution and prudence. But still, none of us presume to limit, but all joyfully magnify, the grace of our Lord Jesus Christ, when revealed, at any time, to any of his creatures. My task at present is, to give a short account of an eminently holy life; and to record, most unequivocally, a truly happy death.

My dear mother, the subject of this account, was righteous, not in *name* and by *profession* only, but also in *deed* and in *truth*. She was, early in life, made conscious of her natural and practical unrighteousness. Though she could have thanked God that she was not as many others, either in her heart and life, being less wicked and more righteous, yet she had scriptural views of the impurity of her heart and her life. She knew she had "sinned, and come short of the glory of God;" and that without being born from above, she could not "see the kingdom of God." She remembered her Creator in the days of her youth, and seriously reflected upon serious subjects. Being thus religiously concerned, the Lord soon favoured her with an opportunity of understanding his ways more perfectly. When, I believe, about eighteen years of age, she first heard a *Methodist Preacher*, at Gauksholme, near Todmorden. The subject of the sermon was the parable of the sower. The preacher was, I believe, either *Mr. William Darney* or *Mr. Paul Greenwood*. These names were well known and highly respected in the beginning of the revival of Christianity, under the appelation, *Methodism*, in Lancashire, Yorkshire, &c. The plainness, zeal, and faithfulness

of these men, excited her attention; and the Gospel which they preached was the power of God to the beginning of her salvation. I will not say she had never heard the Gospel before; for I believe her parents had accustomed their family to attend at the church in Todmorden. Who was then minister I cannot now correctly assert, but I am inclined to think that he was a good man, who preached and lived better than some of his clerical brethren. Todmorden has been particularly favoured with good ministers in the church for a long series of years. The present very worthy curate, and truly Gospel preacher, who deserves well of his parishioners, and will doubtless soon have his reward with God,—has been the '*good parson*' there above forty years.

My mother, soon after the time alluded to above, obtained the knowledge of salvation by the remission of her sins. "Being now justified by faith," she had "peace with God through our Lord Jesus Christ." I do not know the exact time and manner of her being thus saved, but she observed to my father, a little before she died, that it was then more than forty-nine years since the Lord had brought her into the liberty and comfort of his children; and in this liberty she had generally walked from that time, through all the changes and trials of life; and then had an abundant enjoyment of peace and solid happiness.

About twenty years before her death, she so believed as to be enabled to love the Lord her God with *all* her heart, soul, mind, and strength. Being now made a partaker of *perfect love*, she could "rejoice evermore, pray without ceasing, and in every thing give thanks." During the whole of her life, from this period to her death, I believe her disposition, conversation, and conduct, were such as fully evinced she had not believed in vain. She was an *example* to believers in spirit, in word, and in deed. Her light so shone before men, that they saw her good works. She was eminently 'steadfast and unmoveable'—*in life and death the same.*

For three years previously to her death, she suffered a complication of painful afflictions. She had a sort of paralytic paroxysm, which deprived her of the use of her right hand and arm. I was exceedingly affected when I visited home, and first saw her in this condition; but she was contented and happy. She loved God, and knew that *all* things were working together for the *best*. After our feelings, then, allowed us to speak to each other, my dear mother said,—"What the Lord suffers me to be, is best: His will be done," &c. Her greatest uneasiness was on account of not being able to help herself and serve others, as she had formerly done. In this state she learned to sew, &c. with her *left* hand. She suffered, moreover, from a dropsy, which increased until she was freed from the shackles of mortality.

When in much pain she would generally speak very affectingly of the sufferings of Christ, and exclaim,

> "What are all *my* sufferings here,
> If, Lord, thou count me meet
> With that enraptur'd host t' appear,
> And worship at thy feet!"

She felt much for those she was leaving behind her a little longer in this world of tribulation; and with much tender sympathy would say—

> You "shall but mourn a few days more,
> Before we meet above;
> Where pain and suffering all are o'er,
> In that blest world of love."

As her body decayed, her spirit was renewed. She could indeed "glory in dissolution near," and "look with triumph o'er the tomb." Her faith was strong; her hope lively; and her love fervent. She evidently "*felt* the powers of the world to come," and rejoiced with joy unspeakable and full of glory." Often was my father much affected, when he beheld her so triumphantly happy, notwithstanding her great pain and extreme sufferings. In these circumstances she would with peculiar satisfaction exclaim,

> "What hath the world to equal this!" &c.

About an hour before she took her "last triumphant flight," she said to those present, "some of you, pray:" and added, "let us all pray." Two friends who came in at the time, engaged in prayer, and she regularly and fervently said Amen! to each petition; and then, "Glory be to God!" One present observed, he thought she repeated *Glory be to God* twelve times in the last half-hour. These were her last words on earth; when the "mortal frame" most quietly sunk into my father's arms, and the "vital spark" ascended on high, and rested "in the arms of God," with the spirits of the just made perfect!

Her countenance was left so strikingly placid and heavenly, that the pious beholder might have exclaimed, with more than ordinary propriety,

> "Ah, lovely appearance of death!
> What sight upon earth is so fair," &c.

I subjoin, verbatim, part of the paper which Mr. ATMORE wrote for his use in the pulpit, at the time he delivered the funeral discourse.—"In her last illness, which was long and severe, she enjoyed much of the presence of God; was totally

delivered from the fear of death; and frequently rejoiced in hope of the glory of God.—Though her pain was at times very excruciating, yet she was never heard to murmur nor complain; she in patience possessed her soul, till the time of her deliverance came—and she entered into the joy of her Lord.—"I have known her near thirty years.—I always thought her an upright, genuine Christian; and an ornament to her profession. I presume she had, like others, her failings and weaknesses; but as I never either saw them myself, nor heard of them from others, I know not what they were.—"May we all follow her as she followed Christ.—May the members of this society especially, take her dying advice, &c. which she expressed a little before her death: 2 Cor. xiii. 11, Finally, brethren, *be perfect, be of good comfort, be of one mind, live in peace:* and the God of love and peace shall be with you."

After having sojourned in this vale of tears sixty-eight years, during fifty of which she had lived under the influence of scriptural views of eternity, my religious mother went to her heavenly rest, 10 minutes after 11 o'clock, Thursday night, 21st October, 1813. Being two hundred miles distant, and very poorly, I had not the opportunity of being present at the interesting time of my good mother's death, nor was I well able to obey the call of duty and affection, in visiting my bereaved father, till nearly six months had elapsed: I received, however, various intelligence, before, and at her death. It was substantially as I have written. After her funeral, &c. a beloved cousin wrote to me thus:—"Your dear mother's funeral was conducted in a very decent, plain way, exactly according to her own wishes and orders. Before she died she gave various instructions and directions in the most composed way and heavenly manner. Your good father, I believe, is endeavouring to act agreeably to them.—Mr. Atmore preached her funeral sermon, on Wednesday evening, November 3d, to a greater concourse of people than was almost ever seen at the chapel. His text was, "*To die is gain*" Your blessed mother had selected 2 Cor. xiii. 11; I mentioned this to Mr. A. by letter, about a week before; but he preferred the other. He, however, delivered a very able and affecting discourse; and, I must say, did also, in a very appropriate manner, at the conclusion of his discourse, bring forward and apply the text chosen by your mother, to the society and congregation."

And now, Sir, I trust I may say, I have not given *unimportant particulars.* I believe I have exhibited a *true* character; I might with propriety say more of her *faith*—her *hope*—her *love.* But let it now suffice to say—she was a CHRISTIAN. She believed in God; she hoped in Christ; she loved heaven; and she is gone thither. While I remain in this suffering world, may I never for-

get the piety of her heart—the excellency of her spirit—the righteousness of her life—the happiness of her death! "O what a partner! O what a mother!" exclaims my dear father, in a letter, "O let us follow her, and may our lives and deaths be like her's."

JOSHUA FIELDEN.

In addition to what Mr. Fielden has said of his excellent mother, of whom he might have said abundantly more, I shall subjoin, from my own knowledge, a few particulars. During the two years which I laboured in the Todmorden circuit, I had many opportunities, in her own house, where I occasionally boarded and lodged, of witnessing her steady, upright conduct, and truly Christian tempers. Her prudence, good sense, and eminent piety, were very conspicuous. She evidently stood at an equal distance from enthusiasm and lukewarmness. Long had she been intimately acquainted with many of our preachers; but instead of retailing anecdotes to the disadvantage of any of them, she spoke of them all with respect and affection. She had well learned the important lesson of living in love and charity with her neighbours, and consequently of hurting no person either in *word* or *deed*. On her heart and lips the law of kindness was deeply engraven, She proposed, as her end, in all she said and did, the glory of God; and hence, her eye being single, her whole body was full of light. Her mind was too much engaged with divine things, to leave her either leisure or inclination to meddle with the affairs of others.—In short, she adorned her Christian profession, for about the space of fifty years; and God crowned her life of mercies with a safe, a happy, nay, a triumphant end.

London, April 20, 1815. JAMES M'DONALD.

To the Editor of the Methodist Magazine.

DEAR SIR,

IT is delightful to see youth devoting the bloom of life to God, particularly when they are surrounded with the attractive charms of worldly prospects. The power of divine grace is greatly evinced, in not only changing the heart, but in keeping those who are changed, that they turn not again unto folly. As the following memoir exhibits a striking instance of this, if it meet with your approbation, an early insertion of it, in your Miscellany, will greatly oblige many of the friends of the deceased, as well as, Dear Sir,

Coventry,
22d February, 1814.

Your's, respectfully,
JAMES BLACKETT.

MEMOIR OF MISS MARY DAWES.

MISS MARY DAWES, the subject of this memoir, was born in Birmingham, in the year 1795; she was the only child of William Dawes, Esq. and most tenderly beloved by her parents. At an early period, she manifested, in various instances, that she was a daughter of fallen Adam, and hence her mother judged it necessary to subject her to strict discipline. That a blessing might attend her reproofs, whenever she thought them needful, she generally lifted up her heart to God to intreat him, that they might have their desired effect. Miss D. was not allowed, when in health, to have any thing she cried for, which had a great tendency to regulate her temper. Sin was set before her in all its deformity.—Truth, generosity, humility, and patience, were exhibited to her in all their beauty, but particularly truth. She was not permitted to relate any thing to the prejudice of the servants, though it might have been an advantage to her parents to know it, lest it should induce her to speak what was not strictly true. Such was her love of truth when she grew up, that, to use her own words, she did not know any thing she felt so indignant at as to have her word disputed.

Her parents, desirous of her having every accomplishment which art could give, sent her to a boarding-school at nine years of age, which she herself frequently regretted, as she lost, when there, those good impressions which the Spirit of God had made upon her mind. Although she had suffered loss in her soul, she ever highly esteemed the means of grace. After her return from school, it pleased God to convince her of the absolute necessity of pardon and holiness. Seeing the exceeding sinfulness of sin, she prayed earnestly to the Lord, that he would have mercy upon her, and blot out her transgressions. From that time she began to attend the ministry of the Methodists; and finding their doctrines and discipline congenial with the views she had formed of the Christian religion and the Scriptures, she became desirous of joining the society; but the more she considered the subject, the more she thought herself unworthy of having her name among a people whom she considered as being much devoted to God. She communicated to her mother the ground of her distress; begged an interest in her prayers; and frequently intreated her to pray with her: and on her request being complied with, she seemed to receive much comfort. Perceiving that happiness was set before her, she determined to seek it with all her heart. Accordingly she asked permission to attend a love-feast; but such were the humble views she had of herself, that she considered herself unworthy of such a privilege. Hearing several young people speak of the happiness which they enjoyed in the Lord's

service, had such an effect upon her mind as led her to say, that she should ever highly esteem love-feasts. She immediately joined the Methodist society, at Coventry, and esteemed it a privilege to meet in class. Private prayer and reading the Scriptures, were exercises in which she took great delight. One morning while thus engaged, the Lord blessed her with a sense of his pardoning love. Going to her mother soon after, she said, "You little think what enjoyment I have had this morning." Her mother said, "What does it arise from, my dear?" She replied, "O! with the blessed Bible in my hand, and the love of God in my heart, how could I be otherwise than happy? This is such a happiness as I never before experienced!" But satan, who is always ready to take advantage of young converts, soon assaulted her, by tempting her to suppose she had been deceiving herself, and that all her happiness was an effect of delusion. But she resisted the temptation, and retained her confidence.

Miss D. had a most amiable disposition, and her greatest delight was to do good. She was sincere in her attachments, and without guile. Humility, generosity, and humanity, adorned her character. Instructing the ignorant, feeding the hungry, and clothing the naked, were exercises in which she took great delight. Her parents built their hopes of future comfort in her, on the plsasing prospects which her excellencies presented; but, alas! how soon their foundation was sapped!

In the beginning of June, 1813, while walking with her mother, she said, "My dear mamma, it is powerfully impressed upon my mind, that I shall not live long." The week following she repeated the same words, but could not give any reason why she thought so. This impression had a practical effect upon her mind, in inducing her to pray more fervently to her heavenly Father, to make her "meet for the inheritance of the saints in light." The day following, she was taken ill of a liver complaint, which baffled the efforts of medical skill, and from which she never recovered. Her sufferings were extreme, both night and day, for nine weeks, almost without intermission. She said to her mother one night, soon after she was taken ill, "O my dear mother, if I had not had an interest in the blood of Christ before now, I never should; for I can neither pray nor think: but I have an interest in his blood, and I know that I shall be saved." Shortly after she said, "Such a dreadful thought has come into my mind:—I was thinking, am I hot, cold, or lukewarm, and immediately it was suggested to my mind, that I was lukewarm, and the Saviour was spewing me out of his mouth: but I know it is a suggestion of the enemy. I cannot, I will not, doubt his love, nor his power and willingness to save me. I know I shall be saved: blessed be his holy name."

During her affliction, she expressed a wish, if it were the will of God, that she might recover; but she was much resigned, and intreated her parents not to grieve so immoderately; telling her father that she was only going a little before him. On the Sunday preceding her death, she spoke much to a maid-servant, to whom she had been made useful by her example, instruction, and prayers; and intreated her to be *steadfast, unmoveable, always abounding in the work of the Lord.* A few days before her departure, having called her mother, she said, "Come, my dear, dear mother, and rejoice with me—I am so happy—so full of love—my heart o'erflows! O kneel down and bless God for his great love to my poor soul." From that time she looked forward to eternity with great delight; death had so lost his terrors, that she talked of her funeral dress with as much pleasure as if it had been her wedding garment. The night before her death, with uplifted hands and eyes to heaven, she prayed that God Almighty would bless and reward all who had shewn her any kindness; that he would bless her enemies, if she had any, and preserve and keep them. "My dear mother," said she, "is that a right expression?" Towards three o'clock in the morning, she asked what o'clock it was, as she had done every hour during the night; and said, "This is the longest night I ever spent upon this earth. I am dying, my dear mother, your poor girl is dying: let nobody deceive you." After this, she slept till near ten o'clock, when she awoke very much convulsed; one of the faculty coming in at the moment, every thing possible was done to alleviate her sufferings; but in vain.—She was perfectly sensible to the last moment of her life. A little before she expired, she cried out, "Come, Lord Jesus! come quickly! come now, Lord Jesus! come,"—and shortly after, as if the vail had dropped, and heavenly glory had come in a full tide upon her astonished soul, she said, with the highest degree of admiration, in a low tone of voice, "What glory!" and raising her beautiful eyes, with the greatest sweetness and animation of countenance imaginable, her happy spirit took its flight to the mansions of eternal glory, on the 13th day of August, 1813, in the 18th year of her age.

MEMOIR OF MRS. SARAH CURTIS.

THE following short account was extracted from a much longer one, written by one of the sons of our worthy and much respected sister Curtis; and was read to a large and very respectable congregation, who attended at Winterbourn when her funeral sermon was preached there: and at the request of her family, I send it to you. If you think it will be made a blessing to any class of the numerous readers of our widely-circulated

Magazine, by giving it a place in that publication, you will greatly oblige the family and friends of our departed sister. I remain, Sir, praying for your peace and prosperity, your sincere friend and brother, JOHN OGILVIE.

Downend, near Bristol, Oct. 26, 1813.

MRS. SARAH CURTIS was born at Pensford, in Somersetshire, in the year 1759. Her mother was a pious woman, who endeavoured to bring up her family in the fear of the Lord: the consequence of which was, that Sarah, the subject of this Memoir, was, at an early age, seriously impressed with a sense of the importance of devoting herself to God. Being, however, obliged to go out to service, and thus expose herself to the company of other servants, she for a while lost these early impressions: nor was it till after her marriage, in the year 1779, that she fully purposed to put in practice the resolutions which she had long before formed.

Her marriage brought her to live near Frampton Cotterill, where she was no sooner settled, than she began to attend the Methodist preaching. The nearest place to which the preachers then came, was Kendleshire: here she regularly attended, without caring for the distance or other difficulties, till her removal to Winterbourn, greatly to her own joy and comfort, brought her nearer to the place of preaching. Soon after this, the preachers came to Winterbourn itself. On their inquiring for a place where they could be received, our friend, with the consent of her husband, gladly admitted them into her house. A society was formed, of which, from the first, she was a member. For some time she suffered great distress of mind, on account of her sinful state, both by nature and by practice: but at length being enabled to exercise faith in a crucified Saviour, she was relieved from her distress; and from this time forward, during a steady course of upright conversation for about thirty years, her state of mind was usually comfortable. In the course of her religious profession, she met with many difficulties; and among the rest with two serious accidents: but none of these things were able to shake the firmness of her faith, nor her attachment to Methodism.

About a year ago, she removed to a little distance from Winterbourn; this removal, however, did not interrupt her union with the society there. On the evening of September the 13th, as she was returning from the class-meeting, at Winterbourn, over the down to her own home, the night being dark, she fell into a deep quarry, where she lay for two hours and an half without being discovered. She was found alive; but was so dreadfully bruised, that a mortification soon took place, and she died in little more than a week. During her short but severe

sufferings, she allowed not a murmuring word to escape her: far from this, she was able, in the midst of her pain to rejoice, and to exclaim,

"I'll praise my Maker while I've breath,
And when my voice is lost is death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

She conversed with her friends and relations on the joys of the heavenly state; and expressed a lively hope that she was soon about to enter on it; and when she was no longer able to speak, she expressed by signs the continuance of her happy state of mind. After having afforded a striking example of the power of religion on the mind, in circumstances the most distressing, she died September 22, 1813, aged fifty-four years.

The character of our deceased friend was such as became her Christian profession. Her great steadiness appears from the account just given. If she particularly excelled in any one Christian grace, it was that greatest of all—*charity*. Her love to God, his word, and his ordinances, was sincere and warm; and her love to her neighbour was of that widely-extended and generous kind, so strongly recommended by our Saviour, which embraces enemies as well as friends; and which she exemplified in unwearied efforts to do good to the bodies and souls of men. She had a large family, fifteen in number. thirteen of whom are left behind to lament the loss of so affectionate a mother. Several of them (two of whom are preachers) are following her to a better world; all of whom can testify how unblameably she walked before them, and how anxious a concern she manifested not only for their temporal, but also for their spiritual welfare; and from looking back on the holy example which she set before them, they draw the consolatory assurance, that the afflictive dispensation which has deprived them of a guide and counsellor, has been to her the means of admission into a state of endless blessedness.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

SIR,

HAVING lately met with a translation of some select passages from the Greek fathers, by Mr. Hugh Stewart Boyd; I send you the following extract from an oration of John Chrysostom, Archbishop of Constantinople, which, I think, will be useful, and easily understood by persons of the meanest capacity; and the

style and imagery will likewise, I believe, be acceptable to those of superior judgment and taste. You will, therefore, please to give it a more extensive publicity through the medium of your useful Miscellany. I am, your's,

Hackney, Feb. 1, 1815. JAMES CREIGHTON.

ON PRAYER.

BY SAINT CHRYSOSTOM.

PRAYER is an all-efficient panoply; a treasure undiminished; a mine which never is exhausted; a sky unobscured by clouds; a haven unruffled by the storm: it is the root, the fountain, and the mother of a thousand thousand blessings.—I speak not of the prayer which is cold, and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged, like lightning, for the skies.

The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled dæmons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt: in a word, it hath destroyed whatever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips; but of that which ascends from the recesses of the heart.—Assuredly, there is nothing more potent than prayer: yea, there is nothing comparable to it. A monarch vested in gorgeous habiliments, is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with his God. Consider how august a privilege it is, when angels are present, and archangels throng around; when cherubim and seraphim encircle with their blaze the throne; that a mortal may approach with unrestrained confidence, and converse with heaven's dread Sovereign! Oh! what honour was ever conferred like this! When a Christian stretches forth his hands and invokes his God, in that moment he leaves behind him all terrestial pursuits, and traverses on the wings of intellect the realms of life; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer: provided that prayer be breathed with fervency. Could we but pray with fervency; could we pray with a soul resuscitated, a mind awakened, an understanding quickened, then were satan to appear, he would instantaneously fly: were the gates of hell to yawn upon us, they would close again.

Prayer is a haven to the ship-wrecked mariner; an anchor unto them that are sinking in the waves, a staff to the limbs that totter; a mine of jewels to the poor, a security to the rich, a

healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O prayer! O blessed prayer!—Thou art the unwearied conqueror of human woes; the firm foundation of human happiness; the source of ever-during joy; the mother of philosophy! The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as monarch of the nations, is of all men most destitute.

Let us then direct our thoughts to Him that was poor, yet rich; rich because he was poor. Let us overlook the enjoyments of the present, and desire the blessings of the future; for so shall we obtain the blessings both of the present and the future. Oh! may we all obtain them, through the grace and beneficence of Christ our Lord; to whom, with the Father and the Holy Spirit, be ascribed all glory, now and for evermore! **Amen.**

To the Editor of the Methodist Magazine.

REV. SIR,

HAVING been lately engaged in preparing for publication, the "*Enlarged Series* of Extracts from the Diary, Meditations, and Letters, of Mr. Joseph Williams, of Kidderminster," a great quantity of matter has passed under my view, which is foreign to the precise object of that work, but which is too valuable to be permitted to remain altogether a *concealed* treasure. Of this description are the subjoined articles, which I presume will prove peculiarly acceptable to the body of Christians with which your Magazine is more immediately connected. That body cannot be indifferent to the observations made on it by eminent Christians, who belong to other denominations, and especially when those observations appear as matter of record, and are capable of being produced as circumstances of authentic history, in opposition to the prejudices of the uninformed, and to the perverted representations of interested maligners. Well indeed would it be if all Christians would follow the example of Mr. Williams, by exercicing that holy 'charity which is the bond of perfectness;' for in this particular, among others, *he* was singularly conspicuous. Being 'fully persuaded in his own mind,' he maintained a perfect consistency of conduct towards the particular society with which he usually joined in communion, while he would also freely give 'the right hand of fellowship' to persons of whatever sect, who 'Love our Lord Jesus Christ in sincerity;' because he considered, that 'one is our Master, even Christ, and all we are brethren.'

Your's respectfully,

B. HANBURY.

On Monday, September 17, 1739, I set out on my northern circuit. The most memorable incident of the whole journey concerns the Methodists; a sect lately sprung up among us.

The Rev. G. Whitefield, who seems to be the father of that sect,* has travelled from place to place, preaching Christ much in the old puritanical strain, divers years, as may be seen at large in his printed journals. After him, several others have, with unparalled zeal and indefatigable industry, engaged in the same design and much in the same manner, of whom the principal are the Rev. John and Charles Wesley, two brothers; and Mr. Ingham and Mr. Rogers. The common people flock to hear them, and in most places hear them gladly: but they meet with great opposition from the clergy, who, almost every where, deny them the use of their churches; for which reason they generally preach in the open fields. They commonly preach once or twice every day, if there be opportunity; and expound the Scriptures, in the evening, to religious societies,† who have their society-rooms for that purpose. I had long and earnestly wished for an opportunity of hearing one or more of these Methodists, and the rather because even among good men, there is a great diversity of opinions concerning them, and various reflections are made on their doctrine and practice. On Saturday night, October 6, I arrived at Bath, and on the morrow, with great pleasure, heard Dr. Stephenson, and had leave to join in communion with his people at the Lord's supper. It was a delightful, profitable opportunity.

Next day I came to Bristol, and learning in the afternoon, that Mr. C. Wesley was preaching in a field, I went to hear him. I found him standing on a table-board, in an erect posture, with his hands and eyes lifted up to heaven in prayer, surrounded by, I guess, more than a thousand people; some few of them fashionable persons, but most of them of the lower ranks of mankind. I know not how long he had been engaged in that service before

* This is a mistake, as will appear from the following account of the origin of Methodism, written by Mr. Wesley:—"In November, 1729, four young gentlemen of Oxford, Mr. John Wesley, Fellow of Lincoln College; Mr Charles Wesley, Student of Christ Church; Mr. Morgan, Commoner of Christ Church; and Mr. Kirkman, of Merton College; began to spend some evenings in a week together, in reading chiefly the Greek Testament. The next year, two or three of Mr. John Wesley's pupils desired the liberty of meeting with them; and afterwards one of Mr. Charles Wesley's pupils. It was in 1732, that Mr. Ingham, of Queen's College, and Mr. Broughton, of Exeter, were added to their number. To these, in April, was joined Mr. Clayton, of Brazen-Nose, with two or three of his pupils. About the same time Mr. James Hervey was permitted to meet with them, and afterwards Mr Whitefield."

Had the great and good Mr. Whitefield been the founder of Methodism, we should record the fact with the greatest pleasure; and therefore we insert the above document *purely* for the sake of historical accuracy.

† This may occasionally have been the case, in the early stages of Methodism, but it never was general.

my coming, after which he continued therein scarce a quarter of an hour; but during that time he prayed with uncommon fervency, fluency, and variety of proper expressions. He then preached about an hour in such a manner as I scarce ever heard any man preach. Though I have heard many a finer sermon, according to the common taste or acceptation of sermons, yet I think I never heard any man discover such evident signs of a vehement desire, or labour so earnestly to convince his hearers that they were all by nature in a sinful, lost, undone state: that, notwithstanding there was a possibility of their salvation, through faith in Christ; and that for this end our sins were imputed to him, or he was made sin for us, though he knew no sin, (that is, had no sin of his own,) and this in order that his righteousness might be imputed, as it certainly will, to as many as believe on him. And he told them, that none were excepted but such as refused to come to Christ as lost, perishing, yea, as condemned sinners, and trust in him alone (that is, in his meritorious righteousness and atoning sacrifice) for pardon and salvation: that this is the method Infinite Wisdom hath chosen for reconciling the world unto himself, and that whosoever believeth on him shall certainly receive remission of sins, and an inheritance among them that are sanctified. All this was backed with many texts of Scripture, which he explained and illustrated; and afterwards, by a variety of the most forcible methods, arguments, and expostulations, did he invite, allure, quicken, and labour, if it were possible, to compel all and each of his hearers to believe on Christ for salvation. He shewed how great a change such a faith in Christ would produce in the whole man, or how great a change would accompany it: that every man who is in Christ, (that is, believes on him unto salvation,) is a new creature; hath a thorough change wrought in all his powers and faculties:—he is not the same man he was. His will is under a new direction, and his affections run in quite different channels. He now loves God above all, to whom by nature he had a rooted aversion, &c. Nor did he fail to inform them, how ineffectual their faith would be to justify them, unless it wrought by love, purified their hearts, and was productive of good works, even all the fruits of obedience. For though he cautioned them with the utmost care, not to attribute any merit to their own performances, nor in the least degree to rest on any works of their own, yet he thoroughly apprized them, that *that* is but a dead faith which was not operative, and productive of all the good in their power, in obedience to God.

This, as I remember, was the scope of his discourse, wherein, with uncommon fervor, he acquitted himself as an ambassador of Christ, beseeching them, in his name, and praying them, in

his stead, to be reconciled to God. And although he used no notes, nor had any thing in his hand but a Bible, yet he delivered his thoughts in a rich, copious variety of expression, and with so much propriety, that I could not observe any thing incoherent or inanimate through the whole performance, which he concluded with singing, prayer, and the usual benediction.

Afterward I waited on him at Mr. Norman's. He received me in a very friendly manner, and we quickly entered into a very free conversation.—Before he would take any bodily refreshment, he, with a few friends that waited on him, sung an hymn, and then prayed for a blessing, as at set meals. After tea we sung another hymn. I could not fall in with their way of singing, in the field, for they sung German tunes, keeping very quick time: but in the house, after a stanza or two, I fell in readily enough, and with great elevation of soul; to which the lively devotion of those I joined with, seemed not a little to contribute. Indeed, they sang with sensible marks of melody in their hearts.

After this, I went with them to the religious society, and found the place so thronged that it was with great difficulty that we reached the centre of it, where was a convenient place provided for Mr. Wesley either to stand or sit on. We found them singing an hymn, which ceased on his appearing in his place. He first prayed, then he expounded good part of John, xiith chap. in a most sweet, savoury, spiritual manner; this was followed by singing an hymn, after which, he proceeded awhile farther in the exposition, and sang again: then he prayed over a great number of bills which were put up by the society, about twenty of which respected spiritual cases, and concluded with a blessing; in all which he took up near two hours. But, never sure, did I hear such praying; never did I see or hear such evident marks of fervency in the service of God! At the close of every petition, a serious Amen, like a gentle, rushing sound of waters, ran through the whole audience, with such a solemn air as quite distinguished it from whatever of that nature I have heard attending the responses in the Church service. It is impossible for any mere man to try the hearts of others, but thus much I will venture to say—Such evident marks of a lively, fervent devotion, I was never witness to before. If there be such a thing as heavenly music upon earth, I heard it there. If there be such an enjoyment, such an attainment, as heaven upon earth, numbers in that society seemed to possess it. As for my own part, I do not remember my heart to have been so elevated in divine love and praise, as it was there and then, for many years past, if ever: and an affecting sense and savour thereof abode in my mind many weeks after.

From all this, notwithstanding some errors which, as mere men, they may be liable to, I cannot but hope and believe, that

God is with them of a truth, and hath raised them up in this day of general defection from Gospel purity, simplicity, and zeal, for signal service and usefulness in his Church.

To the above we add the following:

"On the 27th of November, 1744, I set out for the north. The first night, at Shrewsbury, Mr. Orton‡ told me that a poor woman of that town (who goes about mending stockings for her livelihood) and who had been herself converted at London, by one of the Methodist preachers, (and is, he owns, a woman of an excellent and serious spirit,) has been instrumental towards the conversion of several in that town, particularly of two servants belonging to a certain lady there, who, for no other reason, has turned them out of her service. Her manner was (he said) to relate to those who came about her, the experience of the work of God upon her own soul,—to read to them a good sermon,—and then to pray with them; and that in so doing, she had increased her society to about sixteen or eighteen persons. He owned too, that she had had more success than he had been favoured with, by all his preaching: and thus (said he) 'God chooseth the foolish things of the world to confound the wise!'"

‡ The Rev. Job Orton, author of the Life of Dr. Doddridge.

EXTRACTS

From the Second Edition of Captain ROBERT PERCIVAL'S *Account of the Island of Ceylon, published in* 1805.

(Continued from page 378.*)*

THERE is perhaps no spectacle, which the island of Ceylon affords, more striking to a European than the bay of Condatchy during the season of the pearl fishery. This desert and barren spot is at that time converted into a scene which exceeds, in novelty and variety, almost any thing I ever witnessed. Several thousands of people of different colours, countries, casts, and occupations, continually passing and re-passing in a busy crowd; the vast numbers of small tents and huts erected on the shore with the bazar or market-place before each; the multitude of boats returning in the afternoon from the pearl banks, some of them laden with riches; the anxious expecting countenances of the boat-owners, while the boats are approaching the shore, and the eagerness and avidity with which they run to them when arrived, in hopes of a rich cargo; the vast number of jewellers, brokers, merchants, of all colours and all descriptions, both natives and foreigners, who are occupied in some way or other with the pearls, some separating and assorting them, others weighing and ascertaining their number and value, while others are hawking them about, or drilling and boring them for future

use: all these circumstances tend to impress the mind with the value and importance of that object which can of itself create this scene.

The bay of Condatchy is the most central rendezvous for the boats employed in the fishery. The banks, where it is carried on, extend several miles along the coast from Manaar southward, off Arippo, Condatchy, and Pomparipo. The principal bank is opposite to Condatchy, and lies out at sea about twenty miles. The first step, previous to the commencement of the fishery, is to have the different oyster banks surveyed, the state of the oysters ascertained, and a report made on the subject to government. If it has been found that the quantity is sufficient, and that they are arrived at a proper degree of maturity, the particular banks to be fished that year are put up for sale to the highest bidder, and are usually purchased by a black merchant. This, however, is not always the course pursued. Government sometimes judges it more advantageous to fish the banks on its own account, and to dispose of the pearls afterwards to the merchants. When this plan is adopted, boats are hired for the season on account of government from different quarters; the price varies considerably according to circumstances; but is usually from five to eight hundred pagodas for each boat. There are however no stated prices, and the best bargain possible is made for each boat separately. The Dutch generally followed this last system; the banks were fished on government account, and the pearls disposed of in different parts of India, or sent to Europe. When this plan was pursued, the governor and council of Ceylon claimed a certain per centage on the value of the pearls; or, if the fishing of the banks was disposed of by public sale, they bargained for a stipulated sum to themselves over and above what was paid on account of government. The pretence on which they founded their claims for this perquisite was their trouble in surveying and valuing the banks.

As neither the season nor the convenience of the persons attending would permit the whole of the banks to be fished in one year, they are divided into three or four different portions, which are fished one portion annually in succession. The different portions are completely distinct, and are set up separately to sale, each in the year in which it is to be fished. By this means a sufficient interval is given to the oysters to attain their proper growth; and as the portion first used has generally recovered its maturity by the time the last portion has been fished, the fishery becomes almost regularly annual, and may thus be considered as yielding a yearly revenue. The oysters are supposed to attain their completest state of maturity in seven years; for if left too long, I am told that the pearl gets so large and so disagreeable to the fish that it vomits and throws it out of the shell.

The fishing season commences in February, and ends about the beginning of April. The period allowed to the merchant to fish the banks is six weeks, or two months at the utmost; but there are several interruptions which prevent the fishing days from exceeding more than about thirty. If it happen to be a very bad season, and many stormy days intervene during the period allotted, the purchaser of the fishery is often allowed a few days more as a favour. One considerable interruption proceeds from the number and diversity of holidays observed by the divers of different sects and nations who are employed. Many of the divers are of a black race, known by the name of Marawas and Parawas, inhabiting the opposite coast of Tutucoreen: these people, although of the Malabar cast, are Roman Catholics, and leave off work on Sundays to attend prayers at the chapel of Arippo. But if many stormy days, or Hindoo and Mahomedan festivals, (which are never neglected on any account by the natives,) occur to interrupt the regular course of fishing, the farmer is sometimes desirous that the Catholic Marawas should make up for the lost time by working on Sundays: but this he cannot compel them to do without an order from the chief civil officer of government, who is appointed to superintend the fishery.

The boats and donies employed in the fishery do not belong to Ceylon, but are brought from different ports of the continent: particularly Tutucoreen, Caracal, and Negapatam, on the Coromandel coast; and Colang, a small place on the Malabar coast, between Cape Comorin and Anjanga. The divers from Colang are accounted the best, and are only rivalled by the Lubbahs, a tribe of Moors who remain on the island of Manaar for the purpose of being trained in this art. Previous to the commencement of the fishery all the boats rendezvous at Condatchy; and it is here that they are numbered and contracted for.

During the season, all the boats regularly sail out and return together. A signal gun is fired at Arippo about ten o'clock at night, when the whole fleet sets sail with the land-breeze. They reach the banks before day-break, and at sun-rise commence fishing. In this they continue busily occupied till the sea-breeze, which arises about noon, warns them to return to the bay. As soon as they appear within sight, another gun is fired, and the colours hoisted, to inform the anxious owners of their return. When the boats come to land, their cargoes are immediately taken out, as it is necessary to have them completely unloaded before night. Whatever may have been the success of their boats, the owners seldom wear the looks of disappointment; for, although they may have been unsuccessful one day, they look with the most complete assurance of better fortune to the next; as the Brahmins and conjurers, whom they implicitly trust, in

defiance of all experience, understand too well the liberality of a man in hopes of good fortune not to promise them all they can desire.

Each of the boats carries twenty men, with a *Tindal* or chief boatman, who acts as pilot. Ten of the men row and assist the divers in re-ascending. The other ten are divers; they go down into the sea by five at a time; when the first five come up the other five go down; and, by this method of alternately diving, they give each other time to recruit themselves for a fresh plunge.

In order to accelerate the descent of the divers, large stones are employed: five of these are brought in each boat for the purpose; they are of a reddish granite, common in this country, and of a pyramidal shape, round at top and bottom, with a hole perforated through the smaller end sufficient to admit a rope. Some of the divers use a stone shaped like a half-moon, which they fasten round the belly when they mean to descend, and thus keep their feet free.

These people are accustomed to dive from their very infancy, and fearlessly descend to the bottom in from four to ten fathoms water, in search of the oysters. The diver, when he is about to plunge, seizes the rope, to which one of the stones we have described is attached, with the toes of his right foot, while he takes hold of a bag of net-work with those of his left; it being customary among all the Indians to use their toes in working or holding as well as their fingers; and such is the power of habit, that they can pick up even the smallest thing from the ground with their toes almost as nimbly as an European could with his fingers. The diver, thus prepared, seizes another rope with his right hand, and holding his nostrils shut with the left, plunges into the water, and by the assistance of the stone speedily reaches the bottom. He then hangs the net round his neck, and with much dexterity, and all possible dispatch, collects as many oysters as he can while he is able to remain under water, which is usually about two minutes. He then resumes his former position, makes a signal to those above by pulling the rope in his right hand, and is immediately by this means drawn up and brought into the boat, leaving the stone to be pulled up afterwards by the rope attached to it.

The exertion undergone during this process is so violent, that, upon being brought into the boat, the divers discharge water from their mouths, ears, and nostrils, and frequently even blood. But this does not hinder them from going down again in their turn. They will often make from forty to fifty plunges in one day; and at each plunge bring up about a hundred oysters. Some rub their bodies over with oil, and stuff their ears and noses to prevent the water from entering; while others use no precautions whatever. Although the usual time of remaining

under water does not much exceed two minutes, yet there are instances known of divers who could remain four and even five minutes, which was the case with a Caffre boy the last year I visited the fishery. The longest instance ever known was that of a diver who came from Anjango in 1797, and who absolutely remained under water full six minutes.

This business of a diver, which appears so extraordinary and full of danger to an European, becomes quite familiar to an Indian, owing to the natural suppleness of his limbs, and his habits from his infancy. His chief terror and risque arise from falling in with the ground-shark while at the bottom. This animal is a common and terrible inhabitant of all the seas in these latitudes, and is a source of perpetual uneasiness to the adventurous Indian. Some of the divers, however, are so skilful as to avoid the shark even when they remain under water for a considerable time. But the terrors of this foe are so continually before their eyes, and the uncertainty of escaping him so great, that these superstitious people seek for safety in supernatural means. Before they begin diving, the priest, or conjurer, is always consulted, and whatever he says to them is received with the most implicit confidence. The preparation which he enjoins them consists of certain ceremonies according to the cast and sect to which they belong, and on the exact performance of these they lay the greatest stress. Their belief in the efficacy of these superstitious rites can never be removed, however different the event may be from the predictions of their deluders: Government therefore gives way to their prejudices, and always keeps in pay some conjurers to attend the divers and remove their fears. For though these people are so skilful and so much masters of their art, yet they will not on any account descend till the conjurer has performed his ceremonies. His advices are religiously observed, and generally have a tendency to preserve the health of the devotee. The diver is usually enjoined to abstain from eating before he goes to plunge, and to bathe himself in fresh water immediately after his return from the labours of the day.

The conjurers are known in the Malabar language by the name of *Pillal Karras*, or *binders of sharks*. During the time of the fishery, they stand on the shore from the morning till the boats return in the afternoon, all the while muttering prayers, distorting their bodies into various strange attitudes, and performing ceremonies to which no one, not even themselves I believe, can attach any meaning. All this while it is necessary for them to abstain from food or drink, otherwise their prayers would be of no avail. These acts of abstinence, however, they sometimes dispense with, and regale themselves with *toddy*, a species of liquor distilled from the palm-tree, till they are no longer able to stand at their devotions.

Some of the conjurers frequently go in the boats with the divers, who are greatly delighted at the idea of having their protectors along with them; but in my opinion, this fancied protection renders the divers more liable to accidents, as it induces them to venture too much and without proper precautions, in full confidence of the infallible power of their guardians. It must not however be imagined that these conjurers are altogether the dupes of their own arts, or that they accompany their votaries to the fishery merely from an anxious care of their safety; their principal purpose in going thither is, if possible, to filch a valuable pearl. As this is the case, it is evident that the superintendant of the fishery must look upon their voyages with a jealous eye; such however, is the devoted attachment of their votaries, that he is obliged to pass it over in silence, or at least to conceal his suspicious of their real intentions. He must also never hint a doubt of their power over the sharks, as this might render the divers scrupulous of committing themselves to the deep, or indeed deter them from fishing at all. The conjurors reap here a rich harvest; for besides being paid by the government, they get money and presents of all sorts from the black merchants and those successful in fishing up the oysters.

The address of these fellows in redeeming their credit, when any untoward accident happens to falsify their predictions, deserves to be noticed. Since the island came into our possession, a diver at the fishery one year lost his leg, upon which the head conjurer was called to account for the disaster. His answer gives the most striking picture of the knowledge and capacity of the people he had to deal with. He gravely told them, "that an old witch, who owed him a grudge, had just come from Colang on the Malabar coast, and effected a counter-conjuration, which for the time rendered his spells fruitless; that this had come to his knowledge too late to prevent the accident which had happened, but that he would now shew his own superiority over his antagonist by enchanting the sharks and binding up their mouths, so that no more accidents should happen during the season." Fortunately for the conjurer the event answered his prediction, and no further damage was sustained from the sharks during the fishery of that year. Whether this was owing to the prayers and charms of the conjurer, I leave my European readers to decide; but certainly it was firmly believed to be the case by the Indian divers, and he was afterwards held by them in the highest esteem and veneration. His merits however in this transaction might be disputed, for there are many seasons in which no such accidents occur at all. The appearance of a single shark is indeed sufficient to spread dismay among the whole body of divers; for as soon as one of them sees a shark he instantly gives the alarm to his companions, who as quickly communicate

it to the other boats; a panic speedily seizes the whole, and they often return to the bay without fishing any more for that day. The sharks which create all this alarm sometimes turn out to be nothing more than a sharp stone on which the divers happen to alight. As false alarms excited in this manner prove very injurious to the progress of the fishery, every means is employed to ascertain whether they are well or ill founded; and if the latter be the case, the authors of them are punished. These false alarms occurred more than once in the course of the last two or three seasons.

The boat-owners and merchants are very apt to lose many of the best pearls while the boats are on their return to the bay from the banks, as the oysters, when alive and left for some time undisturbed, frequently open their shells of their own accord: a pearl may then be easily discovered, and the oyster prevented by means of a bit of grass or soft wood from again closing its shell, till an opportunity offers of picking out the pearl. Those fellows who are employed to search among the fish also commit many depredations.

Before we leave the bay of Condatchy, it may be amusing to take a view of the various objects which most attract the attention of a stranger during the pearl fishery. The remarkable display of Indian manners, which are here seen in all their varieties, is perhaps the most striking of these. Every cast has its representatives; the arts practised by some, the ceremonies performed by others, and the appearance of all, present the richest repast to the curiosity of an European. In one place he may see jugglers and vagabonds of every description practising their tricks with a degree of suppleness and skill, which appears supernatural to the inhabitants of a cold climate; in another he may observe Fakeers, Brahmins, Priests, Pandarams, and devotees of every sect, either in order to extort charity, or in consequence of some vow, going through the most painful operations with a degree of obstinate resolution, which I could scarcely have believed or even conceived, had I not been an eye-witness.

The most painful acts of penance which the Indians undergo are in order to regain their cast, when they have lost it either by eating things forbidden by the rules of their sect, or by having such connexion with people of a different description as is supposed to defile them. In this state they are held in abhorrence by persons of their own sect, debarred from all intercourse with them, and prohibited even to touch them. From such a dreadful state of defilement they can be purified only by paying a large sum of money, or by undergoing the most incredible penances. Among those which I observed I shall mention a few of the most remarkable. One of them will vow to hold his arm elevated

over his head for a certain number of years, without once letting it down; and this he will actually continue to do, till the arm can never afterwards be recovered to its natural position. Another will keep his hand shut till the nails on his fingers absolutely grow into the flesh, and appear quite through at the back of his hand. Many never suffer their hair to be combed, or their beards to be shaved: in this state the hair of their heads, which is of a brown or burnt colour, becomes matted, and appears not unlike the mops we use in Europe; or hangs down in long dishevelled strings, similar to that which grows on a species of French lap-dogs. Some will vow never to lie down; while, at the same time, they wear round their necks a large iron instrument not unlike a gird-iron without a handle.

But one of the most extraordinary of these ceremonies which I have witnessed is swinging for their cast, as it is termed. A very high and strong post, or cocoa-tree, is planted firmly in the ground, crosswise; on its top, another beam is placed in such a manner as to turn round on a pivot, and made fast to the upright post by ropes reeved through both, like the yards to the mast of a ship; and from the end of the transverse beam ropes and pullies are suspended to hoist up the devotee. He then is brought out, attended by a number of people dancing before him; and is led thrice round the swinging post by the brahmins and his relations, with loud shouts accompanied by music. In the mean time a sheep is sacrificed, and the blood sprinkled about on the surrounding multitude, who are eager that it shall fall upon them. Barren women, in particular, are anxious to catch the drops, in hopes of being by this means rendered fruitful; and with a view to secure the efficacy of this charm, they contrive to work themselves up, during the ceremony, to the highest pitch of religious delirium, tearing their hair and shrieking in the most dreadful manner. After the sacrifice is performed, the devotee is placed on his belly flat on the ground; and two very large hooks, which have been previously fixed to the ropes suspended from the end of the cross-beam, are inserted deep into the flesh of his back just under the shoulders: other ropes are also placed under his breast and across his thighs, to help to sustain the weight of his body. He is then, by means of the ropes and pullies, hoisted up to the cross tree, immediately under which he continues suspended; and in this position he is drawn round the post two or three times. During this painful ceremony he repeats a certain number of prayers, and continues to throw among the crowd flowers which he had taken up with him for the purpose: these are considered as sacred relicks, which will keep away all disease, and ensure happiness ever after; and the surrounding multitude scramble for them as eagerly as an English mob for money thrown among them.

This ceremony is by no means unfrequent, and I have had occasion to be present at more than one, during my stay in Ceylon. The last I saw performed was at Columbo in 1799, when the cross beam broke, and the man falling to the ground was killed on the spot. A Moor of the Moply cast had previously observed to the crowd, who were principally Malabars, of the same sect with the devotee, that the timber was not strong enough to bear the man, and would certainly break. This proving actually to be the case, the Malabars affirmed that the Moor had by his prediction bewitched it; and in revenge they attacked him with such fury, that he would certainly have been killed, had not I with a few other European officers and Sepoys, whom curiosity had brought to the spot, interferred, and rescued him out of their hands.

The priests who attend at Condatchy on account of these and other ceremonies, as well as many other sects of religious mendicants, are a great nuisance there; for, besides being exceedingly lazy and idle, they are likewise very impudent and troublesome. But they are not the only pests which annoy the multitudes collected at the pearl fishery. There are besides a crowd of jugglers, snake-catchers, dancing boys and girls of all descriptions, as well as many who follow no other occupation but to procure their livelihood by the arts of filching and thieving, at which they are exceedingly dexterous. In their dealings with an European, whenever an opportunity presents itself, they never fail to employ their skill in over-reaching him. It is only however by pilfering and stealing that he suffers from them, for they hardly ever venture to rob or take his goods from him by open force. So great, indeed, is the awe which the atchievements of the Europeans have inspired into the natives of India, that a black man is scarcely ever known to meet a white man hand to hand, either in private conflict or in battle.

There is no scene at which the native Indians can have a finer opportunity of turning their dexterity to account, than the bay of Condatchy, at the season of the pearl fishery. For this reason, rogues flock thither from all parts of India, and no precaution is sufficient to prevent their depredations. Their practice of picking out the pearls from the oysters and secreting them is, in particular, carried to a great height, and it has been found impossible to put a stop to it. In this general censure of the natives of India, I do not include the native Ceylonese; for, although the pearl fishery be carried on in their island, yet few of them attend it, in comparison of the numbers who flock from other parts of India. Nor are they at all so much addicted to roguery, nor equal in sleight of hand, to the Indians of the continent, who seem to have these accomplishments by inheritance, and are very

proud of them, it being a common proverb with them, "The greater rogue the greater man." I speak of this disposition among them from my own experience, as I and my brother officers were repeatedly sufferers by it. Indeed there are few who visit India, who will not soon have an opportunity of acquiring personal knowledge of it.

At Condatchy their depredations are reduced to a system, and no precautions can entirely guard against them. The boat-owners and merchants dealing in the oysters are obliged to hire people to collect the pearls out of them; and, to prevent embezzling, confidential persons are appointed, who constantly attend to watch over and observe them. One instance I recollect of the ingenuity employed by the Indians to evade the care of the superintendants. A band of them having been employed by a boat-owner to open his oysters, they concerted a regular plan for pilfering the most valuable pearls. One was appointed to be the thief, and to contrive to steal away a valuable pearl; while another, on a signal being previously given, was to make a shew of carrying off one of small value and to run the risk of being punished for this offence, in order to attract the attention of the superintendant, and thus afford an opportunity to the real thief to get his booty clear off. This plan having been arranged, they went on very quietly with their work, till one of them lighted on a very valuable pearl, and instantly made the signal to the thief who was to act the feigned part. The latter, according to his cue, immediately began to secrete some pearls of small value, in such a manner as to be observed by the superintendants, who, in consequence, seized upon him, detected the pearls about him, and began to punish him. This occasioned a great bustle, for the fellow made as much noise and resistance as he could; while, in the mean time, the real thief laid hold of the opportunity to secrete and secure the valuable pearl. This roguery was afterwards discovered in consequence of a quarrel among themselves about the division of the booty. It had been agreed that the pearls should be sold, and the price divided amongst them, according to the parts they were to act in procuring it: but the mock thief who had been punished and turned off from his employment on account of his share in the transaction, thought himself also entitled to a greater share in the profits than the rest were willing to allow him; and his claims not being admitted, he discovered the affair to the boat-owner. Upon this, application was instantly made to the officer commanding here, when the offenders were severely punished; and the pearl, being at length traced out, was restored to the proprietor.

(To be continued.)

RELIGIOUS INTELLIGENCE.

BIBLE SOCIETY.

THE Eleventh Anniversary of the Bible Society was held on Wednesday, the 3d of May, at Free-mason's Hall. In order to prevent the inconveniencies which had occurred on former meetings, a new arrangement of admission was adopted. The officers of the different Bible Societies, with some of their friends, were admitted into the body of the Great Room. The sides were railed off in three rows of seats for the Clerical Members and Life Subscribers; at the end opposite the entrance a platform was raised with benches for the speakers and other leading members of the Society. At half-past ten the room was nearly full; the Bishops of Norwich and St. David's, with several other persons of distinction, came in early; at twelve Lord Teignmouth took the chair, and after a few words, delivered apparently in ill health, commenced reading the Report. His lordship observed that from its voluminous nature, he should only read an abstract of its most striking facts; the Report would be subsequently submitted to the Society and to the Public; but, at present, it should be offered in its most compressed form. He then stated, that during the last year, a Mr. Pinkerton had been sent by the Society to the Continent, and that his intelligence was of the most satisfactory order. Beginning with the Low Countries, he had found a leading Bible Society in Amsterdam, the Bible greatly spread, and many copies of it purchased by the Catholics. At Rotterdam a Bible Society had been established in July. In the Duchy of Berg, at Elbersfield, a place remarkable for the variety of its sects, a Bible Society was formed. In Hanover one had been also formed, and it was felt and acknowledged as among its happiest effects, that it brought together, in works of beneficence, Pastors and men of different opinions, Lutherans and Calvinists, who had before no opportunity of intercourse. A most distinguished Catholic Priest had in one instance expressed his rejoicing at the coming of the Bible, and accepted the office of Director of the Society. The Duke of Cambridge had permitted himself to be nominated Patron. At Berlin, the Prussian Bible Society had been formed under an eminent Nobleman, tutor to the Crown Prince; and at Dresden a Saxon Bible Society, under the Minister of State, who superintended religious affairs. In consideration of their efforts and difficulties, grants were made by the Bible Society here of 500l. each to the Amsterdam, Hanoverian, Prussian, and Saxon Societies; of 300l. to Berg; and 100l. more each to Saxony and Prussia. At St. Petersburg the Russian Bible Society was formed under the patronage of the Emperor, and means were already taken for printing the Bible in seven languages, 5000 Bibles and 5000 Testaments were already printed in the Sclavonian language, one, in which only 60,000 copies had been printed in the course of 200 years; 50,000 Georgian Bibles were also about to be printed. A copy of the Bible in Persian, under the superintendence of Sir Gore Ousely, was also printing there. The intelligence from the Crimea made it probable that the Tartar translation of the Bible would be favourably received there, and a Mufti had already subscribed 50 rubles a year to the printing. The Royal Family of Georgia were subscribers to the Georgian Bible. In Mingrelia, Georgia, and Circassia there were half a million of men professing Christianity, with 200 churches, and among them not more than 260 Bibles. The zeal of the foreign priesthood was astonishing; at the meeting of the St. Petersburg Bible Society in last January, there were present five Metropolitans, and the Armenian and Catholic Primates came in their full robes of dignity. A Moscow Bible Society had been formed in conjunction with that of St. Petersburg; eight more were forming; they were spreading through all parts of the empire, and the zeal of the Russians to possess a copy of the Bible was beyond all belief. The Committee voted 1000l. in aid of the St. Petersburg Society. Turning to Sweden; a Society had been formed in Stockholm, which had already printed 33,000 Bibles. Three Auxiliary Societies had been formed. The King had given his approbation to the Society on the 2d of February last. The Crown Prince desiring to be considered as first Honorary Member, 500l. had been voted to this Society.

In Norway, a Bible Society had been formed. A Society was also formed in Copenhagen, with the Bishop of Zea-

land, a most distinguished and learned person, for its President, and sanctioned by the king's rescript. In the course of the summer, Zealand had been visited by order of the Committee; and the visitors were received with the kindest welcome, by clergy and laity; they found much Christian feeling, but a great want of the Scriptures universally felt and expressed throughout their difficult and dangerous journey. Returning to the North of Germany, there were a Bible Society at Lubec—a Hamburgh and Altona, a Bremen, a Dantzic, an Erfurth, and in Switzerland, Lausanne, a Pays de Vaud, and a Geneva Bible Society, all lately formed. In looking to the West, in America, zeal was active. In March, 1814, there were 38 Bible Societies; in March, 1815, there were 70. A vessel carrying Bibles to the Cape of Good Hope had been taken by an American privateer, they were at once purchased by the Bible Society of Massachusets, and an intimation conveyed here that they were once more at the disposal of the British Society. They were returned again as the property of the American Society, with due acknowledgments. In Nova Scotia there was a Bible Society which had sent 800l. home. In Antigua a Bible Society was founded the 9th of last February. In Jamaica there was also a Society. With the South of Africa, the connexion of the Bible Society was extending. The Scriptures were beginning to be much read by the Hottentot Christians. On a late visit to the King of Bulam, the Missionaries found him reading the Bible, with two Mussulmen, who promised to extend its knowledge on their return to their own country.

He should now look to the East. In the Mission of Serampore, they were translating the Bible into twenty-five languages, of which, twenty-one were already in the press. The grants of the Committee to the Corresponding Society in Bengal, now amounted to 13,000l. The Calcutta Bible Society had already printed 10,000 copies of the Bible, and had received a donation of 1000 dollars from an American Bible Society. Mr. Carey's report was, that though they had ten presses constantly at work, they had not a copy on their hands these six months, and that each was carried off eagerly the moment it came from the press. The sum contributed by the Committee to this operation, was 8000l. In Madras, the Scriptures had excited the attention of the people, and in one instance, three Bramins had applied for Bibles, and offered to translate them on condition of their being given. In Java, a Batavian Bible Society had been formed, July 14, 1814. In China, there had been already distributions of the New Testament and Genesis in Chinese, and there had been a particular supply given to the schools. In the United Kingdom, the Society had advanced. In June, the Committee had waited on the Emperor of Russia and King of Prussia, and were permitted to give them a copy of the last Report. Notwithstanding the number of Societies already flourishing, twenty six new ones were formed since 1814. The total sum contributed by the Auxiliaries was 52,678l. The report concluded by recommending the principle of forming Auxiliary Societies; not merely as sources of contribution, but as from their locality better acquainted with the immediate wants of the people. By urging the value of the smaller, but regular subscriptions, they interested the lower orders in the distribution of the Bible, and this again raised their veneration of the Bible itself; the very act of thus providing for the greatest of all necessities generated a spirit of mutual kindness among the people. The Bible Society of Glasgow had thus obtained and transmitted 904l. In Ireland, the exertion was increasing. Auxiliary Societies had taken place in the counties of Kildare, Kerry, Galway, and Longford. The Hibernian Bible Society had already thus put nearly 200,000 Bibles in reach of purchase by the common people. A translation of the entire in Irish was arranging. The Society had to lament the deaths of three most distinguished members since their last meeting. The Rev. Mr. Charles of Bala, Mr. Thornton, and Doctor Claudius Buchanan, who was translating the New Testament into Syriac, and had gone as far as the Acts of the Apostles. The whole number of Bibles and Testaments already published, were not less than 1,255,257. His lordship then read apologies from the Bishops of Salisbury and Cloyne, for absence; the first having been prevented by indispensible business—the second being ill and confined to his bed. He closed the entire by a most touching speech, recommending it to the Society to persevere. It was not given to men to know the times of God, but we had our duty to do, and that was to obey the Great

Command which bade the Scriptures be preached to every living creature. It might happen that this distribution was preparatory to some mighty influx of knowledge, but the Divine will be done. He prayed the blessing of God on the labours of the Society, and that they might be found among the glorious and the redeemed at the day that judged all men.

The Dean of WELLS rose to move the printing of the Report, under the direction of the Committee. That Report was a most striking and important document. What did it tell? Of successes and labours, the most extensive, the most rapid, the most triumphant. The first success was that in Europe. In the Netherlands, a great work had been performed. From that country came, about a century since, our deliverer from civil and religious thraldom;—it was a proud gratitude to now return to it, the only greater liberty—the liberty of the soul. In looking across the Atlantic, another glorious view was given. He was rejoiced to see peace with America; and he had now almost a pledge that we should see war no more with her. Even those who were to be influenced by nothing beyond those political views, might now be inclined to acknowledge the good of the Bible Society. From America, with her 65 Bible Associations, already swelling and spreading into strength and zeal, we might hope for permanent peace. From France, where our efforts had been impeded, and the Bible almost prohibited, we were yet to learn what peace she would keep, but might God grant that even she would yet be taught and rejoice to receive instruction.—But, if the prospect was more gloomy now than it had been, it was still to be remembered that the Bible Society rose and grew strong in a time of national struggle, and it might still go on from strength to strength. The Society had published more than a million of Bibles and Testaments. The world was computed to contain 1000 millions of people; let the Society go on with the powerful step with which it had moved for the last ten years, and perhaps some of those then around him, might, before they went down to the grave, see but little left to be done to shed the Gospel light through the nations of the earth.

——— STACKHOUSE, Esq. Vice President of the Cornwall Bible Society, seconded the motion. It was then carried by a show of hands.

Mr. HEERER, a Danish Clergyman, returned thanks for Bibles in the name of his countrymen, who had been in English prisons in the course of the war.

The Duke of KENT moved "The thanks of the Meeting to Lord Teignmouth, for his indefatigable zeal and services to the Society." His Royal Highness would only say a few words, but he felt it incumbent on him to express his full and entire concurrence in all the objects of the Bible Society. He should leave the peculiar praise of the Institution to those whose profession led them more immediately to estimate its value; but he must say it in the feeling of a man who had the good fortune to be a soldier of the state, and he thought it no derogation to the high and gallant spirit of soldiership to say so, that the Bible was the surest support even of military courage. In all the services it was the same. Would not the sailor expose himself, if not with a more desperate fearlessness, at least with a more unfailing intrepidity, when he felt that exposure was not ruin, that to die in battle was not to perish, that in yielding up life, he only entered into final and unchangeable glory! The Bible spoke the same language to the soldier, and he could find no better study of his profession than that book which taught him first, reverence to his God, and next, obedience to his king.

Sir Thomas ACKLAND, President of the Devon Bible Society, seconded the motion. He was deeply interested in the cause. He could conceive none more acceptable to God, the Father of All, than that cause which contemplated all mankind in the spirit of paternal care. This Society knew no distinction, it lavished upon all, the benefits which Providence had entrusted to it for its most glorious purpose. It knew no distinction of nation or name, or cast or colour, Christian or Pagan, it gave freely to all what it had freely received, and in it gave the greatest blessing that man could communicate to man.

Mr. Robert INGLIS moved thanks to the Vice-Presidents, and noticed in a brief and elegant panegyric, the late treasurer, Mr. Thornton, a model of purity and honour, solid intelligence and unwearied zeal. To take up his task, another of the same family had been found, like the poet's tree,

Uno avulso non deficit alter.

Dr. COLLYER seconded the motion. No Society ever required high patronage less; no Society ever received more.

It was difficult in speaking of great services to avoid the appearance of flattery, but that was not the spirit of the meeting nor of himself. He might indeed say to those distinguished individuals who had come forward in the cause of the Society, that they did not give but receive honour. He was glad to be permitted to second this motion, if it were nothing but to declare the conspiracy combined against the establishment. Was there ever a conspiracy like this? one in which the bishops of Norwich, Durham, St. David's, Salisbury, and many other distinguished prelates were conspirators; one at the head of which stood the Dukes of York, Kent, Cambridge, Cumberland, and Sussex; one to which the liberator of Africa, one to which the pacificator of America, had given their most cordial and zealous assistance? Why did not the pastors of the establishment come to watch over their proceedings? Yes, they did come; he found them in those venerable bishops who sat before him, thinking that they did their most undoubted service in taking a lead in that Society. But wherever might be the danger of the establishment, he could point out its security. It was in its spirit of union, it was in its toleration. He could see the time approaching when as in the Apostle's vision, the New Jerusalem was to be built glorious with precious stones of different colours. The earth might give no reward to the men who led the way in these things, it might have no reward. But if they would not have it in the praise of man, they would have it in the testimony of conscience, and in the peace of God.

The Bishop of NORWICH moved thanks to their Royal Highnesses, the Dukes of York, Cambridge, Cumberland, Kent, Sussex, and Gloucester, for their patronage; and to the Dukes of Kent and Sussex, in particular, for their marked attention to the interests of the Society. His lordship expressed himself glad to have been appointed to pay this tribute to their Royal Highnesses. To the Duke of Kent he found himself inclined to acknowledge great satisfaction in what he had heard from him that day, the clear good sense, the princely dignity, the fine and affecting mixture of military ardour and Christian zeal. He must congratulate the meeting on this, the eleventh anniversary of their incomparable Institution. If we did not know that prejudice had neither eyes nor ears, it would be almost incredible that any one could be found in a Christian country hostile to the purposes of that Institution. But that prejudice had started up under the pretence of detecting danger to the establishment, and this had been embodied in a work lately published. That work, grounded upon false facts, was sustained by inconclusive reasoning, and must speedily be forgotten; but if, while it still lived, there were those who desired to see it treated as it deserved, he had the gratification to state, that a learned friend of his (Dr. Dealtry) had within these few days given it an answer, which, if it could not convert, must at least put to silence for ever ignorance and malevolence.

Captain HAWTREY was glad to have the honour of seconding the motion. He felt, as they all must feel, the importance to the Institution of the support which it received from the higher ranks of the country. But he must be pardoned for saying that he felt a peculiar gratitude to the Royal Duke who this day attended the meeting. In the course of his military life, he happened to have been under his Royal Highness's command, and to that circumstance he had to attribute, besides many personal comforts, the great one of being made acquainted with those truths which now formed so large a share of his convictions. He believed that many others had to thank their Royal Commander for kindnesses not less considerate, if their effect was not so continued; but he could not restrain himself from saying, that he looked back to those condescensions with the deepest gratitude, and nothing but that gratitude now could have prompted him to speak of them. He could now have no other motive. He had relinquished a soldier's life, and he was glad of that change even now, among its other reasons, as it gave him the privilege to speak of very noble and princely benevolence, with the fairness and the force of unsuspected impartiality.

The Rev. GERARD NOEL begged leave to mention that when objections had arisen in Nova Scotia to the Bible Society, and it was said that the mind of the Royal Family was decidedly against it, the Duke of Kent had, without hesitation, written to express his own attachment to the Institution, and the Halifax Bible Society feel to this hour the benefits of that interference.

The Duke of KENT returned thanks for his illustrious relatives and himself.

To have received the praise of his venerable friend, (the Bishop of Norwich) he must have in some measure deserved it, and to have deserved it might well excite the spirit of any man. But little as he was inclined to speak or think of himself, he could not but indulge the pleasure of that unexpected praise which he but just received. He had not seen that gentleman for an interval of fourteen years, he had seen him only in the accidental circumstances of the service, he should not have ever known him in his present dress; but he might be freely allowed to express his feelings at hearing this casual and most unprepared vindication of his conduct, this sudden refutation of calumnies which had been so painfully urged, which had taken such deep root, which he would not deny had for so many years hung heavy on his heart, and had at last the effect of making him withdraw from the active services of a profession in which no man ever embarked with more ardent zeal. This was even enhanced by the purity of its source, by its coming from a quarter where no suspicion of humbler motives could lie, the vindication of a soldier from a man who had now retired from the hopes and objects of a soldier's career. But now, to talk of the admirable institution in whose cause they were all equally engaged. He rejoiced in its success, in its noble ambition of doing good, in its unwearied zeal, in its irresistible advance; and he hoped the time was not far off when another object might be numbered among the multitude which they embraced. There still was ignorance at home, and he wished to see the children of this country instructed; if they were to have the Bible sent among them, let them have the faculty to read it sent among them also. He wanted no dogmas, no forms of opinion, he wanted the simple power, to spell, and the simple study, the Bible. He desired to see the wish of his Royal Father, that wish so worthy of an English king, realized, that every child in the empire should be able to read his Bible, and have his Bible to read. His Royal Highness then intimated that he must withdraw, to attend another public celebration.

Mr. Robert Grant moved the thanks to the Committee of last year, and other individuals subsequently named. There was much to delight the meeting in the triumph of the Society, yet there was much to depress it in the state of public affairs; it was but a short time since they were congratulating each other on the prospect of continued tranquillity, now the horizon was dark and the storm coming on. But these were not to be turned into serious disquietude; if there was calamity, it made the Sacred Book more important still, and sent us to it for consolation; if there was danger, it led us to look up to the true strength; if the earth was shaken, it turned our eyes to that mighty principle from which alone came stability to nation or to man. But they had suffered private and personal losses in the persons of their members. They had seen some of those holy and honoured men perishing abroad in their indefatigable labours;—some dying in the midst of the gloomy superstitions of Mahometanism, some in solitude, with none besides their dying beds but their God. The progress of the Bible Society through those wild and remote lands, was marked like the progress of a victorious army by the tombs of the heroes that had laid down their lives for its renown. The deaths of those men endeared the spots where they died, they gave us a melancholy relationship with lands separated from our own by many a tract of desert and mountain; but suffering like this was the lot of mortality, the cause had felt none of this weakness, it was of a superior nature, it must survive, it must go on conquering to conquer. Mr. Grant then briefly adverted to the deaths of Mr. Thornton, and Mr. Charles, of Bala, the former, the late Treasurer, the latter, the man from whose exertions the Society might be considered to have arisen.

(To be concluded in the next.)

MISSIONARY INTELLIGENCE.

Account of the Formation of a Methodist Missionary Society, at Rochester; extracted from the Kentish Courier, of May 2, 1815.

The religious services connected with the formation of a Methodist Missionary Society for these towns and the vicinity, commenced on Wednesday morning, April 19th, at half-past ten o'clock, at the Methodist Chapel, Beth-El, Rochester. The Rev. James Buckley, from London, preached a very impressive and appropriate sermon on the occasion, from Acts viii. 26—40. The public meeting for the purpose of forming the society, was held at six o'clock in the evening, in the same place; and was numerously and respectably attended; several minis-

ters from London and elsewhere being present, and a large assemblage of persons friendly to the cause of missions from the towns and their vicinities. After singing and prayer, the Rev. James Wood was unanimously called to the Chair, and opened the business in a very striking and pathetic address, in which he stated that various missions had been supported by the Methodists and the friends of Methodism for many years past; but that from the amazing success with which the Almighty had crowned missionary labours, the range for exertion had become so much extended, that extraordinary measures were now absolutely necessary for raising funds for the support of the labourers that are or may be employed in those widely extended fields, fields already "white unto the harvest." And, particularly, as it had pleased Almighty God to remove from this scene of action, our much lamented friend, the late Rev. Dr. Coke, who was indefatigably zealous in soliciting aid for this good cause; more than ordinary measures were necessary to be pursued, in order to supply his lack of service. He concluded by very affectionately exhorting the respectable assembly to take into serious consideration the deplorable state of the heathen world; and to manifest their concern by using their utmost influence to ameliorate their state of ignorance, guilt and depravity."

The first Resolution was then moved by the Rev. William Myles, who spoke as follows:

Mr. Chairman. Upon this subject, I would observe, that the Christian dispensation is a missionary dispensation. Our Lord, after his resurrection, spoke the following words to his disciples: "All power in heaven and earth is given to me; go ye and disciple all nations, &c. Teaching them to observe all things whatsoever I have commanded you: and lo! I am with you always, even to the end of the world." The primitive Christians, for the first three centuries, never lost sight of these words; for though there were stated pastors to the flocks, yet they never ceased to pray for the conversion of the heathen, and to use means in order to prepare young men, and to encourage them to devote themselves to missionary services; they also endeavoured, by voluntary contributions, to raise money to defray the expense necessarily incurred, by sending missionaries to heathen and distant countries to preach the everlasting gospel. Though there were ten general persecutions raised by the Roman Emperors, and carried on with great fury by their generals and magistrates against the Christians, yet through the blessing of God on the labours of his servants, Christianity was established in every province through the Roman Empire. So that it was a proverbial saying, "The blood of the martyrs is the seed of the church." The same spirit continued after that christianity became the established religion of the Roman Empire. But it must be confessed that as the church increased in wealth, it decreased in purity and zeal. From the third century to the sixth, indeed, the cause of the Redeemer flourished and increased: but from the sixth century to the thirteenth, it suffered much through the carelessness of the clergy, and the ignorance and wickedness of the people. Superstitious rites and ceremonies were introduced in abundance. Retirement into monasteries and nunneries, and devotion of property to the church, were considered the best methods of pleasing God. This is that period usually denominated by enlightened men, the dark ages of the church. In the fourteenth century God raised up Wickliff to oppose the Monkish Orders, and to translate the Scriptures into the mother tongue; from that period to the beginning of the fifteenth century, every one that was zealous for the Bible, and who wished to spread scriptural christianity, was an object of persecution. Then the Lord raised up Luther, and his coadjutors to oppose the doctrine of indulgences; and the year 1517 is regarded as the æra of the Reformation, which all wise and good men consider as having been productive of the greatest good to Europe and the world in general, and particularly to the British Isles and their various colonies. From the time of the civil wars in this kingdom, which began in the reign of Charles I. till the establishment of the illustrious house of Hanover on the throne of these kingdoms, the missionary cause lay in a measure dormant; little was done to spread the Redeemer's kingdom, or to make his name known; the spirit of infidelity so prevailed, that it began to be fashionable to be what was then called a free-thinker, i.e. an infidel. But there were some honourable exceptions to this remark, and it is with pleasure I mention them. The Puritans, the Non-conformists, and that body of Christians, the Quakers or Friends, have distinguished themselves by their endeavours to spread the cause of Christ. The society for

promoting Christian knowledge was instituted in the reign of Queen Anne, in the year 1701. This highly respectable institution has distinguished itself by its efforts in the diffusion of christian knowledge at home and abroad.

In the year 1729, the Lord inclined Mr. John Wesley to attend to the "one thing needful." In the year 1735, he offered himself as a missionary, and went in that capacity to Georgia, in North America. After his return to England, he began his missionary and itinerant labours in the United Kingdom. From the year 1739 to the 2d of March, 1791, he travelled eight months every year. England, Ireland, Scotland and Wales, can witness, that in almost every county he preached the gospel of the Son of God. During that period he visited Holland twice, in order to encourage pious ministers there, to promote the cause of the Redeemer by missionary exertions. Methodism, in whatever light we view it, must be considered as a missionary institution. Survey it in its origin, its progress, its present plan of operation, and you will be of this opinion. As I expect and am sure my brethren will enlarge more upon this subject, I shall conclude by proposing this motion; and hope this meeting will approve of it, as one method whereby we may express our gratitude to heaven for the blessings of the gospel, and for the revival of true religion, of which I trust most this assembly are the happy subjects.

The Resolution was seconded by the Rev. James Buckley, one of the Secretaries for the General Methodist Missionary Institution. After congratulating the audience in the words of our Lord, "Blessed are your eyes for they see; and your ears for they hear: For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them;" he proceeded to give a clear, full and circumstantial account of the different missions established and carried on by the Methodist body and its friends.

The Rev. S. Woolmer, in moving the second resolution, said—

Mr. Chairman—Before I propose the motion put into my hands, I beg leave to make a few observations. The design of this Meeting has been so fully and clearly represented, that it is unnecessary for me to give a recapitulation of it. Nevertheless, were I to be silent on this occasion, I should be visited with the most painful reflections. I feel more than an ordinary interest in Missionary exertions. About 22 years ago, in the Island of Barbadoes, in the West Indies, under a sermon preached by our very dear and highly respected friend, the late Rev. Dr. Coke, it pleased God to give me a luminous discovery of the transcendant excellence of divine truth. In that sermon I saw the depravity of my heart. I was led to regret my past conduct, and to mourn over my past life. I beheld the long-suffering of God towards me. I was deeply humbled in his presence. I discovered the plan of salvation through our Lord Jesus Christ. I embraced the gospel with all my heart; the gracious influences of which, soon produced a radical reform in the whole of my deportment. After this period, I remained in that land of dissipation and oppression for about three years, and then returned to England. A few months after my arrival, it pleased God to call me to the sacred office of the Ministry, and having obtained help from God, I continue to preach that Saviour whom I became first acquainted with through Missionary exertions. Thus, having had my own eyes open to see the truth, I was enabled to discover the effects of it upon others; and was much gratified by the gracious change it had wrought in many of the oppressed race of Africa. For though this afflicted people have often been charged with the grossest ignorance, and the deepest depravity, neither their ignorance nor depravity, their dungeon nor their chain, could prevent the radiance of the Sun of Righteousness from beaming upon them. "God, who commanded light to shine out of darkness, hath shined into their hearts, to give them the light of the knowledge of the glory of God, in the face of Jesus Christ." Thousands of them have been enabled to testify that the Gospel of Christ hath been made to them the power of God unto salvation. I have associated with them in church fellowship; I have enjoyed with them the sweetest Christian communion. I have often partook with them of the bread of life; so that from personal experience and ocular demonstration, I can testify with truth, that Missionary exertions have proved an incalculable blessing in the West Indies. We have just heard that a still more extensive range of usefulness opens to us in the East. On this subject I cannot speak from experience, but I can infer from description. In the accounts

with which we are furnished by that very excellent man the late Dr. Buchanan, in his Asiatic Researches, we have a description of the grossest species of Idolatry that was ever exhibited, especially that of the horrible Idol Juggernaut; and we behold myriads of deluded Indians annually prostrating themselves before this ugly image. Nevertheless, we see in this infatuated people a disposition to worship; and can we doubt, if the veil of the covering were removed from their hearts, and the cloud dispersed from their eyes, so that they were enabled to behold the greatness and glory, the majesty and mercy of our God, in all his infinite perfections, they would any longer be enraptured with their Idol? No, Juggernaut would soon be destroyed. Were their eyes open to see the wondrous mystery of the cross of Christ, would any of these zealous devotees immolate their bodies under the croaking wheels of Juggernaut's enormous car? No, they would prefer bleeding at the foot of the Cross, if necessary. Dr. Buchanan proves this, in his account of the Tanjore Christians, thousands of whom, though they once worshipped the great Black Bull of Tanjore, have deserted the beast, and cheerfully march under the banners of the Gospel. It is a natural consequence of preaching Christ. Where his rays are diffused, all the abominations of Idolatry are exposed, and where his light meets with a welcome reception, its altars are thrown down, the idols broken, or given "to the bats and the moles;" and those who have worshipped them, say, "What have we to do any more with Idols." Thus it was in the days of the Apostle Paul—"They turned from dumb idols, to serve the living and true God." And have we not the most propitious prospects before our eyes. The Gospel is shedding its benign influences through various parts of the habitable globe. The promises of God's holy word must be accomplished. "The glory of the Lord shall be revealed, and all flesh shall see it together." The heathen must be gathered in for the inheritance of our Lord, and the uttermost parts of the earth for his possession. His dominion shall spread from sea to sea, and from the river to the ends of the earth. His name shall endure for ever; his name shall continue as long as the sun, and men shall be blessed in him; all nations shall call him blessed. It is hardly possible to mark what is going forward in the religious world at the present period, without perceiving the beginning of these halcyon days. If we look to the many Bible and Missionary Societies, we see many striking observations beautifully exemplified in the present day. We discover in the Bible Society a fine exemplification (if not an immediate application) of the Psalmist's remark, "The Lord gave the word, and great was the company of those that published it." We cannot mistake the gift, and the grand army that is circulating it, is conspicuous. Princes and Peasants, Prelates and Plebeians are thus exerting themselves. And can the prediction of Daniel escape our notice, "Many shall run to and fro, and knowledge shall be increased," without applying it to the indefatigable and pious Missionaries? Can we review such a combination of evidence stimulating us to exertion, and remain inactive? Can we review the deplorable, dark, and depraved state of millions of our fellow-creatures without pity? Can we meditate on our Gospel privileges as Britons and Christians without gratitude? Can we review the glowing predictions that point to the universal spread of the Gospel without sanguine expectation? Can we see thousands of our fellow-christians all alive to this great work; and can we remain cold and lifeless? God forbid. With such a mass of evidence, to remain careless and indifferent would be criminal. We must forfeit our christian name, our christian character, our christian privileges; we are unworthy of them if we thus undervalue them. I hope better things. I anticipate great things to-night. I trust the sacred flame of Yorkshire Missionary zeal will blaze among us. I trust the hallowed fire will warm our hearts. The Yorkshire Methodists first raised their banners in the name of the Lord, in this special Missionary work. May their memory be blessed! Many other parts of the kingdom have marched to their standard; and we unfurl the ensign of the cross to-night. We hear the mandate of Heaven—"Send the Gospel to every creature." We hear our duty—"Let your light shine before men." We hear the requisition of our Lord—"Occupy till I come." We are sensible of our responsibility—"Where much is given, much shall be required." It is not a mere duty, it is a privilege. Our interest is connected with our liberality. We have only one thing to lament—that we have delayed the opportunity

so long. If we would atone for our negligence, let us double our diligence. If we would give a bright display of our philanthropy, sympathy, and pity for the heathen, let it be seen in the liberality of our contributions. If we would give full proof of our genuine Christianity, let it be seen in our burning zeal to spread the honours of our great Redeemer's name. If we are resolved to promote the cause of Missions, let us unite in the prayer of the Poet—

"From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through ev'ry land, by ev'ry tongue."

With such sentiments as these, I most cordially and heartily propose the motion put into my hands.

Mr. Thomas Marriott, from London, in seconding the motion just read, said—

Mr. Chairman,—I congratulate you, Sir, on the success which has attended Methodist Preaching both at home and abroad. Thirty-two years have now elapsed since you presided over this Society, which then formed a part of the Kent circuit, which circuit now comprehends a whole district. You had then, Sir, only 198 members in Society, where there are now 3607. Thus have you seen exemplified, even in this county, the words which you read in the lesson this morning,—"A little one shall become a thousand, and a small people a strong nation." Since that period, Sir, many zealous Missionaries have gone to their reward; a Wesley, a Coke, a Buchanan, and others. Therefore, while we are endeavouring to shew the effects which may flow from our exertions, let us not overlook the fruit which has followed theirs. Let me ask, Sir, what are the present Societies in this county, and the present Meeting, but the harvest from that seed which our venerable Founder (under the divine blessing) first scattered in the French church at Canterbury, in 1751; in Sir Thomas l'Anson's parlour, near Tunbridge, in 1762; in the Barracks at Chatham, in 1768, and the two years following; in the Play-house, at Sheerness, in 1769; in the Assembly-room, at Gravesend, in 1771; and in the Dissenting Meeting at Tunbridge Wells, in 1778. The Societies of this circuit, by Methodist Preaching, have "*freely received*," and we doubt not but they will as "*freely give*," that others may enjoy the same blessing. To shew what great expectations Mr. Wesley formed respecting these Societies, permit me to read some extracts from his journals. *(Here Mr. M. read them.)* He concluded by an assurance that they would realize his anticipations, in supporting the cause of Missions, the cause of Methodism, and the cause of God.

(To be continued.)

The First Anniversary of the Methodist Missionary Society for the London District.

The religious services connected with this interesting meeting, commenced on Wednesday, May 3d, at 7 o'clock in the evening, at Spitalfields Chapel, John-Street, when the Rev. Joseph Entwisle preached an appropriate sermon from 2 Thessalonians iii. 1.

The Public Meeting of the Anniversary was held at the City-Road Chapel, on Thursday, at *six* o'clock in the evening, when a most crowded, respectable, and serious audience was assembled. The Rev. Joseph Benson opened the meeting with singing and prayer. While he engaged with much fervency in addressing the throne of grace for the blessing of God upon the institution and the promotion of its great objects, a divine unction descended into the hearts of many, as a pledge of future good, and of prosperity.

The Rev. Dr. Clarke, being unanimously called to the Chair, introduced the business of the meeting by briefly stating its great and important design, the promulgation of the gospel of Jesus Christ, and the everlasting salvation of mankind both at home and abroad, by the instrumentality of Missionaries. He said he should not enlarge upon the subject, as he had so lately freely and fully delivered his sentiments, which were now before the Public. He had only to say, that this night he considered as the commencement of the institution; as what had been done before was to be considered as only preparatory to the perfect operation of the system which had been so recently adopted. This would appear from the Report, that would be brought before them, and which he should now request one of their Secretaries to read.

The Rev. James Buckley then proceeded to read the *Report*, from which we are sorry that we can only find room for a short extract. After giving an account of the formation of the Society in November last, and of the various steps which had since been taken to promote the design of its institution, the Committee proceed to express the great pleasure they felt in being able to state that their labour had not been in vain, but

attended with a considerable portion of success, notwithstanding only five months had elapsed since the former meeting was held, and that the time had been almost entirely occupied in carrying the various regulations then made into effect, by the formation of Local Committees, the appointment of Collectors, and other preliminary arrangements. They signify that they had now the satisfaction of stating that Public Missionary Meetings had been held, and Local Committees formed, at the following places in this District.—At the City-Road, Spitalfields, Southwark, St. George's, Poplar, and Hoxton, in the London East Circuit.—At Rotherhite, in the Deptford Circuit—and at Huntington, for that Circuit. These meetings had been peculiarly owned of God. Much light on the subject of Missions had been communicated, and a liberal zeal excited for the extension of the Redeemer's kingdom. Some of the circuits indeed in the district had not been able to co-operate with them, owing to particular circumstances; but as these difficulties were only temporary, they express a hope shortly to see them removed, and that the mode of obtaining regular subscriptions would be resorted to, which had been so productive wherever it had been introduced.

The Committee then proceed to state that the aggregate of the different sums collected at this early stage of the Society's operation, amounted to upwards £400. many of the poor having come cheerfully forward with their small weekly subscriptions; while others, in better circumstances, had given freely of their abundance. They state also, that the Report of the former Meeting had produced a good effect on the minds of many who had read it; in consequence of which, several subscriptions and donations had been sent to different members of the Committee; that a certain lady in particular, on perufing it, had sent £10. and another individual had contributed £10. to the Moravian Mission, in consequence of the liberal statement given in that Report of their Missionary efforts. After mentioning that the number of Missionaries, foreign and domestic, now employed under the direction of the Conference, was about 180, and the numbers in the Methodist Society, under the care of these Missionaries, upwards of 26,000, of whom, it appears, 16,437 are blacks, or coloured people, in the West Indies; and the hearers statedly attending the preaching of the word, upwards of 100,000: the Report proceeds to shew the necessity of further and continued exertions, from the present state of the fund which, it appears, is now £1701. 19. 1½ in debt; and from the very extensive openings of usefulness which present themselves; and concludes with a warm exhortation to make these exertions without delay.

The Rev. WALTER GRIFFITH, of Leeds, in moving the first Resolution, spoke in substance as follows:

Upon my arrival in London on Tuesday morning last, I heard for the first time that it was intended to hold a meeting of the Methodist Missionary Society for the London District, this evening. I felt pleased at the information, especially as I hoped to hear in silence my respected brethren address the meeting. In this, however, I am disappointed, being called upon to take a part in the business of the evening; and I have too often been blessed in similar meetings in the country, to refuse to assist on this occasion according to my power. I am too far advanced in years to go upon a Foreign Mission myself, and am therefore thankful if in this way I may promote the glorious cause of missions.

An expression from the chair, and another of nearly the same import in the address which has just been read, have afforded me much satisfaction. The idea conveyed to my mind by these expressions is, that the commencement of the operations of this society is to be dated from this meeting. This being the case, the 400l. stated in the Report to be received since last December, is a good pledge of what may be expected when the society will have come into full operation, throughout the whole of the London District. I shall, on my return to Leeds, communicate this information to the friends of the Methodist missions in that place and its vicinity. Among these friends there have been great searchings of heart on account of their friends and brethren in London. They had ventured to commence the formation of such societies before the Conference had declared its judgment concerning the adoption of such a plan for supporting our valuable missions; they did you the justice, however, to suppose that you abstained from taking such a step, because of your deference for that body. But after the Conference had declared its judgment, by a solemn vote of thanks to them for having adopted such a plan, and by recommending its adoption generally, they could not refrain from expressing their surprise that you, who are so ready to

take the lead in every good and benevolent work, should delay to adopt a plan so well calculated for securing an ample provision for sending forward, by Methodist Missionaries, the Gospel of our Lord Jesus Christ, into the dark parts of the earth. I assured many of these friends that whenever the subject was brought fairly before you, you would exert yourselves as became you. Nor have I been disappointed in this expectation. You have already given a considerable pledge of what you will do, and you will redeem your pledge.

I do not intend to enter largely into the subject of missions, but only to state that the measures which you have this evening assembled to adopt, are not measures of hostility to any other missionary institutions whatever. We intend no opposition to the missions carried on under the direction of the venerable establishment of this country, nor to those carried on by the Moravians, nor to those carried on by the London Missionary Society; nor to those so very successfully carried on under the direction of the Baptists. Our hearts rejoice in the spread of our common Christianity, and pray for the success of all who are engaged in promoting it. But at the same time I feel myself bound to give a decided preference to the missions, so long and so successfully carried on under the direction of the Conference of the people called Methodists. This I do for the following reasons.

I consider Methodism as peculiarly Missionary. At the time the late Rev. John Wesley went to Georgia, as a Missionary, there was not, so far as I am able to learn, a native of Great Britain, a protestant, engaged in any foreign Mission. He entered upon that Mission a sincere and pious man, though not clear respecting God's method of justifying a sinner through faith. But while engaged in that labour of love, the Lord taught him his way more perfectly, and he returned to preach as a Missionary in his own country, *salvation by grace, through faith.* Yes, such was the low state of religion in this now enlightened land, that the Mess. Wesleys and Whitefield preached the Gospel as Missionaries in it, exposed to dangers more imminent and numerous than those to which Missionaries in foreign countries are at present exposed. The success of these labours need not now be stated. A large, active, and increasing body of pious people raised up by the instrumentality of the Mess. John and Charles Wesley, and those who, from time to time, were raised up to their help, besides a general quickening and increase of religious feeling among other denominations of Christians, affords the best evidence that they did not run in vain, nor labour in vain.

Another reason for this preference is the peculiar fitness of the Methodists for Missionary Work. I speak this not in boasting, but with unfeigned gratitude to Almighty God. The truth which God has committed to the Methodists has nothing narrow and excluding in it. It is the testimony to all, that God "will have all men to be saved, and to come to the knowledge of the truth." Ministers of other denominations may be generally more learned and eloquent, but this testimony is borne by the ministers of the Methodist connexion, with a clearness, a point, an energy, not their own, but from above, which render them, perhaps, the most successful in their general ministry, and the best fitted for Missionaries to foreign countries of any in the Christian world. While, at the same time, the people who are given them of God, are preserved and edified under their unrivalled Christian discipline, in their class meetings, &c. and trained up for eternal life. It is not an untried experiment, therefore, that you are called to support. The trial has been made in various parts of the world, in Great Britain and Ireland, in France, on the Continent of America, in the West Indies, at Sierra Leone, &c. and in every place with success. And will these Missions be suffered to fall to the ground for want of pecuniary support? Must the work already performed be abandoned, and the many doors opened to Methodist Missions be neglected, and left to others for want of money? Must these be known to posterity even in the countries where they are now in such successful operation, merely as Missions which once began under the brightest prospect of continued success, but have been abandoned for want of means to support them? They *cannot—they* will not—every heart in this assembly says, they SHALL not, while I am able to contribute to their support.

On the subject of the motion which I hold in my hand, I need not say more than merely to propose it. The Report which has just been read, will, I doubt not, be approved and adopted by this meeting. I therefore move, that the Report now read be received and adopted.

(To be continued.)

POETRY.

JEHOVAH, THE GOD OF THE SPIRITS OF ALL FLESH.

[*Addressed to a brother and sister upon the death of two infant children.*]

FATHER, thy gracious hand we own,
And bow submissive to thy rod,
That must be wise which thou hast done,
It must be kind, for thou art God.

The God from whom our spirits came,
The builder of the house of clay,
Jehovah is thy awful name,
And life and death thy word obey.

As wisdom guides, thy powerful call
Awakes successive tribes to be;
Thy hand unseeen arranges all,
For nought is chance or destiny.

Thy love to each his place assigns,
His time, his portion here below,
Thy wisdom in his lot combines,
The varied scenes of joy and woe.

Though life to darken'd minds appears
A desart rude, a trackless waste,
A land of sorrows, griefs and fears,
Where Chaos wild his throne has plac'd:

Not so the Christian's eye surveys
The various ills that round him rise,
For leading through the doubtful maze,
He marks a passage to the skies.

Here plac'd a candidate for heav'n,
On trial for immortal bliss;
To him the glorious pow'r is giv'n
To read his Maker's purposes.

He knows from God his spirit came,
And upwards to its source aspires;
A spark of heavn's etherial flame,
To burn and shine when earth expires:

Call'd forth to life at His command,
Whose eye at once all being views,
Bade in th' appointed lot to stand,
Which best shall to the end conduce.

He sees the same directing power,
Each chequer'd scene of life controul;
To Him commits each passing hour,
As guide and ruler of the whole.

Though pain and grief, to man allied,
With Him their certain kindred claim;
Though flesh and spirit to divide,
Death take his sure and steadfast aim,

Yet shall not grief the soul invade,
Or pale disease the flesh confine,
Nor death within his awful shade,
Unnotic'd hide a child of thine.

By sin produc'd, the fatal foe
Through life's whole journey marks h
prey,
Yet dares not aim the destin'd blow,
Till thy commission points the way.

No! not the monster's utmost power
Can crush an infant's feeble frame;
Or harshly break the beauteous flower,
Just bursting to the solar beam.

Their breath resum'd at thy command,
To thee their angel spirits rise,
The plants that could not here expand,
Now bloom immortal in the skies.

Nor should the boon of life assign'd,
For purposes so vast and high,
Have been to such a span confin'd,
That ere they fully live, they die,

Had not He known, whose name is love,
When gath'ring clouds the skies deform;
His plants, unless safe hous'd above,
Would fall before the wintry storm.

Still flows the sad, the tender tear?
Yes, though the Christian meekly bends,
From parents o'er their children's bier,
The unforbidden grief descends.

Yet holy Hope, with sacred joy,
Anticipates that hour to come,
When cherub children shall convoy
Their spirits to their heav'nly home.

Till that blest period, Faith pursues,
With tranquil step, her upward way,
Through life's grey mists that glory views
Which soon shall burst in endless day.

Yes, when fulfilled the wider sphere
Assign'd them by thy sov'reign grace,
They too shall in thine house appear,
And bow before their Father's face.

There bending at thine awful feet,
Their long lost little ones receive,
Nor those alone, but gladly greet
Whom now thy mercy spares to live.

Bound in the lot of endless bliss,
With joy may they their charge resign,
Their triumph in that day be this,
"O Lord! our children all are thine."

A. I

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THE

METHODIST MAGAZINE,

FOR JULY, 1815.

BIOGRAPHY.

MEMOIR OF MR. MICHAEL LONGRIDGE,

Of Sunderland.—By Mr. G. MARSDEN.

To the Editor.

DEAR SIR,

THE Memoir of a deceased friend, is generally read with a peculiar degree of interest and feeling. It brings before us the living character; and calls back to our remembrance his conduct, his conversation, and his real walk in life. We value the work which contains the records of those we have known; those with whom we have taken sweet counsel together; with whom we have frequently worshipped in the house of our God; and whom we expect again to meet in the kingdom of our heavenly Father.

The memoirs of departed Christians, are not only useful to the relations, and friends of the deceased, but also to the public. They prove the possibility of persons living in all the will of God, though surrounded by the various trials of life and having to attend to trade and commerce, in the midst of family cares, and sometimes under long and deep affliction. We see the Christian character exemplified in the common walks of life; and are encouraged to tread in their steps. We there have full proof that Christianity is the power of God unto salvation, in life, and in death: and the more nearly their stations in life approach to our own, the more are we encouraged to follow their example.

It would have been pleasing to the christian world, to have had the records of the lives and experience of many of the primitive Christians; to have marked the power of Divine Grace, and the progress of the Christian life; but as those cannot be obtained, we are thankful for the records of the present day. One objection has been urged against them, which appears to me totally futile. It has frequently been said, that as they are the memoirs of persons in the common stations of life, and a degree of simi-

larity in their Christian experience, it is unnecessary to publish them in periodical works. But by whom are such works read? If the lives of monarchs, statesmen, or renowned warriors were to be published in them, they would not come home to the real life of one person in a million; but when you record the lives of such men as Mr. Michael Longridge, you exhibit the Christian character in a similar station of life in which thousands are placed.

He was born in Sunderland, in the county of Durham, in July, 1757. His father dying when he was very young, he was early left to the care of his mother, who instructed him in the principles of piety, and endeavoured to train him up in the fear of God. From eight years of age to sixteen, his mind was at times very deeply impressed with a sense of the importance of eternity, and of eternal things. He had frequently very awful views of the future misery of the finally impenitent; and felt great anguish of soul from a consciousness of yielding to evil, and knowing that he was in danger of the torments of hell.

As he early began to write an account of his experience, his own account of the state of his mind at that period, will be the most clear and correct. He remarks, "It pleased God to make very early impressions of a serious nature upon me, though I have to mourn that they were not brought to a lasting effect, till I was more than 16 years of age; yet they never were so much erased as to suffer me to cast off secret prayer. I had sometimes such a painful sensibility of the insufficiency of created good, as no language can describe. One evening, at a public dance, my mind was affected with a degree of misery I could not account for; the inward want which I felt was so penetrating, that I felt a hell in the midst of my earthly paradise. I knew not the cause, but have since been satisfied, that it was a call from that voice that awakes the dead; my spirit heard the quickening sound, but it had no lasting influence."

About that time the death of a young person with whom he was intimate, had a very powerful effect upon his mind, and through the divine influence, caused him to determine to devote part of his leisure hours for reading, prayer, and reflecting on his eternal interests. This he ever afterwards considered as a peculiar blessing to him, as it produced a habit of close thinking, and of frequently committing his thoughts to paper.

When about sixteen years of age, his convictions became very deep, and he saw the absolute necessity of an interest in the blood of the everlasting covenant; but he had no religious friend to whom he could unbosom his sorrows, for it was before he became acquainted with the Methodists. In that state of mind he wrote, "What an unhappy creature I am, driven about with every blast of temptation. I am full of corruption: what a

shocking spectacle would this heart be, could it be seen in its true colours. How dreadful were the emotions of my mind this evening; my sins were set in terrible array before me. What would I not have given to be free from guilt?"

The day after he remarks, "My mind is much calmed. O my soul, consider what thou hast at stake. Remember, there is no middle state. Eternal life, or death, is the alternative. O Almighty God, preserve in my mind a sense of these things. Remember, my soul, the vows which thou hast made in the sight of Him that will judge all men. Remember his power, his love, and say, wilt thou break through all? If thy interest will not bind thee, shall not gratitude? His love stooped to death, to rescue thee from eternal death. Wilt thou trample under foot the Son of God, and count his blood an unholy thing? What a wretched creature am I! How, O how, shall I look up to God, to that God I have so often offended? What penitence will suit my case? I forget the importance of the prize; my spiritual enemies triumph. Captain of my salvation, suffer not their victory to be final, assist me in the conflict. I trust in mercy alone. I stand before thee justly condemned, a wretch unworthy of eternal life. But thou hast declared thyself merciful, ready to receive returning prodigals; receive me then, I beseech thee, receive me to thy favour, through the merits of Jesus Christ, through whom alone I hope for salvation. It is Him I lay hold upon as my advocate. Through Him thou wilt deny me nothing; for his sake, I beseech thee, save me."

Such were the breathings of his spirit during a long conflict; and such the earnest cry of his soul for salvation. The Lord was not only causing him to know himself, but was also preparing him for usefulness in his church; that he might afterwards sympathize with others, and comfort them, by that comfort wherewith he himself was comforted of God.

Many of his Sabbath afternoons were spent in prayer, and self-examination. He daily read the Scriptures, and other religious books. He fasted often, and gave away all his spare money to the poor. He visited the afflicted, and endeavoured to instruct the ignorant, but had no settled peace with God. It was in his seventeenth year that it pleased God fully to reveal his mercy to his soul; and to give him a clear evidence of his pardoning love. He describes his conversion to God in a very clear manner. He remarks, "God had sent home his law to my conscience, sin had revived, and I was prepared for the discoveries made in the Gospel. I had received the spirit of bondage, and waited for the spirit of adoption. Having no man to guide me, not yet brought under an evangelical ministry, nor become acquainted with one of my fellow-creatures to whom I could open my sorrows; my Bible, and the throne of grace were all my refuge."

"I had passed through extreme sorrow for near two days, which brought me to my closet for hours together. On the evening of the second day, whilst in prayer, I was led to lay aside a form I had till then used. It was a large manuel, which also contained heads for self-examination, and various confessions of sin. One was intitled, "The confession of a very grievous sinner." I thought surely that was most suited to my state. I turned to it, and began to address the Lord in the language of it. I became afraid that it was only *lip-service*, and laid aside my book, and began as well as I could to pour out my thoughts to God. I said, surely I have cause to think myself one of the most grievous sinners; for who hath abused such mercy! Who hath withstood so many calls! Who hath broken through so many restraints! Yet, what sorrow have I for all this! Let me not say more to the Searcher of hearts than I mean. Ah, Lord, let me know myself as I am; give me unfeigned repentance; teach me to pray; to confess; to forsake my sin. While I was thus pleading with God, a sudden stream of peace spread itself through my mind. My misery was removed. Joy, yea, joy unspeakable, succeeded. I begun to examine the cause of this joy, and found that it arose from a persuasion of my interest in the favour and promises of God, through a Mediator.

"In the midst of my consolation a solemn inquiry arose in my breast. 'What if the heavens and the earth were now to pass away. If the elements were to melt with fervent heat. If the Judge were to appear, what wouldst thou do? My soul replied, Is not God my reconciled Father? Do I not believe in the name of the only begotten Son of God. Doth not this believing bring the peace and joy? Doth not God the Holy Ghost now comfort me? Will not the Redeemer own me before assembled worlds.'

"With such views as these I retired to rest, delighted with what I saw of the wondrous plan of redemption, and the degree of evidence which I had of my interest in it.

"I arose next morning in a most serene and heavenly frame of mind. Though I afterwards endured many severe conflicts, yet the transactions of that night left such an impression, that I never lost sight of the prize for which I was contending. From this period I knew that there was a peace which passeth understanding: having drank of this living water, I not only could thirst no more for sensual gratifications, but I could not be satisfied amidst the purest doctrines and ordinances, without some degree of that inward tranquillity and heavenly-mindedness which I found this evening."

About two months afterwards, he was providentially brought among the Methodists, with whom he soon cast in his lot, and, to use his own expression, found an experienced and zealous people, and a powerful ministry.

When he first joined the Methodist Society in Sunderland, they were chiefly poor, and but few in number; and, in general, a despised and persecuted people. It required much grace to stand firm in the midst of reproach and scorn. But he counted the cost; and having cast in his lot with the people of God, he was firm, and was willing to count all things loss for the knowledge of Christ, and fellowship with his people.

About five years after he joined the Society, when he was twenty-two years of age, he was appointed to the office of a class-leader, and soon after he became a local preacher; both of which offices he continued to fill till called to the church triumphant.

For many years Mr. Longridge kept a draper's shop in Sunderland, but in the close of life retired from it, and engaged in some other temporal concerns, which did not occupy so much time, but left him much at liberty to be employed in the work of God.

In the year 1782, he was first married to Miss Bewick, a pious young woman of Sunderland, who was called home to glory about seven years after their marriage. Fourteen years afterwards, he was again married to Mrs. Atkinson, a person truly devoted to God, and with whom he continued to enjoy much domestic comfort to the latest period of life.

On examining his papers, I find a remarkable proof of the disinterestedness of Mr. Longridge in early life; and also of the truly Christian manner in which he entered upon the important business of the choice of a partner for life.

He remarks, "In the place where I lived, was a pious young woman, near my own age; our circumstances, education, dispositions, and pursuits, were congenial.

"Being members of the same religious community, we had many opportunities of forming a proper judgment of each other's religious attainments. Our parents and connexions were likely to sanction our union; and after I had a reasonable prospect of success in business, having repeatedly considered the subject with much prayer, and consulted with some aged and judicious friends who knew us both, I determined to declare my sentiments, but in a manner which was likely at once to open to her my whole heart. I gave her a minute account of my circumstances in life, and obtained her consent to consult her parents.

"Some time after, a remarkable providential affliction nearly bereaved her parents of all their property. Their hopes had been raised to expect a considerable acquisition, and the very letter which was expected to confirm this, brought the painful reverse. From the account which they had received yesterday, I went after the arrival of the post, to congratulate them on their acquisitions. On entering the room abruptly, how was I

surprised to find the whole family in tears. The affectionate mother weeping, looked round on her amiable daughter, and foresaw in her imagination, scenes of insurmountable difficulties for them. The daughter was calm and resigned. I observed, with pleasure, yesterday, that when their expectations were raised, she was remarkably serious. She told me, that when the account came yesterday, which gave them so flattering a prospect, she felt an awe upon her mind which led her to plead with God that their portion might not be in this world, and that God would rather strip her of every thing, than suffer her to live without him." Mr. Longridge then adds, "When I consider this singular dispensation, it determines me to renew my solicitation for confirming our union, that this amiable woman may share my little all." Such was the disinterested conduct of this excellent man.

(To be concluded in the next.)

DIVINITY.

The Wise Student, and Christian Preacher.

A SERMON,

Preached at Broad-Mead, August 28, 1780; being the day of the Annual Meeting of the BRISTOL EDUCATION SOCIETY.

BY JOHN RYLAND, A.M.

INTRODUCTION.—I do not address myself this day to my honoured fathers and brethren in the ministry here present; I have need to be taught of them, and will freely at all times sit at their feet for instruction. I do not immediately address myself to the congregation before me; my highest ambition is to be useful to you, my dear young friends, who are Students in this little seminary of Religion and Learning. I have known what it is to be in your situation, or rather below you: and if I can drop a few hints for your use, it will finally terminate in the satisfaction and honour of the elder ministers now present, and likewise in the edification of the Christian people of this and many other churches of Christ.

1 TIMOTHY iv. 15.—"*Give thyself wholly to them.*"

THE things in my text, if taken in a limited sense, refer to all the wise instructions the Apostle had given to his son Timothy, in the preceding part of the epistle; but considered in a more extensive view, we may take in the whole of divine Revelation, and the whole work of the Christian ministry.

In treating on this passage of Scripture, *Give thyself wholly to them*, or as the original expresses it, *Be in them*; I propose to show:

I. What is requisite to our *being in the things of God*, which are here referred to.

II. The hindrances and opposites to *being in them.*

III. What is included in *being in them.*

IV. The glorious advantages and pleasures of such a state of mind.

1. What is requisite to our *being in the things of God* which are here referred to. And above all things in the world, *regeneration*, or a divine change in all the powers and affections of the soul, is essentially necessary; and without which, it is impossible to be *in the* great *things of God.*

Regeneration is the infusion of divine life into the soul; without it we are spiritually dead; and a dead man will never give himself wholly to the things of God. Life is a state of active existence; animal life is the motion of the blood; rational life is the operation of the understanding, and a capacity of receiving ideas of truth; spiritual life is divinely active existence arising from the agency of the Spirit of God on the soul, it is the motion of God in the creature, as conversion is the motion of the creature to God: this life is the union of the soul with God, hence arises an activity in the understanding to discern the beauty of God; an activity in the will, to choose God as the purest good; an activity in the conscience to fear God; an activity in the memory to recollect God; an activity in the passions to admire and love God, and delight in his perfections; and this divine activity is unbounded in its hatred of sin and love to holiness. How is it possible for any man who is totally destitute of this divine life, to relish the glorious discoveries of divine Revelation? Regeneration is an impression of the image of God on the soul: and how can a man be pleased with the display of the moral perfections of God in the Scriptures, who hath no correspondent impression of the wisdom and goodness, the holiness and justice of the divine Nature on his own heart? Regeneration is the inscription of the divine law on the soul and conscience, it includes a spiritual perception of the vast extent of the law, a cordial approbation of the purity and beauty of the law, an ardent inclination to obey the law, and a sweet joy when we exercise that obedience in any degree: the soul always dislikes itself when it feels itself fall short in obedience; and it is pleased with itself when it can feel in itself any measure of conformity to the holy will of God.

Regeneration is a divine change in the conceptions, choice, and affections of the soul: a man that is born again has new conceptions of God and of himself, he hath new views of sin and holiness, new conceptions of Christ and the blessed Spirit, new prospects of the world and time, of life and death, heaven and hell: he hath a new choice of God for his eternal portion, and a new bent and determination of his will for Christ and holiness; he has new affections towards good and evil in all their circumstances as present or absent; he loves all moral good, and hates all moral evil; he pursues the one, and flies from the other, with

great eagerness and vivacity; he has new hopes and new fears, new joys and new sorrows, new anger at himself and sin, new gratitude to God for his great salvation. Now, my dear brethren, is it possible for any man to give himself wholly to the things of God, and the work of the ministry, before this divine change is passed upon his heart? Can a blind man delight in colours? Can a deaf man take pleasure in the most charming music? Can a dead man relish the sweets of a feast, or delight in the sublime conversation of wise and worthy men? And how then can you expect a man under the power of a carnal mind, and full of pride and enmity against Christ, to delight in the glorious discoveries of the Gospel? Our Divine Master has determined this by an immutable decree, "Ye must be born again; except a man be born again, he cannot enter, nay, he cannot see the kingdom of God," John iii. "They that are in the flesh, cannot please God," Rom. viii. "Without faith it is impossible to please God," Heb. xi. "And without holiness no man shall to eternity see God, so as to be happy in him," Heb. xii. and xiv. This blessed work of regeneration will always shew itself in persons called by God to the christian ministry, in these four ways; Love to Christ—a sound taste for true divinity—a spirit of prayer —and tender compassion for immortal souls.

1. Love to Christ.—Love to Christ consists in a vast esteem of his worth, and boundless admiration of his infinite perfections, attended with sincere love to him, and fervent gratitude for his blessings. Love implies a spiritual understanding, or a conception of clear and just ideas of him, a sense of interest in his heart, and a forcible inclination of the will to him considered as the supreme God; this will produce a lively emotion of the purest passions towards him as the supreme truth and beauty.

In Christ there is every possible excellence to feed the passion of love, and raise it to the utmost force and fire: God the Father determined in the constitution of the person of Christ, to furnish out an object that should infinitely exceed the warmest love of men and angels; an object that should exhaust and distance all created powers and affections; an object that should exceed all others, and be absolutely unrivalled and unparalleled to eternity. In the person of Christ you see the lowest humility and infinite glory, the sweetest meekness and infinite majesty, the deepest reverence of God, and yet full equality with God in all divine perfections: you see in him patience under the worst of evils, and yet he was worthy of all possible good: an exceeding great spirit of the most humble obedience and supreme dominion over all—perfect resignation to the divine will, and absolute sovereignty over heaven, earth, and hell: extreme poverty and reliance on God for a crumb of bread, joined with all-sufficiency for ten thousand worlds.

In the actions of Christ, you see the most amazing humiliation and divine glory: love to God in the highest exertions, and at the same moment the utmost love to God's enemies. He appeared most zealous for God's justice, and yet suffered most awfully from justice: he displayed the most illustrious holiness; and yet was treated as the most guilty man that ever lived in the world: he was dealt with as most unworthy, and yet was never more worthy than when he sweat blood in the garden, and died on the cross: he suffered most extremely from those very persons to whom he shewed the greatest love; and when he was most of all in the power of his enemies, he then gained the most glorious victory over his enemies.—This is the glorious person who is the supreme object of your love: and is he not worthy of your utmost esteem, your ardent desire, your strongest good-will, and your most intense delight? This is the great God-man who ought to be the end of all your studies, the end and matter of all your sermons, and the end of your life and existence for time and eternity. Another fruit of regeneration will always be,

2. A sound taste for true divinity. The only true divinity, is that which humbles the sinner, and brings him deep into the dust before God. "I am nothing," says the greatest of all mere men, 2 Cor. xii. "Less than the least," Eph. iii. 8. At the same time, divine Revelation exalts Christ above all creatures and worlds, it speaks strong consolation to every distressed sinner, and promotes holiness in the most effectual and glorious manner. And you may be as sure as you are of your own existence, that all sermons and writings of a theological kind, which have any tendency to puff up the soul with a vain pride, to degrade the Redeemer to a mere man, or any way eclipse his supreme divinity, to distress convinced sinners, to deprave the divine law, to lessen the evil of sin, and give us slight thoughts of the commission of the least iniquity: you may be sure that these are not the truths of God, but the inventions and errors of men. Because God has purposed to stain the pride of all flesh, (Isai. xxiii.) and has eternally decreed, that no flesh shall glory in his presence, 1 Cor. i. 30.

A sound taste in true divinity, includes a clear knowledge of the beauty and harmony of the doctrines of the gospel, with power to receive pleasure from every beautiful discovery of God in the holy Scriptures: the Bible is the standard of religious taste: and it is of the utmost importance for a student or a preacher to form a good taste very early in life: this true taste is a fund of perpetual pleasures to ourselves, and it hath the happiest tendency to produce and cherish the same excellent quality amongst our people and the churches of Christ. I rejoice to see

it prevail in any degree, and wish to see it flourish more than ever amongst all the worthy preachers of the gospel.

I trust, my dear young friends, that you will more than ever cultivate and cherish an exquisite sense of the beautiful and good objects in the Bible, and that you will take pleasure in all the lovely gradations of beauty, revealed in the Scriptures of God; and at the same time I wish you may have a lively and keen disgust at the deformity of vice, and the infinite ugliness of sin: O! Sirs, what a reviving pleasure is it to see in our sacred Bible new and great ideas, bursting from the conceptions and affections of God, expressed in every kind of style that can please and astonish the soul, and rouse the passions of the heart, to the most rational and manly devotion to God, and zeal for his glory in the world! Surely, my friends, Scripture eloquence excels all the eloquence of mortal men and immortal angels! And what a pleasure must it be to you in your studies to see fresh good appearing daily in the Scriptures, to determine and fix your will for God, whilst new beauties open upon your transported souls, to fire and fix your affections! Another effect of regeneration will inevitably be,

3. A spirit of fervent prayer. Prayer is the darting out of the whole soul to God in one grand pathetic desire. In right prayer, our understanding, will, and affections approach to God, and enter into a lively converse with his divine perfections shining on us through Christ. In right prayer we are forced to feel our entire dependance on the Lord Jesus for acceptance with God, and we equally feel our dependance on the Holy Spirit for real assistance in all our approaches to God. Prayer improves our rational powers, harmonizes and sweetens our best affections, calms the conscience, and brightens the imagination. Prayer makes all the graces of the Holy Spirit to flourish in the soul; it strengthens the personal and divine graces, and the christian and the social graces thrive and grow in the exercise of prayer. Prayer invigorates gracious habits, and excites gracious acts. Prayer sends us to our studies with serene joy, and cheerful hope of success in all things.

My dear young students, nothing can be done without prayer; no vital religion in the soul can prosper without prayer, no studies in divinity can flourish without prayer. Not even the study and attainment of human sciences can be happily prosecuted without prayer. Dr. Doddridge used frequently to observe, that he never advanced well in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest frequency and fervour.

Depend upon it, my friends, there never was, there never will be, a useful and honourable minister of the gospel without

constant fervent prayer. The effectual in-wrought prayer of a righteous student availeth much, James v. 16. Another fruit of regeneration will always be,

4. A tender compassion for immortal souls. That man who hath no deep and serious sense of the worth of his own soul, will never have any just conviction of the infinite worth of the souls of mankind, and consequently he has no right or fitness to be a Student of Divinity, or a Minister of Religion: he will be a trifling, worthless creature, and cannot be otherwise than an infamous character in the church of God. Above all things, my dear young friends, study the worth of the soul and the dignity of Christ; these ever ought to be the prime objects of your most fixed attention.

The ORIGIN of the soul shews its immortality; it came from God, he is the Father of spirits, it is the breath of God, and who dares to say that the breath of God is mortal, or dying and perishing breath!

THE NATURE of the soul evinces its immortality. It is a spirit, an invisible and immaterial substance, endued with life and action: the great Creator of all souls declares there is a spirit in man, Job xxxii. 8. and that a spirit has not flesh and bones, *i. e.* it is not a material substance, Luke xxiv. 39. It is God that formeth the spirit of man within him, Zech. xii. 1. And the spirituality and activity of the soul resemble God the Father of spirits, Heb. xii.

The amazing POWERS of the soul evince its immortality. The UNDERSTANDING can conceive of the eternity and infinite perfections of God, which no creature below man can do in the least degree: the soul has a capacity to take in ideas of all things in heaven, earth, and hell, and can fly back to eternity before the creation; and roll down into eternity and all its amazing wonders when time shall be no more.

The soul has an infinite thirst after knowledge; and if a learned man could absolutely master all the sciences, he would sit down famished, and weep bitterly, and wish to have ten thousand more worlds of science yet to conquer. Nothing but the boundless perfections of God can satisfy the immortal soul of man!

The WILL, in its OBJECTS and ACTIONS, equally with the understanding, shews the soul of man to be immortal. Its object is *good*, universal good, pure good, immortal good. The actions of the will are boundless, and can never come to any rest but in God, the supreme eternal good. The amazing dominion of the soul over the body, resembles the vast dominion of God over the whole universe; and the actions of the will are often most vigorous and strong when the body is in a deep consumption, or in

the very agonies of death; these objects and actions of the will proclaim man immortal.

"I see
Man a partner with the Deity,
In that high attribute, immortal life;
I gaze, and as I gaze my mounting soul
Catches strange fire, Eternity, at thee."—YOUNG.

The grandeur of the PASSIONS evinces the immortality of the soul. Admiration points at a great and unlimited object, the boundless and wonderful God. Love has for its object an infinite and eternal beauty and good. The proper object of our hatred is sin, an infinite evil, and our hatred is infinite. Our hopes and fears point to an eternity of good and evil; our joys wish to be eternal: and even the sorrows of a guilty sinner point out an hereafter, and intimate eternity to man.

In truth, every thing in God and his works proclaims the immortality of the soul. The magnificent structure of the universe; the boundless space, the amazing magnitude of the heavenly bodies, their rapid motions, the succession of day and night, the revolutions of nature in the seasons of the year, the gradations of life from a worm to an angel, the astonishing works of genius, the prodigious labours of art and strength all round the globe, proclaim that immortals have been here.

The moral perfections of God, his promises of eternal life to believers, and his threatenings of eternal death to the wicked, all declare the immortality of the soul. But in the death of Christ, considered as a price, a sacrifice, a punishment, you have brighter views of the worth and immortality of the soul than can be exhibited in the light of heaven or the flames of hell. Here you see the eternal Son of God incarnate, rolled in dust and blood in the garden, surrounded with darkness and the curse of God on the cross, that we might rise into the highest heavens, and dwell to eternity in the bosom of infinite love.

Let all these considerations, with a thousand more that pour in on our astonished minds, excite us to imitate the Lord Jesus and his blessed apostles, in the tenderest compasion for immortal souls. Well did the Redeemer assert, that the profit of the whole world would not compensate for the loss of one soul.—"What can a man give in exchange for his soul?" Matt. xvi. 26.

The eternal damnation and misery of one soul, is a matter of greater importance, and big with greater and more terrible events, than the temporal destruction and misery of all the inhabitants in the city of Bristol, for ten thousand ages. Because there will come up a point, an instant in eternity, when that one soul will have suffered as much pain and misery as all the inhabitants of Bristol would suffer in ten thousand ages. Therefore

the sufferings and misery of one soul to eternity, for that will still be before it, will be greater than the temporal sufferings of a whole city, or than the whole world would suffer in ten thousand ages.

Let us awake, then, my dear young brethren, to the care of our own souls, as the one thing needful; and let us cherish the strongest and tenderest love and compassion to the souls of men. Let us study and pray, and labour for souls: let all our pursuits of learning and knowledge terminate in the glory of Christ and the salvation of precious souls. Read Dr. Young's amazing Thoughts on the Immortality of the Soul, Night 6 and 7. Mr. Flavel's Treatise on the Soul; and Dr. Gill, on the Immortality of the Soul. Body of Divinity, Vol 2. Beverley on the Soul, and the celebrated Andrew Baxter's Treatise on the Immortality of the Soul. This book triumphs over all opposition.—We now proceed to consider,

II. The hindrances and opposites to our being in the things of God, and the work of the ministry.—These are pride, sensuality, idleness, imprudence, an eagerness for vain disputation, scepticism and lukewarmness.

1. Pride. Pride is a high thought of self, a violent thirst for applause, attended with a scornful contempt of other men. A young man that thinks more highly of himself than he ought to think, (Rom. xii.) whilst he continues in that distempered state of mind, never will be a wise and successful student of divinity. Pride will make him think slightly and scornfully of his tutors. Pride will stop his ears against the wisest lectures in the world. Pride will shut his eyes to the most beautiful truths that ever were proposed by God or man. Pride will make him scorn to sit at our divine Master's feet to learn his will. Pride will dreadfully offend the Spirit; and if he is affronted and grieved, all success in the study of divinity is at end. All the men upon earth, and all the angels in heaven can never make a young man wise, if he despises the teachings of the Spirit of God. The Holy Spirit has a most amazing dignity and delicacy in his whole manner of instructing souls, and HE expects we should treat HIM with infinite veneration, delight and gratitude. A novice is in great danger of pride, and of falling into the snare and condemnation of the devil, 1 Tim. iii. 6. In a word, pride renders a man quite unlike the humble Jesus, and it is the first and blackest feature of the devil on the soul. There never was a great and good, and useful preacher; there never will be one in the church of Christ, that indulges and cherishes the disgustful and detestable sin of pride!

2. Sensuality. Under this word I include all intemperance and luxury in meats and drinks; all impurity, or every species of fleshly lusts which war against the soul. Intemperance in

food, and insobriety in drinking, are sad enemies to the clear, cool, and regular operations of reason, and most wretchedly spoil all attempts for the improvement of the mind in human learning and the liberal sciences; much more do these lusts unfit the soul for the contemplation of the sublime truths of the gospel. A young man who is a slave to his belly, is a poor low creature; he can never rise to any thing useful or honourable in life.

> "The highest heaven of his pursuit,
> Is to live equal with the brute." WATTS.

Impurity or unchastity is the most dreadful enemy to our souls; all unchaste passions and appetites take away the heart and spirit of a man; they darken our understanding; debauch our reason; and pervert all great and generous pursuits. A young man in the fever of lust is no more fit to study the Scriptures, and preach the gospel, than a man that is mad with a raging fever in his brain, or a lunatic in Bedlam.

When I consider how many students and preachers have fallen by the sin of unchastity, I could wish to weep in tears of blood, and drown this Bible with my tears. My dear young friends, let me exhort you to preserve the dignity of your bodies; preserve the utmost chastity of body, soul, and imagination; always remember that chastity in a student and a preacher, is absolutely as essential to our honour and usefulness, as chastity in a virgin. And it is impossible, I say, it is utterly impossible, for any man ever to be a successful and worthy preacher, without being entirely, and for ever chaste. Oh! Sirs, remember that one unclean action may stab your honour and ruin your importance and usefulness for life.

Our great Master, who knows our frame, knew what he said when he cautioned his own disciples: "Take heed, and beware, lest your heart be overcharged with surfeiting and drunkenness," Luke xxi. 34. "Flee youthful lusts," 2 Tim. ii. 22. "Abstain from fleshly lusts, which war against the soul," 1 Pet. ii. 11. Ostervald against Uncleanness, to which is annexed, an admirable Discourse on the Dignity of Chastity, is a book of admirable use. To which I could add Dr. Evans on Purity, and Mr. Henry's Sermon against Uncleanness, with Dr. Watts's most pungent and alarming Poem against lewdness, in his miscellaneous Thoughts. My great concern for your honour and happiness, is the reason why I am so earnest on this head of my discourse; and let me close with this remark, that the Spirit of God loves a chaste soul, and he never will dwell in a lustful heart!

3. Laziness, or indolence of body and mind. Laziness consists in sauntering about, and doing nothing at all, or in doing things that have no respect or tendency to our main end in

life; and it is hard to say which is worst, to do nothing, or to do nothing to good purpose. A lazy student will make a mean and worthless minister; and a worthless insipid preacher will be a contemptible wretch in the eyes of all wise men: he will be despised by the judicious part of his audience: yea, the most ignorant part of his people will despise him; and he will soon become a vagabond, and the burden and plague of the churches of Christ.

It is a matter of eternal importance for a student, or a young minister, to know how to employ every part of his time in so discreet and advantageous a manner, as to preserve his health of body and cheerfulness of mind, and to make all his various studies subservient to his grand end, the glory of Christ, and the happiness of souls.

4. Imprudence, is another sad hindrance to our being *in* the things of God.

Prudence consists in proposing the very best end, and in using the best means to attain that end. Imprudence is the reverse of this, it consists in proposing a wrong end, or in using unfit means to attain a right one; the height of folly or imprudence appears in neglecting both means and end: a man that uses wrong means to attain a right end is *half* a fool; but a man that uses bad means to attain a bad end, or neglects both right means and a right end, is a *finished* fool.

Prudence will guard us from those foolish actions which hurt our temper, our studies, our character and usefulness. I will just mention a few instances of imprudence which persons in your situation are very liable to fall into, unless the most resolute prudence guard you against them. Such are *night studies.* Dr. Owen used to say he would give all the knowledge he had gained by sitting up at night studies for a good share of health in the last years of his life. Dr. Watts laments his error of the same kind in his Sermon on Prudence. Mr. Hervey ruined his constitution by night studies, and languished out his days under the greatest weakness. Mr. Toplady evidently destroyed his fine health, and brought on speedy death at thirty-eight years of age, by a most imprudent pursuit of knowledge, oftentimes for whole nights. One of your predecessors in this seminary, Mr. Thomas Williams, a man of the first-rate powers, killed himself at the age of twenty-three, by night studies. I once asked Dr. Gill by what means and methods he attained such vast degrees of learning? He replied, "I never took any extraordinary methods in my life, I always went to bed and rose as other people do." I wish you may all be so wise as to imitate his example.

I am ashamed to mention the folly of beginning courtships in the course of your studies: there is so much nonsense in it, it is

so disgraceful to your character, and so injurious to your attention, that I hope no young man will be guilty of it.

An *ill choice of books*, and buying too many books, is another instance of imprudence which you are very liable to. I believe this error is the most frequently committed. The only way to avoid it is *resolution*, and a firm guard over yourself, with a distrust of your own judgment. This will excite you to seek the advice of your tutors, and to abide by that advice; which if you do, you will save yourselves from a great deal of vain expense and repentance in future life.

I must pass by the imprudence of a silly curiosity of knowing the secrets of families, and a gossipping, tattling humour of telling all you know of those persons and families. I will only mention Mr. Brine's just remark,

"A silent tongue is a sign of a wise head."

The maxims of prudence in Dr. Cotton Mather's Manuductio, and in Solomon's Proverb, have been of unspeakable use to myself for more than thirty years past.

The last instance of imprudence I shall mention is, the neglect of reading the Bible as the very first book every morning.—Prayer without this will not be well performed; and if we think that any other good book will do as well, we shall find ourselves mistaken, and smart for our folly all the day. God is a most jealous Being: he loves his own book above ten thousand worlds: he sees whether we prefer his volume above all other books. He looks keenly on our temper and practice; and if we, in our great wisdom, think it more for our interest to read other books, he silently resents our conduct, and will, as a kind Father, chastise us for our folly, by withholding success from our studies most commonly for the whole of that day.

5. An eagerness for vain disputation on every occasion. This itch for disputing flows from pride, or a high conceit of our own superiority over others in wit and parts: this temper makes a young man contemptible and odious, but it will never make him lovely to others or happy in himself.

I am a friend to honest free-thinking, or the right use of our understanding in the inquiry after truth: but a violent love for disputing is not the way to attain truth; this is to be done by patient attention, and a resolution to search for evidence, and submit to it as fast as it shall rise. Mr. Locke, on the Conduct of the Understanding, Dr. Watts's Improvement of the Mind, and Mr. Boswell's Method of Study, are excellent books to direct a young man in his inquiries after truth.

Above all things, my friends, never indulge for one moment, a spirit of levity and frothiness in disputing about the tremendous

truths of divine Revelation: this is little better than an atheistical spirit, and has been followed with awful consequences: you had better die than indulge such an ungodly temper and practice.

6. Scepticism and lukewarmness. I put these two together, because the former always produces and cherishes the latter. Scepticism is a distempered state of the understanding, by which a man is inclined to doubt of the most important and interesting truths. A doubt is a suspension of thought, and a propensity to withhold the assent of the mind to any truth; this very much arises from pride, darkness, and enmity, and therefore should be considered and abhorred as the sickness or moral disease of the soul: the best remedy against it is fervent prayer, and an honest love of truth, with a firm resolution to pursue it to our death.

Lukewarmness is always the effect of scepticism: it is bad fruit growing from a very bad root. Lukewarmness is a sad indifference of heart to religion under a formal profession of it. This is the prevailing sin in the congregations of Protestant Dissenters in the present day. Let me exhort you to avoid it as the plague and poison of your souls; for it will be so far from doing you any good, that it will be sure to do you much hurt, and put your mind quite out of a proper disposition to pursue and attain the truth.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

REVIEW OF

"*Discourses on the Socinian Controversy, by* RALPH WARDLAW."

(Concluded from page 425.)

WERE the doctrine of the Atonement not founded in truth, there would be no ground to believe it capable of producing good moral effects. That it is a scriptural doctrine has often been fully proved; and that the most beneficial effects result from its being sincerely and cordially embraced, the history of Christ's church fully demonstrates. The practical influence of this blessed doctrine is ably and largely stated by Mr. W. in his eighth discourse.

"That this doctrine is of God, is established by another branch of evidence; I mean the evidence arising from the *effects*, the *moral effects*, which, from its nature, it is fitted to produce, and to which the faith of it has in fact uniformly given birth. We naturally expect, that such effects as are worthy of God

should arise from a doctrine which God has revealed. We can never believe that doctrine to be from Him, of which the manifest tendency is, to confirm corruption, to disannul or loosen the obligations to virtue, and to present encouragement to the commission of sin. As 'he that committeth sin is of the devil,' so must the doctrine by which sin is promoted or tolerated. Could it be fairly proved that this is the case, either in *theory* or in *fact*, with regard to the doctrine of the Atonement, this would, of itself, be sufficient reason for assigning it to the father of lies, and for decidedly affirming, either that the Scriptures do not contain it, or that if they do, they cannot contain a revelation from God.

"In these Scriptures, the connection between the faith of those truths which they reveal, and holiness of heart and life, is uniformly represented as inseparable. The *fact* of such connection is declared to have been exemplified in many remarkable cases of complete change of character, produced by the reception of the truth made known in the gospel. Those who before had been slaves of sin, when they 'obeyed from the heart the doctrine which was delivered to them,' were 'made free from sin, became servants to God, had their fruit unto holiness, and their end everlasting life.' This change was frequently visible in persons of the very worst possible characters. Read the catalogue of crimes in 1 Cor. vi. 9, 10, and observe what is said in the 11th, respecting those who practised them. 'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And *such were* some of you: but ye are *washed*, but ye are *sanctified*, but ye are *justified*, in the name of the Lord Jesus, and by the Spirit of God.'

"What, then, was the doctrine which possessed this transforming influence? of which the preaching and the reception produced effects so singular, and so excellent? It was the doctrine of the CROSS; the doctrine of a crucified Saviour, 'delivered up for the offences of the guilty, and raised again for their justification;' 'bearing their sins in his own body on the tree;' 'suffering the just for the unjust, that he might bring them to God.'—The ambassadors of heaven proclaimed, 'that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them;' that he had 'made him who knew no sin to be sin for guilty men, that they might be made the righteousness of God in him;' and, on the ground of this declaration, they 'prayed men, in Christ's stead, to be reconciled unto God.'

"Such was the doctrine (that of justification by faith) which, accompanied with divine influence, affected the hearts, subdued

the wills, and changed the characters of men. And, let me ask, is not the fact still the same? What is the doctrine *now*, that is the means of 'turning the heathen from idols to serve the living God?' What is the doctrine which is owned of God, by its mighty efficacy in converting men from a life of abandoned profligacy to one of piety and virtue? or from irreligious worldly-mindedness, to holiness and devotedness to God? What is the doctrine that brings the sinner, convicted, subdued, and penitent, to his knees before the throne of grace? that makes the exercise of devotion his *privilege*, as well as his duty, and communion with heaven his chief joy? that makes 'the Sabbath a delight;' the inspired volume 'more precious to him than thousands of gold and silver;' his heart habitually humble; his conscience tender; his life not merely 'sober and righteous,' but '*godly?*' What, in a word, is the doctrine that 'converts the soul?' the doctrine by which a sinner 'dead in trespasses and sins,' is 'born again?' Is it not still the doctrine of a Divine, and divinely appointed Saviour, making atonement for sin by the blood of the cross?" (p. 233—236.)

In his 9th discourse, Mr. W. ably maintains the Divinity and Personality of the Holy Spirit. The text upon which he founds this discourse, (Matt. xxviii. 19,) is equally expressive of the Godhead and Personality of each person in the adorable Trinity. The existence of a Trinity of persons in the Unity of the Godhead, is confessedly a mystery; but it is not the less credible on that account; for upon the well-grounded supposition that the Scriptures were written under the influence of infallible inspiration, every doctrine, however mysterious, contained in them, ought to be embraced. The practice of confounding *mysteries* with *absurdities* is equally repugnant to Scripture and reason. Some of the absurdities into which the enemies of orthodoxy fall, in refusing to believe mysteries, will appear from the following extract.

"The very form of the expression seems to convey the idea, not only of a Trinity of persons, but of that Trinity as subsisting in the one Godhead:—baptizing in (or *into*, for the change of translation, does not at all affect the present question)—baptizing them in the *Name*, not the *names*—but the *one name*, of the Father, of the Son, and of the Holy Spirit. If, however, it should be insisted, that '*the name*' is to be supplied before each, 'in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit;'—then, what are we to make of this last phrase, '*the name of the Holy Spirit*,' if the Holy Spirit means an attribute, or a power, or influence?—An attribute of Deity it cannot, indeed, be supposed to mean: for all the attributes of Deity are, of course, included in '*the name of the Father*,' previously mentioned; and to baptize in the name of one of his

attributes, after having baptized in his own name, while the thing itself is most unnatural, would certainly be a vain repetition. It must mean, then, a *communicated power*, or *influence*. But what, in that case, are we to understand by being baptized in, or into *the name of this influence?* In answer to this question, our opponents shall speak for themselves. After quoting the words of our text, one of them, deservedly eminent, thus writes, and others agree with him:—'*That is*, Go ye, therefore, into all the world, and teach, or disciple, all nations, baptizing them into the profession of faith in, and an obligation to obey, the doctrine taught by Christ, with authority from God the Father, and confirmed by the Holy Ghost.' (Lardner) But if this was our Lord's meaning, why did he not clearly express it? It would surely have been quite as easy to convey this idea in simple and direct terms, as in a form so strange and enigmatical as that in our text. And here, I may remark by the way, lies one great general objection to a vast number of interpretations of Scripture given by our opponents. When they say, '*that is*,' and subjoin their explanation, they make the writers and speakers use language, such as no man of common understanding, provided he had other words within his power, would ever think of employing, to express the sentiment which his interpreters affirm he intended to convey. When we read their interpretations, the question is perpetually recurring, 'If these writers really meant this, why did not they say so in plain terms? This is an idea sufficiently simple;—one which, setting inspiration out of the question, they could have been at no loss to express, so as to have been at once easily understood. Why, then, have not they done so? Why have they chosen to be unintelligible? Why have they adopted a phraseology so unnatural and ambiguous?—phraseology, such as not one man in a thousand would ever have imagined to convey the sense which you are pleased to affix to it?'

"But further:—the writer above referred to (Lardner) explains his meaning as follows: 'By the Holy Ghost, as I apprehend, we are to understand, the miracles of our Saviour's ministry, and likewise the miracles wrought by his apostles, and other disciples of Jesus, and all believers in general, soon after our Lord's ascension, and all the miraculous attestations of the truth and divine original of the doctrine taught by Jesus Christ.' According to this explanation, '*the Holy Ghost*,' in our text, means *miracles and spiritual gifts:* and '*the name of the Holy Ghost*' must, of course, mean, *the name of these miracles and spiritual gifts!* What unaccountable phraseology is this!—according to which, being *baptized in the name of the Holy Spirit* is the expression chosen, to convey the simple idea of being baptized into the profession of a religion, of which the truth was

confirmed by miracles! And this strange, anomalous language, we must conceive to be used by him who 'spoke as never man spoke.' If, indeed, the glosses of our opponents, on this, and some other occasions, were just, he certainly *did* speak as man never spoke: although in a sense of the expression very different from the true one." (p. 277—279.)

Without accusing Arians and Socinians, of hypocrisy, (for men, without being hypocrites, may be fundamentally erroneous) we scruple not to say, that their method of interpreting such passages of Scripture as are opposed to their peculiar sentiments, has a direct tendency to bring Divine revelation into contempt. Who could imagine, unless convinced by the fact, that a man of Dr. Lardner's sense and learning could be capable of maintaining, that by the Holy Spirit, whose personality, operations, and intelligence, are spoken of by our Lord and his apostles, in the most explicit terms, we are to understand no more to be meant than the miracles wrought in attestation of the truth of the gospel. But whenever men attempt to be wise above what is written, whatever talents they may possess, they never fail to fall into absurdities and destructive errors.

From the second discourse on the influences of the Holy Spirit, we give the following extract:

"As to men who talk about *religious melancholy*,—a phrase of current use in the gay and thoughtless world, they 'understand neither what they say, nor whereof they affirm.' They are naturally fond of the association which the expression implies; because it furnishes a plausible and ready apology for their unaffected horror of whatever wears, in the remotest degree, the aspect of *enthusiasm*, the term by which they indiscriminately designate all true piety and serious religion. But, in truth, the phrase involves a contradiction. It is like speaking of the darkness of noon-day. There is no melancholy in religion:—and, where disease is not the cause of dejection, it is, in every instance, not religion, but the want, or the deficiency of religion, to which the evil is justly to be ascribed.

"To the whole of this doctrine of Divine influence, it has been objected, that its tendency is, by leading us to depend upon supernatural aid, to slacken all exertion of our own powers.

"That the doctrine is capable of being so perverted and abused, by ignorance, enthusiasm, or sloth, it is not necessary to deny. But whenever it is rightly understood, not only does the objection vanish, but the very contrary appears to be the truth. It is quite enough to remind the objector, that the Spirit of God operates *by means*; and that these means it is *our* duty and our business, sedulously and perseveringly to use. Our dependence on Divine influence does not lessen our dependence on the use of means:—for, in order to the production of the effect, the means

are as essential as the influence. Were we left to our own unassisted efforts, a consciousness of our insufficiency, confirmed by daily experience, might well fill us with despair of success. And such despair tends, more than any thing besides, to paralyze the nerves of active exertion. On the contrary, when we are assured of Divine aid, we feel encouraged to use the appointed means with alacrity and diligence; because we are supported and animated by the promise of present success, and the blessed hope of a happy issue. It is on this principle, especially, that the apostle Paul founds his exhortation to spiritual activity: 'Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling: for it is God that worketh in you, both to will and to do of his good pleasure.' (Phil. ii. 12, 13.) This language clearly shews that in the mind of the apostle the objection had no validity: for the very consideration which the objector supposes must slacken exertion, he, on the contrary, brings forward as a powerful stimulus to duty.

"If it be so, that the operation of the Spirit accompanies, and is proportioned to, our use of the means of spiritual improvement; it must be chiefly, I should think, by the neglect of these means, that we incur the guilt of '*quenching the Spirit*:'—and more especially when to the neglect of means we add the positive practice of any thing that has an opposite tendency. '*Quench not* the Spirit' may be considered as the counterpart to another exhortation, addressed by the same apostle to Timothy, on a similar subject:—'Wherefore I put thee in remembrance, that thou *stir up* the gift of God, which is in thee by the laying on of my hands.' In the original language, these words contain an allusion to the stirring up of a fire, to make it burn with greater brightness and heat; just as in the other exhortation there is an allusion to the extinguishing of a fire, by failing to supply it with fuel, or by the application of water, or any other quenching material. Although the latter of these exhortations refers to the miraculous gifts bestowed on the young evangelist by the imposion of the apostles' hands, there appears to be no propriety in limiting to such gifts the application of the former. Instead of 'quenching the Spirit,' it is our duty, and will prove our highest interest, to cherish all his motions in our souls, and earnestly to seek, that all the various means of spiritual advancement which we use may be used under the impression of our dependance on his blessing, and may be seconded and rendered effectual by his holy energy." (p. 62—364.)

We have frequently conceived it to be our duty to avow to the world, that, in our judgment, the points in controversy betwixt the Calvinists and Arminians, do not affect the essentials of true religion. Several of our Calvinistic brethren, by making a simi-

lar avowal, promote brotherly love, and, consequently, further the interests of genuine Christianity.—The following extract from our author, who is a moderate Calvinist, cannot fail to obtain the decided approbation of every pious reader who has knowledge sufficient to distinguish betwixt matters of opinion, on which the wisest and best of men may differ, and matters of faith, concerning which all genuine Christians are substantially agreed.

"Even amongst those who bear, in a satisfactory measure, the character which has been described, (that of a Christian,) there are still, notwithstanding this happy resemblance to one another, various party distinctions. Alas! that there should be so many! —O that it were the desire and study of all to attain, by the grace of God, to higher and higher degrees of that knowledge, and of those holy virtues which all possess in common, and by which all are distinguished from the world; and, instead of glorying in the name of their respective parties, rather to glory in the common, but infinitely more excellent appellation of CHRISTIAN!—that instead of saying, 'I am of Paul, and I of Apollos, and I of Cephas,' all would fervently unite in saying, 'I am of Christ.'—An increased manifestation of the lovely excellences of the Christian character will promote Christian love, —a virtue of which the strength must necessarily be proportioned to the number and degree of the amiable qualities discernbile in its object:—mutual love will inspire mutual candour;—and mutual candour will diminish differences and facilitate union.—But even amidst remaining diversities of sentiment among those who hold the essential articles of the Christian faith, let there be (why should there not?) *union of heart*. It is by this kind of union chiefly, rather than by unity of sentiment, that the spirit and influence of the Gospel are most strikingly exhibited, and that the Saviour's intercessory prayer is fulfilled, 'Neither pray I for these alone, but for all them also who shall believe on me through their word, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me,' John xvii. 20, 21. Indeed, as the force of any moving power is best ascertained, and most strikingly displayed, by the resistance which it overcomes; so is the uniting energy of the great truths of the Gospel the more conspiculously and impressively seen, when it conquers those obstacles to unity of affection which arise from the separating influence of smaller matters. So that if Christians, 'holding the head,' although conscientiously differing on some points of minor importance, were in their intercourse with one another, to shew that the power of the momentous truths in the faith of which they are agreed, is decidedly predominant, that they feel themselves one in Christ Jesus; and that, although they find it

expedient and more conducive to edification, to separate in church communion, they, nevertheless, 'love as brethren,'—the effect would be even more powerful on the minds of the world, than if there existed a perfect unity of sentiment. The world would say, as of old, 'Behold, how these Christians love one another!' —and 'taking knowledge of them that they had been with Jesus,' would behold, in its effects, the divine authority of his doctrine, and 'believe that the Father had sent him.'

"What a happy world would this be, were Christians what they ought to be, and all men Christians!—And let us rejoice; —the period is approaching,—by the signs of the times, rapidly approaching,—when the prevalence of true Christianity shall be as extensive as the world; when the knowledge of the Lord shall cover the earth as the waters cover the sea! We seem already to hear 'voices in heaven,'—voices of triumphant gladness, 'saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.' The 'New Jerusalem is descending from God out of heaven,' in all its loveliness and glory." (p. 406—408.)

The pious and judicious reader will discern, from the extracts contained in this article, that Mr. Wardlaw is an able orthodox divine. His work, which is an excellent and popular defence of the leading doctrines of Christianity, is admirably calculated to establish in the truth persons of confined reading, who may be in danger of having their faith subverted by the sophistry which Arians and Socinians are in the habit of using: nor will it be found uninteresting or uninstructive to such readers as have been long conversant with the best works which have ever appeared on the Socinian controversy.

REVIEW OF

"STRICTURES *on a Recent Publication, entitled, 'The Support of the Established Church recommended and enforced; a* SERMON, *preached by the Rev.* ROBERT MOORE, *D.D.' in Six Letters.* By ROBERT WOOD."

THE great increase of the population of this country, especially in the manufacturing districts, without any thing like a proportionate increase of churches and church ministers, ranks among the chief causes of the increase of those whom Dr. MOORE terms "bigotted enthusiasts, and visionary separatists." By these opprobrious epithets, the Doctor, whose knowledge of the subject he handles, is far inferior to his zeal, designates the Methodists and Dissenters. Nor is this all; for seriously apprehensive that the church is in danger of demolition, by the "rude hands" of those sectaries, he sounds an alarm sufficient

to terrify any Churchman who shall give implicit credit to his statements. But while a few bigotted Churchmen, who think that they see the ruin of the Church connected with the British and Foreign Bible Society, may imagine that he has discovered sufficient ground of alarm; the great body of them who have the best opportunities of knowing the principles and lives of those who are the objects of his severe and indiscriminate censure, will see no ground for suspecting that they are plotting the ruin of either Church or State.—If ever the Church of England be overthrown, (which event we most earnestly deprecate,) it will not be by the "rude hands" of sectaries, but by the polished hands of such clergymen as neither inculcate her doctrines, nor conform their lives to the precepts of the Gospel. These are the men who, with whatever violence they may inveigh against sectaries, are sapping her foundations.

Enlightened Churchmen, as well as Dissenters and Methodists, know that something more is necessary to constitute men members of a National Church, than their residing in a country which is divided into parishes. The pious intention of our holy and learned Reformers, by giving their consent to the continuance of our parishes in much the same state they found them, was, that the religious instruction of the inhabitants at large, might be provided for: and had the event been answerable to their pious intention, few, at this day, would be the number of sectaries; even upon the supposition that liberty of conscience had been established at the time of the Reformation. But that their pious intention was in a very great measure frustrated, the deplorable state of religion and morality in this country, for many years before the rise of the Methodists, fully demonstrates. In proof of this, we refer our readers not to the authority of any of the sectaries, but of Archbishop Tillotson, and Bishop Burnett, two unexceptionable witnesses, who, in language the most explicit and forcible, lamented the wretched state of religion and morals in this country. There was then no alarming increase of sectaries, for most of the Non-conformists had degenerated from the pious spirit of their fathers, and consequently were more intent upon supporting what they called the *dissenting interest*, than in promoting the interests of true religion. But since the rise of Methodism, the sound, scriptural religion of our venerable Reformers has been gradually spreading among different denominations of Christians; and in the Church, where it had formidable obstacles to encounter, it has made a considerable progress. It is a truth which we record with delight, that the Church of England, which is a highly respectable *part* of the Universal Church, is now in a state of growing prosperity. But how (an ill-informed Churchman will be ready to ask) is this

possible, while the number of Dissenters and Methodists is daily increasing? We answer, such is the fact, which will be easily accounted for by all who can discriminate between *natives* of England and *members* of the Established Church;—for the great mass of those who have recently become Methodists or Dissenters, never could, with the colour of reason, be said to belong to that church. With few exceptions, they were ignorant of her doctrines, neglectful of her worship, and immoral in their lives. The truth is, the great body of them were subject to no church discipline, nor in communion with *any* church, but until they became either Dissenters or Methodists, lived like heathens, *without hope, and without God in the world:* and in that state, most of them would, in all probability, have lived and died, had they not been reclaimed by the divine blessing on the labours of men, whom Dr. Moore brands with the epithet, "bigotted enthusiasts, and visionary separatists."

An orthodox established church, such as that of England, accompanied with a liberal toleration, is, in our apprehension, attended with many important advantages; but a church establishment, in any country, without toleration, however promissing it might appear in theory, would eventually become a curse. To French intolerance may be traced all the horrors of a revolution, from the destructive effects of which Europe will require half a century of peace to recover. Louis XIV. was too good a *Christian king* to suffer his loyal Protestant subjects to remain in their country; and the result was, that France, under the tuition of intolerant priests, became a nation of infidels. And there is abundant reason to believe, that England would, at this day, have been either a *Popish* or an *infidel* nation, had uniformity in religious matters continued to be enforced by pains and penalties.

Having made these few preliminary observations, we proceed to furnish the reader with some extracts from the work before us.

"Having, in the introduction, stated your fear that the spirit of separation from the Established Church 'is disseminated far and wide,' you proceed, in the second paragraph, explicitly to avow the precise object of your discourse. 'I shall,' you say, 'in this discourse, consider what cause we have for alarm from the great and daily increase of sectaries, and if any should appear, to recommend to you, as members of the Established Church, not to relax in your exertions, both by admonition and example, to uphold the venerable fabric which has stood the test of so many years; and to prevent, if possible, its demolition by the rude hands of bigotted enthusiasts and visionary separatists.'

"You go on: 'There is no doubt, from all we see, and hear, and feel, but that the number of those who have an ill-will against our church, continues to increase; it becomes, therefore, every friend and well-wisher to such a cause, to sound the alarm,

and put all on their guard, lest at a time when he is not expected, the enemy may more openly shew himself, and, emboldened by his long train of votaries, hope to establish himself on the ruins of our church.' (p. 6, 7.)

"In these lines, saith Mr. Wood, several important facts are assumed as incontrovertible and indisputable. It is assumed, for instance, that the Church of England has a host of enemies; that the battalions of that host are composed of bigotted 'enthusiasts and visionary separatists;' that the design of these hostile bands is the demolition of the church; that their numbers are progressively increasing; and, consequently, that it is high time for the friends and well-wishers of the church to take their station at the entrance of the camp, and sound the trumpet of alarm. Had this statement, Sir, been made in *all* the parochial establishments of the realm, it would probably have excited in many, the inquiry of anxious curiosity; in some, a suspicion of violent fallacy; in others, a smile of conscious security; and, perhaps, in a few, the sympathizing sigh of pitiable ignorance. As an individual, I should probably have ranked myself with the anxious and curious inquirers, as altogether unconscious even of the existence of any such tremendous armaments. And had any one, to whom I might have addressed myself for information, replied, in the language of Nathan to David, '*Thou art the man,*' I should have instantly denied the charge; and perhaps have appealed to your own description of these formidable foes in proof of my innocence, maintaining that the epithets of 'bigotted enthusiasts and visionary separatists' could not, in justice or propriety, be applied to the connexion with which I have the honour to be united. But, alas! I soon discover that ALL ministers of the Gospel who do not officiate in the Establishment, together with the congregations who attend upon their ministry, are, in *your* estimation, separatists; and before I reach the conclusion of your discourse, I perceive that the Methodists, with whom I neither can nor wish to disclaim alliance, are specified as inimical to the 'pure and sound doctrines of the Gospel, as laid down by the Established Church;' (p. 24, 25,) and consequently I must consider all your sweeping indiscriminate censures directed against the Methodists as a *part* of the *whole*.

"Allow me, Sir, to rectify your mistake upon the subject. The Methodists in general, and as a body, do not consider themselves as Dissenters from the Establishment. Their venerable founder, the Rev. JOHN WESLEY, was one of its most eminent divines, and retained his partiality for it to the close of a long, laborious, and useful life. The great object of his ministerial labours was, to call the attention of the world to the essential doctrines of the Established Church, and to enforce the necessity of the experience inculcated in her liturgy. This, Sir, is still

the grand design of the Methodist preachers; in the promotion of which *all* the clergy of that church ought to co-operate;—in the promotion of which many of them do co-operate; and to *their* piety, zeal, and usefulness, the Methodists readily bear, upon every proper occasion, their approving testimony. So far were the original Methodists from interfering with the Established Church, that, for a series of years, they abstained from opening their places of worship in the hours appropriated for divine service in the Church of England. Nor was this custom *partially* abolished but from imperious necessity, arising either from scantiness of accommodation, the immorality of the minister, or the acrimony with which they were treated from the pulpit. Still, Sir, considering it unfair, even in the latter cases, to identify the misconduct of the ministers with the doctrines of the church, they retained their attachment; and in proof of it, to this day, in many parts of the connexion, they read the church prayers, when their places of worship are open in what are usually called church hours, while their ministers appeal to the articles, homilies, and liturgy of the church, in confirmation of the doctrines they teach." (p. 6, 7.)

In addition to what Mr. W. has said upon this subject, we would add, that the Methodist Conference, from a thorough conviction that the liturgy of the Church of England is justly entitled to the first place among uninspired compositions, are anxious to have it introduced into all the chapels in their connexion, where divine service is performed in church hours.

"You confidently 'ask those who dissent from' your 'mode of worship, upon what ground they pretend to build the superiority of their faith.' (p. 7, 8.) The ground, Sir, upon which the Methodists not only *pretend* to, but *actually* do build their faith, is exactly the same with your own—the eternal truth of God, as contained in the revelation of his will. As to the superiority or inferiority of their faith, they had (would) rather leave this to the Searcher of hearts, than attempt to determine it themselves: and aware that the *tree* is best known by its *fruit*, they refer all who are inquisitive upon the subject to that surest text, holiness of life and conversation. But to this anticipated reference you are furnished with a reply. 'They may boast,' you say, 'of the peculiar grace of God in directing all their actions; they may talk of the influence of the Holy Spirit working upon their hearts: but as we have not yet seen the superior fruits of their tenets, there is too much reason to suspect their pretensions, and to be afraid of their designs.' Whether your not having seen the superior fruits of their tenets be *their* fault or *yours*, I shall not take upon me to say. It may, I grant, be their fault in not bringing forth superior fruit; it may be, on the other hand, that a defect in your visual organs, or the haziness of the medium

through which those fruits are viewed, prevents your discerning their superiority; for, Sir, distinctness of vision is as impossible to those who contemplate objects with an evil eye, or through the medium of a thick, cloudy veil of prejudice, as those who attempt to see clearly through a dense fog. Inveterate prejudice will always behold the system it inspects in a transmuted state. You are at perfect liberty, Sir, to *suspect* their pretensions, and *dread* their designs; but the disinterestedness of the motives by which their ministers are actuated, and the purity of the object they endeavour to promote, will remove such a *fear* from every *candid* mind; while the exemplary lives and triumphant deaths of thousands of their followers, will stand as a sufficient refutation of all such illiberal *suspicions*." (p. 11—13.)

The judicious observations contained in the following extract, cannot fail to obtain the approbation of all who have knowledge sufficient to discern that personal holiness, even in a country divided into parishes, in each of which the most excellent of all liturgies is read every Lord's-day, is necessary to salvation.

"The conduct of the Methodists, as stated in my last, if not justified, is at least exculpated by yourself. 'It would ill become me,' you say, 'or any friend of the doctrines of the Gospel, to *discourage a diligent inquiry into the truth*.' But your assumption that *their* diligent inquiry into the truth 'is a restless and contentious spirit, instead of a sincere disposition to discover that truth;' and, consequently, that the motive ought to be suspected, and the effects to be feared, (p. 10,) is, I believe, altogether without foundation or shadow of proof. How such an idea could ever drop from your pen, I am at a lost to conceive. But, Sir, you justly observe, 'that when men are disposed to do wrong, they are not long at a loss where to begin: *imagination* will readily supply what is wanting in *reality*.'

"I readily agree with you, Sir, that it is an easy matter for 'any one to possess a desire to reform a degenerate age;' that 'it is less so to propose new tenets for the accomplishment of so desirable a purpose;' and that, 'before we admit innovations upon old establishments, which have stood the trial of many generations, we ought to make an awful pause; we ought not to determine without much caution.' (p. 10.) It is well, Sir, that you advanced no further; that you did not absolutely deprecate and peremptorily reprobate ALL innovations upon old establishments. You were decidedly aware that such a step would have been 'a blow at the root' of the glorious Reformation, and the overthrow of Popery in this kingdom. Truth compels you to admit that *after* 'an awful pause, much caution,' and mature deliberation, requisite, advantageous, and scriptural innovations, upon old establishments, may be allowed. This, Sir, is granting *more* than the Methodists request. They have no wish to attempt

an alteration, either of the external or internal constitution of the Establishment. But perceiving the inadequacy of all the churches and parochial chapels in the kingdom to the number of its population—the amazing disproportion betwixt the accommodations they are capable of affording, and the inhabitants they are designed to accommodate—calculating that if all the places of public worship established by law were crowded, not more than *one fourth* (perhaps I might have said, not more than *one tenth*) of their countrymen could possibly gain admission;—satisfied that if all the ordained clergy in the land were conscientious in the discharge of their duty—still were no other means devised, multitudes might inevitably 'perish through lack of knowledge:' and deeply lamenting the deplorable moral condition of the great majority of their fellow-subjects—the languor and decay of vital godliness in many places where the Gospel *is*, and its total failure where it *is not* preached—their spirits have been moved within them, and they have felt, and still do feel, induced to embrace that liberty of conscience, opinion, and practice, which the mild, tolerant, and most excellent laws of their country allow; in order, upon the best plans in their power, most extensively to diffuse, and most permanently to establish, throughout all generations, that 'peace and happiness, truth and justice, religion and piety,' for which the Established Church so devoutly and fervently prays. It is true, that they do not prosecute this work in a *manner*, or under rites and *ceremonies*, precisely similar to those of the Establishment, for a variety of obvious and assignable reasons; but, as I have said before, Christians may be successfully engaged in the furtherance of the same grand design, the salvation of men, in different places, with different associations, under different sentiments, and even upon different plans, without any hostility whatever. Admit this *general* principle, Sir, and allow it to have in the present instance, a *particular* application, and you will no longer look upon the Methodists as hostile and inveterate foes, but as friendly and valuable coadjutors; you will then pray for yourself and auditors as you have done for them and others, that if there cannot be, in every respect, unity of exertion among brethren, 'EACH may be satisfied to exercise his own religious faith, without endeavouring to interrupt the harmony of the rest.'" (p. 16—18.)

The author's fourth letter contains several decisive arguments in proof of the scriptural doctrine, that genuine Christians enjoy a sense of their acceptance with God.

The seriousness and composure of mind which result from the love of God shed abroad in the heart, are generally represented by those who are unacquainted with spiritual joy, as the effect of moroseness of temper, or gloominess of disposition. But who that is tolerably acquainted with the nature of rational and

divine happiness, does not know that it is equally opposed to gloominess and levity. Triflers, however loudly they may laugh, and with whatever avidity they may attend places of amusement, know nothing of true happiness; nor can they, by their utmost exertions to banish from their minds all thoughts of death, judgment, and eternity, prevent themselves from feeling, that even in laughter their hearts are sorrowful, and that the end of their mirth is heaviness, The author's views of this subject are sober, judicious, and correct. Having observed that God has owned the labours of the Methodists, by making them instrumental in diffusing pure and undefiled religion to an amazing extent, the author proceeds thus:

"But while thus endeavouring to be useful, the Methodists, it seems, are guilty of unchristianizing the clergy and laity of the Established Church. 'We,' you say, 'are strangers, in their opinion, to the spirit of religion! we are too sociable in our manners, too cheerful in our dispositions; such things, they say, are inconsistent with the Gospel of Christ. But suppose they take the Holy Scriptures for their guide, I would ask them, in what part it recommends only gloominess of mind; whether its ways are not pleasantness, and all its paths full of peace.'" (p. 14.) Nothing can be further from our thoughts, Sir, than the denunciation of anathemas against sociability of manners, or cheerfulness of disposition; and you can know but very little of Methodism, if you suppose it to bear either a morose or dissocializing character. Such an idea is evidently couched under the above quotation, and elsewhere more explicitly stated, when you deprecate 'the gloomy sanctity of Methodism.' This phrase appears to me, Sir, to be little better than a contradiction in terms, 'sanctity,' or holiness and *happiness*, are commutable terms: and a gloomy or melancholy happiness is almost as strange a paradox as a dumb evidence, or a comfortless comforter.

"It is true, Sir, that the Methodist preachers affectionately admonish their *hearers*, and strictly enjoin their *members* not to frequent the places of fashionable amusement. They look upon the theatre as the scene of dissipation, the nursery of vice, the rendezvous of prostitutes, the hot-bed of sensuality, the exchange of hell. Attendance at balls, assemblies, card-parties, &c. they consider as incompatible with that redemption of time which the Scriptures inculcate, and those realizing views of eternity which every dying mortal ought to have. Believing that a removal from one of those places to the tribunal of the Judge of quick and dead, is seriously to be deprecated, they refuse to be found THERE *living* where they would not wish to be found *dying*. If you denominate this 'gloominess of mind,' and 'gloomy sanctity,' the Methodists are indeed a gloomy race; from *such* 'soci-

ability of manners, and *such* cheerfulness of disposition, they earnestly pray, The Lord preserve us! To *rational* and *scriptural* sociability and cheerfulness, they are cordial friends: against these, they have not the slightest objection, even in 'grave and learned clerks.'" (p. 35, 36.)

The author, throughout his pamphlet, manifests that his views of evangelical truth are clear and consistent. He repels, in a manner which would be no discredit to a writer of twice his years, the unjust and unprovoked attack made by Dr. MOORE upon the Methodists; and prudently leaves to the Dissenters the task of defending themselves; a task which, no doubt, they are both able and willing to perform. If in a few instances he treats Dr. MOORE with less respect than we could have wished, his doing so cannot in the least invalidate the strong and conclusive arguments by which he proves the orthodoxy, loyalty, and peaceable conduct of the Methodists.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

SIR,

THE exact fulfilment of our Lord's prophecies concerning the dreadful judgments with which the Jews were visited after they had, as a nation, filled up the measure of their iniquity, affords an unanswerable argument in proof of the position, that Christianity has truth and certainty for its basis. As the following extract from a celebrated work published in 1751, contains a most satisfactory account of the manner in which several of those prophecies have been fulfilled, I hope you will deem it worthy of a place in your Miscellany, I am, Sir,

1815. Your's, &c. N.

Our Saviour foretelling the destruction of Jerusalem, applies to the Jews in a prophetic sense this proverbial saying, "Wheresoever the carcase is, there will the eagles be gathered together," Matt. xxiv. 28.

The Jewish writers had this maxim among them, that wicked men while they live are to be reckoned amongst the dead. But wicked men are spoken of in Scripture under this figure with still greater propriety, if for their crimes they were devoted to death, and condemned to it by a divine or human sentence. By the word *carcase*, Christ means the Jewish nation, which was morally and judicially dead, and whose destruction was pronounced in the decrees of heaven.

Under the metaphor of *eagles*, which fly swiftly and seize upon

their prey violently, conquerors with their armies are frequently spoken of in Scripture. Jeremiah, in Lam. iv. 19, says, "Our persecutors are swifter than eagles;" and Hosea says of the king of Assyria, "He shall come as an eagle against the house of the Lord, because they have transgressed his covenant," Hosea viii. 1. Ezekiel pronounces a parable under the same figure; "Thus saith the Lord, a great eagle, with great wings full of feathers, came unto Lebanon, and took the highest branch of the cedar;" which the prophet thus explains, "Behold the king of Babylon is come to Jerusalem, and hath taken the king thereof," Ezek. xvii. 3—12.

Nor must it be forgotten, that when Moses, in Deut. xxviii. 49, &c. threatens the Jews with the destruction of their nation, if they would not hearken unto the words of the Lord, the description of the calamities, with which he threatens them, answers so exactly in the most material parts to the final destruction of that people by the Romans, that this seems to have been chiefly and principally in the intention of the prophet; and there the destroying army is spoken of under this very emblem of an eagle; "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose language thou shalt not understand."

The sense of the proverb then is this; wheresoever the wicked Jews are, there will the Roman eagles, the destroying armies, follow them; and whithersoever they fly, ruin and desolation will overtake them.

Christ had been foretelling to his disciples the destruction of the Jewish nation, and the vengeance which he was to take upon them for their obstinate refusal of him and his doctrine. This he expressed by the "coming of the Son of Man;" and he told them many particulars of what was to happen before and at that great day of visitation. Among others he acquainted them that there would be some impostors who should set up themselves for the Christ or Messiah of the Jews: "Wherefore, says he, if they shall say unto you, Behold, he is in the desart, go not forth: behold, he is in the secret chambers, believe it not;" *i. e.* none but false Christs will be found there. The true coming of Christ will be of another nature; "not with observation," (Luke xvii. 20,) not with a display of his person, but of his power, in the vengeance which he is to take upon the Jews; not restrained to the desart or the chambers, not confined to holes and corners, nor to any one part of Judea, but extended through every province of it; "for as the lightning, says he, cometh out of the east and shineth unto the west, so shall also the coming of the Son of Man be;" *i. e.* as extensive and universal over the land, as the lightning shines; the comparison being brought in to

shew, not so much its swiftness, as its wide extent and compass: for "wheresoever the carcase," &c. In St. Luke, when our Lord had been describing this calamity which was to befal the Jews, his disciples asked him, "Where Lord, where shall it happen?" To which he replied, "Wheresoever the body is, thither will the eagles be gathered together." If then his words contain any direct answer to the question, they must be understood as pointing out the place and extent of the calamity.

This prophecy was pronounced by our Saviour near forty years, and recorded by St. Matthew near thirty years before the event was to take place. And, for the literal accomplishment of it, we have the authority of Josephus. He was a general on the side of the Jews in the beginning of the war, and a prisoner at large in the Roman army during the rest of it: he was a party concerned in much of the calamity of his countrymen, and an eye-witness to almost all of it. And besides this it is to be considered, that if he ever had heard of this prophecy, which it is probable he had not, yet as he was a Jew by religion, and a Jewish priest too, he is therefore a witness not to be suspected of partiality in this case, and was every way qualified to give us an exact history of those times; which he has accordingly done, by describing very punctually all the particulars of that terrible destruction.

From his account it may be observed, that the Roman army entered into Judea on the east side of it, and carried on their conquests westward, as if not only the extensiveness of the ruin, but the very route which the army would take, was intended in the comparison of the lightning coming out of the east and shining even unto the west.

In the course of his history he gives us a very particular account of the prodigious numbers of such as were slain in Judea properly so called, in Samaria, the two Galilees, and the region beyond Jordan: and he confirms the prophecy of Christ by making a remark to this purpose, that *there was not any the least part of Judea which did not partake of the calamities of the capital city.* There, at Jerusalem, the last and finishing stroke was given to the ruin of the church and state; for after a long and sharp siege, in which famine killed as many as the sword, in which the judgments of heaven appeared as visible as the fury of man, in which intestine faction helped on the desolation which the foreign armies completed, Jerusalem was at last taken, not then a city, but a confused mass of ruins, affording a sadder scene of calamity than the world had ever seen, and exactly fulfilling the words of Christ: "Then shall be great tribulation, such as was not from the beginning of the world unto this time, no nor ever shall be," Matt. xxiv. 21. To which Josephus bears express testimony, and says that

"*the calamities of all nations from the beginning of the world were exceeded by those which befel his countrymen on this occasion.*" B. J. i. 1.

Christ foretold, that Jerusalem should be *encompassed with armies*; and accordingly it was besieged and taken by the Romans: a circumstance which had no necessary connection with the revolt and conquest of Judea. For at the time when Christ spoke thus, the Roman Governor resided in that city, and had troops there sufficient to keep it in obedience; whence it was more probable that Jerusalem would have continued in quiet subjection to the Romans, whatever troubles might be raised in other parts of the Jewish dominions.

He foretold, that the Roman ensigns, called *the abomination of desolation*, should be seen *standing in the holy place* or temple: an event not to be foreseen by human skill, because very unlikely to happen. The great care which the Jews took at other times not to defile that holy place, and the small strength which it had to defend them long from the Roman arms, as they had twice experienced in the memory of man, were both circumstances, which, in all human appearance, would have kept them from the rash experiment. And yet, against all probability, they fled to the temple, and there made a last and desperate resistance. Having thus defiled it with their own arms, they made it necessary for the Romans to follow them into the sanctuary; so that they took it by storm, and of consequence caused their ensigns to be *seen standing* there.

Christ foretold, Matt. xxiv. 2, that when the temple should be taken, "there should not be left there one stone upon another that should not be thrown down." And yet the building was so magnificent, that it was esteemed for cost, for art, and beauty, one of the wonders of the world; whence it was natural to expect, that the Romans, according to their usual custom amidst their conquests, would endeavour to preserve it safe and entire. And Josephus (B. J. vi. 2, 4,) tells us, that Titus laboured with all his power to save it, but that his soldiers, as if moved by a divine impulse, would not hearken to his positive and repeated orders, but set fire to every part of it, till it was entirely consumed: and then the ruins were removed, and the soil on which it stood was ploughed up, and not one stone was left upon another.

See Drusius and Calmet on Matt. xxiv. 2, and Lightfoot's *Horae Heb.* on the same text, where he quotes for proof of this the *Taanith* of Maimonides, ch. 4. Josephus indeed in B. J. vii. 1, speaking of the temple, says only that it was demolished, without expressly telling us that the foundations of it were digged up. And yet it seems probable that some parts at least of those foundations were digged up, from what he says in the fol-

lowing chapter concerning one Simon. He lived in Jerusalem, in the upper part of it, near the temple; and, when the city was taken, he endeavoured to escape by letting himself down with some of his companions into a cavern, where when they had digged but a little way for themselves, he crept out from underground in that very place where the temple had before stood. Therefore either he crept out in that hollow where the foundation had stood; or, if it was any other part of the temple, the foundation of the temple must have been removed there at least where he worked his way through the ground from the outside to the inside of the temple.

To these circumstances we may add the time. "This generation shall not pass away, till all these things be fulfilled;" and again, "There be some standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom;" pointing out to his hearers, that this train of calamities was not to come upon the Jews immediately, nor yet so late but that some then living should see the accomplishment of his prophecies.

He also foretold that "The gospel of his kingdom should be preached in all the world for a witness unto all nations," before this end of the Jewish state should come; than which no circumstance was less likely in all human appearance to happen, if we consider the time when this prophecy was delivered; for we find that within two days afterwards, as himself foretold, (Matt. xxvi. 2. 31,) *all his disciples forsook him and fled* upon his being apprehended. It could not be expected that they who had deserted his person when alive, would adhere to his cause after his death, and with so much steadiness and courage, as to preach a crucified Jesus, in spite of all opposition, through all the nations of the then known earth. And yet this they did with great success, so that St. Paul could say to the Colossians with truth, that the Gospel was come unto them, as it was in all the world.

To the Editor of the Methodist Magazine.

THE following explanation of the blasphemy against the Holy Ghost, extracted from a discourse professedly written on the subject, by the late learned and orthodox DR. WATERLAND, if favoured with a place in your Miscellany, will, I doubt not, be highly acceptable to your intelligent readers.

1815. N.

"The blasphemy *against* the *Holy Ghost* shall not be forgiven."
Matt. xii. 31.

I am to examine what the sin or blasphemy against the Holy Ghost means, and wherein it precisely consists. I say sin or

blasphemy, because some call it the sin against the Holy Ghost, though Scripture itself never calls it any thing but blasphemy; which is worth observing. For from thence we may be assured, that this sin ought to be reckoned among the sins of speech, among the offences of the tongue. All the sins which men commit are reducible to three heads, as being in thought, in word, or in deed: now, the blasphemy against the Holy Ghost can properly be referred to the second only of the three now mentioned; it lies in words, is committed by speaking, and particularly by evil-speaking; by reviling and defaming the Holy Spirit of God. It is called, in the 32d verse, *speaking against the Holy Ghost*. And by St. Mark, it appears that the sin consisted in something which the pharisees said; for it is there remarked as the sum and substance of the guilt they were chargeable with, that they said of JESUS, *He hath an unclean spirit*. And it is farther observable, that our blessed Lord, in the close of his discourse upon that occasion, pronounces thus: "Every idle word that men speak, they shall give an account thereof in the day of judgment." Idle words here mean malicious, or impious expressions; alluding still to the main subject of his discourse, the spiteful and opprobrious words which the pharisees had impiously thrown out against the Spirit of God. To be short then, the sin, or blasphemy against the Holy Ghost, was the belying, slandering, or reviling the Divine Spirit by which our Lord wrought his miracles, ascribing them to the devil.

There may be, and there have been, several offences committed against the Holy Ghost, which yet do not amount to the blasphemy against him specified in the text. There is such a thing as grieving the Holy Spirit, and quenching the Spirit, when men refuse to hearken to his counsels, to follow his motions, or to obey his calls: but this is not blaspheming him. There is also what St. *Stephen* calls resisting the Holy Ghost, which is opposing him with an high hand, and rebelling against him, and is a very heavy sin: and yet neither is *that* the same with *blaspheming* and slandering him, which is what those pharisees were guilty of. *Ananias* and *Saphira* grievously affronted the Holy Ghost in telling him a lie, either presuming on his ignorance as not knowing it, or upon his patience as if he should have connived at it: but yet, *that* was not so bad as what the pharisees did in ascribing his works to the devil. The malicious telling a lie *of* him, to defame and slander him, was a more heinous offence than telling a lie *to* him, under a weak and foolish persuasion. There is also another way of affronting the Holy Ghost, by vilifying his operations; which yet comes not up to the sin of the text. Upon the day of Pentecost, when the disciples, full of the Holy Ghost, began to speak "with other tongues as the Spirit gave them utterance," there were some standing by,

who mocking, said, "These men are full of new wine," vilifying the operations of the Spirit, as the effects of drunkenness: but the men who said it, said it perhaps wantonly or ignorantly, rather than spitefully and maliciously. They might not know that the disciples really spake with other tongues; but being themselves unacquainted with the languages then spoken, they took them all to be jargon, such as men might utter under some disorder of mind, occasioned by either wine, or by frenzy. But the pharisees who are charged with being guilty of blaspheming the Holy Ghost, very well knew what they had seen done, could not be accounted for in a natural way; and yet such was their spleen and rage against the Gospel, that they chose rather to impute the miracles of our Lord to the devil, than to acknowledge the Divine hand, which was so visible in them, that they themselves could not but see it, had they been at all disposed to it.

I may here also mention *Simon Magus*, as a person who very highly affronted the Holy Ghost, when he offered money for the purchasing his miraculous gifts. But neither was *that* any such direct blasphemy against the Holy Ghost, as the text mentions: for he had some respect and veneration for the miracles he saw wrought, and for the author of them: and was very far from imputing them to the assistance of the devil.

The blasphemy against the Holy Ghost was something worse still than any thing I have yet mentioned: it was *defaming* the Holy Spirit of God, and God himself, under the execrable name of *Beelzebub*; it was *reviling*, and that *knowingly* and *desperately*, the *divine works* as *diabolical operations*. In this, as I conceive, and in this precisely, consisted that blasphemy, which shall never be forgiven, the *sin against the Holy Ghost*.

THE WORKS OF GOD DISPLAYED.

ON THE MUSCLES.

(Continued from page 440.)

I HERE entreat the reader's permission, to step a little out of my way, to consider the *parts of the mouth*, in some of their other properties. It has been said, and that by an eminent physiologist, that, whenever nature attempts to work two or more purposes by one instrument, she does both or all imperfectly. Is this true of the tongue, regarded as an instrument of speech, and of taste; or regarded as an instrument of speech, of taste, and of deglutition? So much otherwise, that many persons, that is to say, nine hundred and ninety-nine persons out of a thousand, by

the instrumentality of this one organ, talk, and taste, and swallow, very well. In fact, the constant warmth and moisture of the tongue, the thinness of the skin, the papillae upon its surface, qualify this organ for its office of tasting, as much as its inextricable multiplicity of fibres do for the rapid movements which are necessary to speech. Animals which feed on grass, have their tongues covered with a perforated skin, so as to admit the dissolved food to the papillae underneath, which, in the mean time, remain defended from the rough action of the unbruised spiculae.

There are brought together within the cavity of the mouth more distinct uses, and parts executing more distinct offices, than I think can be found lying so near to one another, or within the same compass, in any other portion of the body; viz. teeth of different shape, first for cutting, secondly for grinding: muscles, most artificially disposed for carrying on the compound motion of the lower jaw, half lateral and half vertical, by which the mill is worked: fountains of saliva, springing up in different parts of the cavity for the moistening of the food, whilst the mastication is going on: glands to feed the fountains: a muscular construction, of a very peculiar kind, in the back part of the cavity, for the grinding of the prepared aliment into its passage towards the stomach, and in many cases, for carrying it along that passage; for, although we may imagine this to be done simply by the weight of the food itself, it in truth is not so, even in the upright posture of the human neck; and most evidently is not the case with quadrupeds; with a horse for instance, in which, when pasturing, the food is thrust upwards by muscular strength, instead of descending of its own accord.

In the mean time, and within the same cavity, is going on another business, altogether different from what is here described, —that of respiration and speech. In addition, therefore, to all that has been mentioned, we have a passage opened from this cavity to the lungs, for the admission of air, exclusively of every other substance: we have muscles, some in the larynx, and without number in the tongue, for the purpose of modulating that air in its passage, with a variety, a compass, and precision, of which no other musical instrument is capable. And, lastly, which in my opinion crowns the whole as a piece of machinery, we have a specific contrivance for dividing the pneumatic part from the mechanical, and for preventing one set of actions interfering with the other. Where various functions are united, the difficulty is to guard against the inconveniences of a too great complexity. In no apparatus put together by art, and for the purposes of art, do I know such multifarious uses so aptly combined, as in the natural organization of the human mouth, or where the structure, compared with the uses, is so simple. The mouth, with all these intentions to serve, is a single cavity, is

one machine, with its parts neither crowded nor confused, and each unembarrassed by the rest; each at least at liberty in a degree sufficient for the end to be attained. If we cannot eat and sing at the same moment, we can eat one moment and sing the next: the respiration proceeding freely all the while.

There is one case, however, of this double office, and that of the *earliest* necessity, which the mouth alone could not perform; and that is, carrying on together the two actions of sucking and breathing. Another route therefore is opened for the air, namely, through the nose, which lets the breath pass backward and forward, whilst the lips, in the act of sucking, are necessarily shut close upon the body from which the nutriment is drawn. This is a circumstance which always appeared to me worthy of notice. The nose would have been necessary, although it had not been the organ of smelling. The making it the seat of a sense, was superadding a new use to a part already wanted, was taking a wise advantage of an antecedent and a constitutional necessity.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

THE *providence of God* is peculiarly observable in his care of, and government over his church; of which Saurin has noticed, among others, the following instances: "Who would have thought that King Henry VIII. a cruel and superstitious king, the greatest enemy the Reformation ever had, he who, by the fury of his arms, and by the productions of his pen, opposed this great work, refuting those whom he could not persecute, and persecuting those whom he could not refute;—who would have thought that this monarch should first serve the work he intended to subvert, clear the way for Reformation, and, by shaking off the yoke of the Roman pontiff, execute the plan of Providence, while he seemed to do nothing but satiate his voluptuousness and ambition?

"Who would have thought that the ambitious Clement,* to maintain some chimerical rights which the pride of the clergy had forged, and which the cowardice of the people, and the effeminacy of their princes had granted; who would have believed that this ambitious Pope, by hurling the thunders of the Vatican against this king, would have lost all England, and thus would have given the first stab to a tyrrany which he intended to confirm?

"Who would have imagined that Zuinglius would have had

* Pope Clement VII.

such amazing success among people the most inviolably attached of any in the world to the customs of their predecessors; a people scrupulously retaining even the dress of their ancestors; a people, above all, so inimical to innovations in religion, that they would hardly bear a new explication of a passage of scripture, a new argument, or a modern critical remark; who would have supposed that they could have been persuaded to embrace a religion diametrically opposite to that which they had imbibed from their mothers' milk?

"Who would have believed that Luther could have surmounted the obstacles that opposed the success of his preaching in Germany; and that the proud Emperor, Charles V. who reckoned among his captives, pontiffs and kings, could not subdue one miserable monk?

"Who would have thought that the barbarous tribunal of the inquisition, which had enslaved so many nations to superstition, should have been one of the principal causes of the Reformation in the United Provinces?"

To the Editor.

Annexed you will find an Anecdote taken from a collection of Anecdotes, published by a Dissenting Minister. This is placed under the article of "Prayers answered." As there can be no doubt of the fact, and as it appears to me to be peculiarly interesting, I thought it might be acceptable to you, Sir, for your useful Magazine, as being likely to be both entertaining and instructive to your readers. I am, with respect,

Your obedient servant,

A Subscriber.

J. W. was employed in a large manufactory, the foreman of which took every opportunity to make him the butt of ridicule to his companions for his religion, and because he refused to join in their drinking parties and Sunday frolics. As they lived in the same house, the foreman one day heard him at prayer, and resolved to listen; when, to his great surprize, he found himself the subject of the young man's supplication, who was spreading his case of infidelity and hardness of heart before God, and supplicating earnestly for him that God would give him repentance unto salvation, and create in him a new heart, and put a right spirit within him.

The foreman was deeply penetrated with what he heard. He had never entertained an idea of the power and nature of true prayer: he wondered at the eloquence and fervor with which his own unhappy case had been pleaded before God. "I never," said he to himself, "thus prayed to God for myself." The im-

pression dwelt upon his mind. The next day he took John aside. "I wish, said he, "John, you would preach to me a little." John, who only thought his grave face was meant to turn the subject into ridicule, said, "Mr. M———, you know I am no preacher, I do not pretend to it." "Nay," said Mr. M———, "I do not know how you can preach to day, but I heard you yesterday make such a description of my state, as convinces me that you can do it very well, and I shall be much obliged to you to repeat it." "Ah!" says John, "'tis true I was at prayer, and did, indeed, Mr. M———, heartily pray for you." "Very well," said the foreman, "pray say it over again; for I never heard any thing in my life which so deeply affected me." John did not wait for much intreaty: they kneeled down together, cried to the God of all grace, and found acceptance. From that day they were bosom friends, went to the same place of worship, and frequently bowed their knees together with praise and thanksgivings. Their conversation adorned their profession, and the mocker became a confessor of the grace which he had so often abused and turned into ridicule.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF THE LATE
RIGHT HON. LADY MARY FITZGERALD;

Chiefly extracted from a Funeral Sermon, preached April 22, 1815, at ASHTON SANDFORD, BUCKS, on the occasion of her Death.

By the Rev. THOMAS SCOTT, RECTOR.

GOD, the common parent of mankind, to whom the poor and the rich equally belong, proposes salvation to all men, during the day of their gracious visitation, upon terms with which he affords them sufficient ability to comply. This ability is as much a free gift as salvation itself; and hence no man, whatever his spiritual attainments may be, has any ground for glorying in himself. It is usual with many to plead the circumstances in which they are placed, as an apology for their continuance in sin; and hence, indirectly at least, to impeach the wisdom and goodness of Divine Providence. The obstacles to true piety with which the rich and great have to contend, are many and powerful, but not invincible: they have, through divine grace, been surmounted by several in every age of the church. The valuable and honourable person who is the subject of this brief Memoir, amidst the numberless snares attendant on riches and honour, was enabled, for about half a century, to adorn her Christian profession by a life of unreserved devotedness to God. The following Narrative of that truly excellent personage, we give in the words of Mr. Scott.

"Born in the superior orders of society, successively the daughter, and sister, and aunt of an earl, and the aunt of a duchess, and connected in various ways with the most noble families; the former part of her life was spent at court, as an attendant on a princess;* and in as much intimacy with many branches of the royal family, as is commonly allowed to subjects. And, notwithstanding her subsequent entire separation from all those things which are deemed peculiar to the courts of monarchs, such was her mildness, and prudence, and amiableness, and so great the respect and affection entertained for her, that at the last, when at all capable of conversation, she was a welcome visitant to the most exalted persons, in their retired hours: without her concealing in the least her religious principles, or omitting any proper opportunity of recommending them.

"I am not in possession of any particulars concerning the former years of her life; but have reason to believe, that it was highly decorous, according to the maxims and customs of that exalted circle in which she moved. She, however, always lamented it, as spent in vanity, sin, and folly; and in the eager pursuit of dissipated pleasures: nor did she ever hesitate to apply to herself, unreservedly, the strongest language of Scripture, concerning those who "walk according to the course of this world." Even when the case of grossly immoral persons was mentioned, she would ascribe the difference to providential restraints, and prudential selfish motives; often expressing a persuasion, that, all things considered, her guilt was as great, and perhaps greater in the sight of God than theirs. For she judged of every action and character not as man judges, but according to the perfect, holy, and spiritual law of God.

"It is, I am informed, nearly fifty years since she first began to apply her mind to the grand concerns of religion; and this, in the first instance, by means of a near relative, who, having separated from the vanities of a worldly life, with much earnestness, prevailed on her to do the same, at a time when she was very eargerly pursuing them. This was done by means of letters, in one of which the words "She that liveth in pleasure is dead while she liveth," were made peculiarly useful to her: and from that time she dated her conversion.—How much good might be done in this way, even to those to whom faithful ministers have no access; if every opening for attempting it were zealously improved! Early in the year 1786 I became acquainted with her; when her reputation, as a highly exemplary and consistent religious character, was fully established; and as one who professed and adorned those doctrines which constitute the Gospel of Christ.

"From attending at the places where these doctrines are

* She was lady of the bed-chamber to the late Princess Amelia.

preached, she had learned effectually, that all her moral virtues, or amiable dispositions and forms of godliness, were wholly insufficient for her justification before a God of infinite holiness. Her former confidences were 'weighed in the balance and found wanting:' she was deeply convinced that all her past conduct, and the state of her heart, were justly condemned by the holy law of God. Her self-complacent trust in a virtuous life and a good heart, and attention to the exteriors of religion, forsook her; or rather were changed into deep self-condemnation. 'I abhor myself, and repent in dust and ashes.' A free pardon, , and the gift of righteousness in Jesus Christ,' she perceived to be absolutely necessary to her 'deliverance from the wrath to come,' and to her being 'made an heir according to the hope of eternal life.' Few persons have ever adopted more cordially than she did, the language of the apostle, 'What things were gain to me, those I counted loss for Christ: yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and count them but dung that I may win Christ, and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness that is of God by faith.' But she was likewise equally convinced, that she as absolutely needed 'a new heart and a new spirit,' a 'new creation' unto holiness, by the regeneration and sanctification of the Holy Ghost; in order to her serving God acceptably on earth, or being rendered meet to share the felicity of 'the saints in light.'

"The call, therefore, to 'repentance and works meet for repentance;' to 'come out and be separate' from a vain world, fixed her attention, and produced its proper effect, as well as the warning and invitation 'to flee from the wrath to come,' 'to flee for refuge to lay hold on the hope set before us,' in the Gospel. She repented, she 'denied herself, she took up her cross,' which in her case was not a *light one;* she separated by degrees, but decidedly as knowledge and conviction increased, from the vanities, the dissipations, and pleasures of the world. 'By faith she chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures' of this world: 'for she had respect unto the recompence of reward.' Heb. xi. 24—26. She therefore 'went forth unto Jesus without the camp, bearing his reproach.' Heb. xiii. 13. She joined herself to the company of the most excellent Christians, of whom she could hear; and became 'a companion of all them that fear God, and keep his righteous judgments.' She 'walked in newness of life,' from 'newness of spirit:' and, while the superficial might suppose, that to one of her previous character, but little change was

necessary, 'old things indeed passed away; behold all things became new!' A new creed, a new circle of acquaintance, and attendance on places of worship of a new description, constituted but a very small part, even of the outward change.—The employment of her whole time, and of her wealth; her conduct and converse, in all the relations of life, and towards persons of all ranks and characters, was totally altered.—As far as her situation in the attendance of a princess would permit, (and this was only for a time and occasionally,) every thing splendid or expensive, was wholly renounced; all the pomp and decorations attached to her rank, were given up: and a style of plainness and simplicity adopted, in all particulars, far beyond what is usual among inferior professors of the same holy truths; indeed, even more than in most instances would be desirable; but in her case the entire consistency of conduct prevented all possibility of misconception.

"From the time when I first had the honour and pleasure of becoming acquainted with her, she was, in my judgment, as dead to the world and every thing in it, as any person with whom I ever conversed; and might truly say, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world.' Gal. vi. 14.

"The whole of the savings made by her many retrenchments, while she spent nothing superfluous, was devoted to works of piety and charity: so that, taking any subsequent given time, it was literally true, that, by the termination of it, the whole of the income belonging to it was expended, and nothing left in hand. She considered herself as merely a steward and almoner of her Lord, and endeavoured to be found faithful.—The habits of her former life, and her station in society, precluded her, in some particulars, from the *labours* of love: but in self-denying and persevering liberality, she had few equals, even among fruitful and exemplary Christians: while she endeavoured to direct her bounty into those channels, not only in which it was most wanted, but where it might be most conducive to the spiritual and eternal good of mankind; yet most compassionately regarding their temporal wants and sorrows. In this respect, not only 'is her record on high;' but she has a testimony in the hearts and consciences of others to so great a degree, that it is needless to enlarge.—An induction of particulars, even of what might be known, would comprise so very many real good works, from the purest motives, as might well astonish those who expect a 'reward of debt,' for services immensely disproportionate: yet still much would remain untold. Many have been warmed by garments and supplied by food, from her bounty; numbers instructed, and furnished with Bibles and other useful books, at her expense, who perhaps never heard of her name: and, doubt-

less, numbers thus benefitted during life, who have gone before to glory, would, with ecstasy of joy, meet and receive their benefactor to her 'everlasting habitation.' Luke xvi. 9.

"In all other respects, though we would by no means speak of her as a perfect character, it must be allowed, that few have passed so long a course of years, in a religious profession, without the least reproachful rumour, or suspicion, or 'appearance of evil.' She was indeed 'harmless and blameless,' 'without rebuke,' 'shining as a light in the world;' as even they will allow who were by no means favourable to her religious sentiments: an example of meekness, affection, and propriety of conduct, in all the relations of life; so that 'they who were of the contrary part, had no evil thing to say of her.'

"Yet, never did this eminent Christian, even to those who most intimately conversed with her, seem in the least degree conscious of this superiority of character. On the contrary, she always, in the most unaffected manner, spoke of herself as a wretched sinner; and thought so little of these 'fruits of righteousness,' in which she abounded, that sometimes she even felt doubts respecting the sincerity of her faith and love! And 'in honour she preferred others to herself' to such a degree, as sometimes to embarrass those, by what she said, who had been conversing with her, as with a being of a superior order.

"I do not think that any degree of genuine humility can be extreme, or even lead to disconsolation, provided it be attended with adequate views of 'the unsearchable riches of Christ,' and the abounding mercy and grace of God. Yet I am of opinion, that from some peculiar circumstances, her genuine humility did became at times the occasion of discouragement to her. She had heard from certain persons of 'sinless perfection'† being attainable in this life, and by some actually attained; and she spake, on some occasions, as if this attainment were general to true Christians; so that every thing short of it tended to impeach the sincerity of her faith and love. This, in some degree, interfered with her comfort, and appeared to me a defect in her character, as it rendered her 'rejoicing in hope' disproportionate to the other graces of the Spirit, with which she was so eminently adorned. In general, however, she was serene and cheerful; at

† Mr. Scott, in this paragraph, seems to glance at the doctrine of Christian Perfection maintained by the Methodists, properly so called: a Perfection by which they mean no more than that "perfect love" mentioned by St. John. Even when Mr. Wesley carried his idea of that perfection to a height which he afterwards saw reason to correct, he did not call it "sinless perfection," nor did he mean that it was such, in the sense usually annexed to the words; for he still maintained, that the most holy persons upon earth stand continually in need of the merits of Christ to atone for the various defects of their obedience to the divine law, which they could not do if they possessed what is generally meant by "sinless perfection." (See Mr. Wesley's words on this subject, in Myles's Chronological History, Fourth Edition, p. 81.)

times full of joy and consolation; and, when most prone to dejection, and under the severest trials, always disposed to praise and adore the goodness and mercy of God.

"Her 'glorying in the cross alone,' had so eclipsed, to her mind, all the outward distinctions of her rank in society; while her deep humility rendered her wholly unconscious of another and nobler superiority; that her "condescension to men of low estate" was peculiarly admirable and attractive: though it has been thought by some, that her great affability of manners might possibly have an unfavourable effect on her inferiors, in leading them to forget their own station, with that subordination of rank, and the duties resulting from it, which are so important to the general good order of society. But this, though it may be carried too far, is much more congenial to the spirit and tendency of our holy and benevolent religion, than the opposite extreme; into which alas! too many are betrayed, from the idea of maintaining proper distance and subordination, and which often gives Christianity a forbidding and repulsive aspect.

"'To be spiritually minded is life in peace:' and this honoured character was peculiarly distinguished by a spiritual and heavenly mind; speaking and acting, as one whose treasure, and heart, and hopes, were in heaven; whose 'affections were set on things above;' and who estimated every object, both in respect of herself and others, only as it tended to forward, or to obstruct, the great concerns of eternal salvation. There was, as it appeared to me, or rather *as I felt it*, a sort of heavenly atmosphere around her.—Many a time when cares and disquietudes seemed to disqualify my mind, either for receiving, or imparting, spiritual good; and I have called on her, rather from a sense of duty, and to testify respect and gratitude, than from higher motives and expectations: free communication in discourse with her, has produced such a change; and I have been so sensibly calmed, refreshed, and animated for every work and labour of love; that I could hardly believe myself the same anxious, heartless being, which I had been only just before. Indeed I may say, I scarcely ever experienced such an effect from any book, or sermon, however excellent. And this was the case especially, in my last visits to her; when I was led to think, from what I previously heard, that concurring infirmities precluded much expectation of interesting discourse.

"What is very remarkable in this respect: I never witnessed any material variation in her, except as to the degree of her own personal confidence and comfort.—At all times, *heavenly things*, the grand concerns of eternal salvation; the love of Christ, our obligations to devoted obedience, our falling so much below those obligations; concern about the salvation of others, and the interests of true religion in the world; topicks comprising, what

may be called the *marrow* of Christianity, were sure soon to occupy the conversation; to the exclusion, not only of trifling discourse, but of common-place observations about religion. And here, in particular, I would remark, that though she, as well as I, was fully aware, that, in some doctrinal points, there were shades of difference in our sentiments; those points were never the subject of our conversation: not being shunned, by any preconcerted plan, or agreement; but more deeply interesting topicks always led us far away from speculation and dispute. Nor would she suffer the visit, however short, to close without prayer, in which she always seemed peculiarly affected, when supplications were offered for relatives and friends, and for the success of true religion in every part of the world.

"And here I would mention a particular request, which she more than once very earnestly made to me: namely, that I would not forget to pray for her especially; that nothing in her conduct, at the approach of death, might be permitted to excite in the minds of those around her, or related to her, any prejudice against the religion which she professed; or doubts about its truth, and excellence, and sufficiency to support the soul, in every circumstance of life and death.

"I shall have repeated occasion to notice the tribulations and afflictions, under which this honoured servant of God was supported. Her rank in life, the respect shewn her in consideration of her connexions, and concurring circumstances, indeed, exempted her from those trials, to which poverty, or vehement persecution, or severe oppression, have, in every age, exposed numbers of "the excellent of the earth:" yet she had a measure of heart-rending distresses, far greater than that of most Christians. She drank deep of the cup of sorrow: and perhaps no one ever felt more emphatically the import of Simeon's words to the Virgin Mary, 'Yea, a sword shall pierce through thine own soul also,' than she did; ever since Mary felt it, when she stood by the cross of her dying Son, and Saviour.

"But obvious reasons forbid me to enlarge, and require me to draw a shade over her most poignant sorrows. Even this hint may revive recollections in some persons, which they would desire, if possible, to lose in final oblivion.—Soon after one of the most exquisite of her trials, I was desired to visit her: but I was almost afraid of going, lest some unguarded word should tear open the wounds, which, it might be thought, time alone could in any measure heal. I found, however, that while she felt, and that with exquisite sensibility; she felt as a Christian, with submission and hope. She did not shun speaking on the cause of her distresses; and what little she said was truly admirable: so that my embarrassment soon vanished; and, without any very peculiar restraint, I could suggest, and she could receive, in

faith, gratitude, deep humility, and resignation, those consolatory topicks, which otherwise I should have been afraid to mention, in such a case of singular, and, as I may call it, sacred sorrow. She had indeed 'need of patience;' and God gave her patience; and 'patience had its perfect work;' so that the whole conduced to raise her character to that distinguished superiority, which was generally allowed her by all competent judges, and undiscovered only to herself.

"'I have known this excellent lady,' says a friend in a letter to me, 'above twenty years, and never saw her superior in humility, charity, and entire devotedness to God. Her piety was a living principle always in action, extending its influence to the most minute ramifications of duty. She lived much in communion with God, seemed to be delivered from all painful fear of death; and often expressed to me, during the last three or four years of her life, her longing desires of deliverance from the imperfections of mortality, to enjoy the presence of her Redeemer, in a state of perfect holiness, and uninterrupted blessedness.—Her conversation, her thoughts, her affections, were in heaven; and I think she possessed as much of the spirit and temper of heaven, as I ever witnessed in any Christian.—If it were not descending to something less important and interesting, I would add, that, in her intercourse with all her friends, religious or otherwise, she was cheerful, full of vivacity, tender and affectionate, free from levity; careful never to wound the feelings of those who were present, or the reputation of those who were absent.—Her unaffected politeness, connected with true benignity of heart, added a grace, and a charm, to all she said and did, which tended to render her the delight of all her friends.'

"And here I must close my very imperfect delineation of this excellent character, in which I do not think, that those who knew her best, will charge me with being her panegyrist; as I am fully conscious, that I do not mean to be: and I doubt not, but that the day of judgment will exhibit it in far brighter colours.

"Great stress is laid by numbers on the conduct and words of religious characters at the closing scene; and in many cases, they doubtless have great emphasis and power of conviction. Yet it is remarkable, that little or nothing is spoken, concerning the closing scene of most of those, who 'through faith obtained a good report,' in the word of God. And when the living testimony of Christians has, for years, been clear and decisive, their dying testimony may be the less needful. 'Being dead they yet speak,' and often to the hearts and consciences of those, who did not attend to them when alive. In such a case as the present little could be expected: yet that little, as I shall shew

at the close, was far more satisfactory, than could have been supposed.

"Often indeed was she almost out of heart and patience: not through pains and trials; but because she could not attain that perfection of which she heard, and after which she ardently aspired, yea, panted.—'I opened my mouth and panted, for I longed for thy commandments.' (Psalm cxix. 131.) But she has now attained it: she has joined 'the spirits of just men made perfect.' 'Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life.' (Prov. xiii. 12.) Long had she said, as dying Jacob, 'I have waited for thy salvation, O LORD:' and probably, being kept from the courts of the Lord, by age and infirmity, she was expecting a solitary and perhaps joyless Lord's day, at the close of the week: when, behold, he sends his messenger, (for '*fire*, and stormy winds fulfil his word,') and conveys her at once to his courts above, to spend the day, yea, an eternal day, among the heavenly worshippers! What a transition! How different the morning from the preceding evening and night! 'Sorrow may continue for a night; but joy cometh in the morning.' Often, no doubt, she had accommodated, as many do, words spoken on a very different occasion; 'Why is his chariot so long in coming? Why tarry the wheels of his chariot?' (Judg. v. 28.) But the chariot suddenly came, even a chariot of fire,' like that which translated Elijah. Her passage, indeed, was very different from his; but it was of short continuance, and it conveyed her to the same state of glory and felicity. But, oh! my brethren, had her life been spent, to the last, in scenes of frivolous dissipation; for even the aged, on the very brink of eternity, especially when affluent, can find some feeble means of dissipating the thoughts of death, and judgment, of God and of eternity; had she lived 'without Christ,' had she not 'washed her robes and made them white in the blood of the Lamb;' how different would the event have appeared, to every serious and reflecting mind! 'The wicked is driven away in his wickedness, but the righteous hath hope in his death.' (Prov. xiv. 32.) Her Lord indeed 'came suddenly, but he did not find her sleeping.'

"'Blessed are they who mourn, for they shall be comforted.' (Matt. v. 4.) How often, and how long, has this departed saint wept in tears of godly sorrow, in deep sympathy over the sufferings of her fellow Christians, her neighbours, and even her enemies! how have her cheeks been furrowed with tears, on account of some near to her in the dearest bonds of natural affection! How has she wept also in sweet sorrow, so to speak, while contemplating the sufferings of her Redeemer, and the glory that followed! How has she made supplication with strong crying and tears, for victory over sin and temptation!—Her heavenly

Father, indeed, from time to time, 'wiped away her tears:' yet still fresh sorrows caused them to flow anew, even to the very last night, or hour, of her life.—But now God hath 'wiped away all tears from her eyes.' The very crisis of her sorrow and anguish was the introduction to her final deliverance. 'The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.' (Is. xxxv. 10.) But to others, all others, 'outer darkness, with weeping and wailing, and gnashing of teeth,' are reserved as their portion.—'Oh, that men were wise, that they understood these things, that they would consider their latter end!' How dreadful to have sorrow here, and sorrow hereafter, and for ever! And is not such a life, and even such a death as hath been spoken of, infinitely preferable, to the most prosperous life of sin and folly?

"Having now gone through the words of my copious text, (Rev. vii. 14—17,) I shall only make some extracts from letters, which I have received, respecting the melancholy catastrophe, and so conclude.—'This event happened on Saturday evening, April the 8th.—Her servant had taken up her supper, and left her for the space of about five minutes; when suddenly he was alarmed with a ringing of the bell, and violent shrieks.—He ran, in great terror, and saw his mistress on the staircase, (to use his own expression,) a pillar of fire! It was with great difficulty that the flames could be extinguished, and not before she had received fatal injury. The shock produced on her body and mind, seemed from the first to have brought on the symptoms of approaching dissolution. Her pulse could not be distinguished at the wrist, but her mind retained its usual powers, and she spoke clearly, and with much apparent strength. With her usual gentleness and politeness, to a medical friend, who staid with her till within three hours of her death, she expressed her concern that he should have been disturbed at so late an hour; and in the course of the night she said, "I could not have been long here; and I might as well go home this way as any other." At other times she frequently prayed, "Lord Jesus! save a poor vile sinner." To some of her noble relatives, who stood near her couch, she said, "Oh! if this burning is so terrible, what must everlasting burnings be."—Afterwards she affectionately took leave of her relations and grand-children, like dying Jacob, praying for a blessing on them, and she requested they would leave her with her attendants. Her last words were, "Come, Lord Jesus, my blessed Redeemer: come and receive my spirit." Having thus adopted the dying prayer of Stephen, like him she "fell asleep," and waked, 'to keep an eternal sabbath in the realms of glory.'—This was about six in the morning."

In addition to the foregoing account, for which we acknowledge our obligation to Mr. Scott, it is proper to state, that Lady Mary Fitzgerald was a member of the society founded by the late venerable Mr. Wesley, and that to the end of her life she retained her attachment to that religious body. In conformity with a clause in her will, her remains were interred in the burial-ground of the New-Chapel, City-Road: and a marble tablet has been erected to her memory in the south-east corner of the chapel, on which is the following Inscription:—

In Memory of
The Right Honourable LADY MARY FITZGERALD,
Daughter of John, Lord Hervey,
Grand-daughter of John, Earl of Bristol,
and
Widow of George Fitzgerald, Esqre.
She was
Born on the 31st day of October, 1725,
and
Closed an exemplary and religious life,
On the 9th day of April, 1815.

"I know that my Redeemer liveth."

This Monument was erected, as a tribute of affection and veneration by her grandson, Lieutenant-Colonel Thomas George Fitzgerald.

A SHORT ACCOUNT OF MR. JOHN ROYLE,

Of Wilmslow, Cheshire.

BY HIS SON, JOHN ROYLE.

My dear father was born April 20, 1762. He had the happiness of becoming, in early life, a subject of the saving grace of God. He first joined the Methodist society when only fourteen years of age; and I have often heard him tell how thankful he was that God called him into his service in his youthful days, before he had been guilty of many of those sins into which so many young persons fall, and before he had acquired a habit of sinning. Being providentially led by a friend to hear the preaching of the Gospel among the Methodists, the Spirit of God applied the word to his conscience; and though he was so young in years, yet he plainly saw that he was a sinner against God, and that he was in a lost state by nature: he was fully convinced of the depravity of his heart, and the absolute necessity of conversion. When he thus saw his true condition, he at once forsook all his ungodly companions; began to search the Scriptures, and to pour out his soul to God in earnest prayer for pardon

and salvation; anxious to obtain "redemption in the blood of Christ, the forgiveness of sins." He immediately joined the society, and lost no opportunity of attending the means of grace, both public and private. How long he continued seeking the Lord before he found peace, I cannot exactly ascertain; but I have reason to believe it was not long before the Lord manifested himself to his soul, shed abroad his love in his heart, and enabled him to rejoice in his salvation. But in the early part of my father's christian course, being young and unacquainted with satan's devices, he was in some measure drawn aside, and for a time lost that relish for divine things which he before possessed. But though he did not meet in class for about two years, he continued regularly to attend the public means, and his outward conduct was strictly moral. He was very thankful that during the interval of his religious declension, he was preserved, through the preventing grace of God, from bringing a reproach on the Gospel of Christ. But it pleased the Lord again to shew him the importance of being in earnest for the salvation of his soul, and of giving all diligence to make his calling and election sure. He again joined the society, and sought, by earnest prayer and supplication, the blessings he had lost: the Lord again heard and answered his requests, and, for Christ's sake, "healed his backslidings, and loved him freely;" and once more enabled him to say with the apostle, Being justified by faith, I have peace with God, through our Lord Jesus Christ.

From this time, his attachment to sacred things, and his Christian friends, became stronger than ever; and having again set his hand to the Gospel plough, he never looked back, but, by the grace of God, held on his way. When my father set out in the way to the kingdom, it was his lot to suffer persecution for righteousness' sake, but this did not move him; for having an eye to the recompence of reward, he stood firm like a beaten anvil to the stroke. January, 1786, my father married. He entered into this state, after much deliberation and prayer for divine direction, with a view to the glory of God and his own good, resolved, that if it should please God to bless him with children, they should all be brought up in his fear: and the noble resolution of pious Joshua of old was his, "As for me and my house, we will serve the Lord." He did not cease to pray with, and for his family daily, for near twenty-nine years: family prayer, morning and evening, was never omitted, except when he was not at home, which was very seldom the case. In addition to this, he read the Scriptures to them, and strove, by every possible means, to instil into the minds of his offspring, the important truths of religion: and though he had not the happiness of seeing his prayers answered, with respect to his family, according to his wish, yet I trust the seed sown will ulti-

mately spring up, and produce fruits an hundred fold; for we are the children of many prayers. And I often think that the children of pious praying parents, where precept and example combine, as was the case with my father, will have the hottest place in hell, if they neglect the salvation of their souls. O that all the wicked children of pious parents would stop, and consider how aggravated their guilt and condemnation will be.

But to return to my father: about the year 1790, the preaching was removed from a neighbour's house to my father's, where the preachers (from the Stockport circuit) continued to come until we removed to Wilmslow, something more than a mile from the place where we then lived. In the same year, 1798, a small chapel was built at the above place, and more land having been purchased than was necessary, my father agreed to take part, and build a house adjoining the chapel, at which place he resided as long as he lived. It perhaps may not be amiss, before we speak of his sickness and death, to give a general outline of his character.

Integrity and uprightness were conspicuous in all his worldly transactions, for he always attended to our Saviour's golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." In his business, he was a man of his word, far removed from duplicity and dissimulation: and it was a common saying, if John Royle promises, he is sure to perform. In his temporal concerns he was very laborious, strictly attending to St. Paul's admonition, "Not slothful in business;" for what his hand found to do, in this respect, he did it with his might; not with a design to heap up this world's good, but to provide things honest in the sight of all men, and to have something to spare for the support of the Gospel, and to help the poor and needy; which he was always ready to do according to his ability. His hard labour, no doubt, was the instrumental cause of bringing on the disorder which terminated his mortal existence; for having a little ground in his possession, which he cultivated with his own hand, he used, in the summer season, to be at his labour by three or four o'clock in the morning; after which he would attend to the shoe-making business; and in the evening, go to his ground again, and remain at it until a late hour, which eventually impaired his constitution. In the midst of all this, religion might be said to be in his business, and to be always uppermost. My father, in addition to family devotions, was constant in the duties of the closet, three times a day: and he maintained the spirit of prayer all the day long. Meekness and humility were striking traits in his character. It might be justly said of my dear father, that he was of "a meek and quiet spirit." I never saw him manifest any undue warmth of temper, on any occasion. He never took offence, and seldom gave any: indeed he possessed a great

measure of that love which is not provoked, which thinketh no evil, which beareth all things, believeth all things, hopeth all things, endureth all things."

He was firmly attached to the doctrines taught by the Methodists, and to the discipline established among them; believing them to be perfectly agreeable to the oracles of God. He had clear views of the plan of salvation through Christ, and had long happily proved for himself, that the Gospel was the power of God to his salvation. His long standing in the Church, his truly Christian spirit, and knowing zeal, together with the uprightness and consistency of his conduct, entitled him to be held up as a model for imitation to those who profess the religion of Jesus Christ. Nearly forty years had he been a member of the Methodist society, during which, he could not be justly accused of acting out of character: he was the same uniform Christian at all times, in all places, and on all occasions. He was indeed a genuine Israelite, in whom was no guile. While with grief he beheld many who once bade fair for the kingdom of heaven, turn back again, and make "Shipwreck of faith and a good conscience," he was inexpressibly thankful that through grace he was enabled to hold on his way without turning either to the right hand or to the left. He never felt the least desire to leave the people with whom he was joined both in name and heart: and the communion of saints he always esteemed an inestimable privilege. For nearly twenty-four years, my father and his dear partner took in travelling and local preachers, and entertained them with the greatest cheerfulness and pleasure, thinking no sacrifices too great, nor any trouble too much, to make them comfortable. Nearly thirty years my father acted in the capacity of a class-leader, with satisfaction to his little flock, by many of whom he will long be remembered with the most lively sensations of gratitude and respect. The universal prosperity of Zion he most sincerely and earnestly desired; he longed and prayed fervently for the conversion of sinners, and the establishment of believers: and during his sickness, he several times observed, that the spiritual, as well as the temporal interests of his family, and the prosperity of the cause of God, were things which (to use his own words) lay near his heart. To conclude this short sketch of his character: it may with strict propriety be said, that his life and death were a lively comment on the words of the Psalmist, "Mark the perfect man, and behold the upright; for the end of that man is peace."

Previous to my father's last sickness, he had been a remarkably healthy man. He first perceived the attack of his disorder about the middle of the year 1812. It was of such an invincible and complicated nature as entirely to baffle the skill of physicians, and the power of medicine. Its first symptoms were swellings

in various parts of his body, attended with very acute pain; and which finally ended in ulcers. His sufferings, during the greatest part of his disorder, were peculiarly painful and trying; yet he bore them with the greatest patience and Christian fortitude: a murmuring word scarcely ever escaped his lips. He knew that his momentary affliction was working out for him a far more exceeding and eternal weight of glory. His pain was often so great, that he was sometimes afraid that he should not be able to bear it with Christian patience: but the Lord so wonderfully supported him, that he felt no other desire than to do and suffer the will of his heavenly Father. He often desired his Christian friends to pray for him. "Pray for me," said he, "for wearisome days and nights are appointed me here." On being deprived of the benefit of public worship, he felt the loss of it keenly, and was very thankful when any of his Christian brethren came to pray with him, and to converse with him on spiritual things. He would frequently bless God for Christian friends. Towards the last, the nature of his disorder was such as to weigh down his mind, and prevent him from saying much; hence he did not exult in his affliction as some have done. Yet his confidence was firm and his mind at peace. A few days before his death, he was saying, "I should like to have a triumphant passage into eternity, for the satisfaction of my family and friends; but" added he "it matters little, all is well within—I know in whom I have believed, and can say, the Lord is my portion." Soon after, to one who came to see him, he said, (after having exhorted him to make sure work for another world,) "I have fought the good fight, and have, in some measure, kept the faith; henceforth there is laid up for me a crown of life, which the "Lord, the righteous judge, will give me in that day." For the last day or two, he was almost deprived of the power of speaking at all; but when at times interrogated respecting the state of his mind, he said, "All is well—I have no fear—I shall soon have done with suffering," &c. My dear father had only taken to his bed for seven days before his death; but during that time it was visibly seen how very rapidly he was advancing to his end. On the night before he died, it was evident he could not continue many hours. His family, and some of his friends and relatives, were around his bed, waiting in anxious suspense and grief for his departure; when about four o'clock, on Sunday morning, May 1, 1814, his happy spirit took its flight from the body, without a sigh or struggle, to the realms of everlasting bliss, exchanging an earthly Sabbath for that glorious place "where congregations ne'er break up, and Sabbaths never end."

On the Wednesday following, his remains were brought into the chapel, (according to his desire,) when an excellent sermon was preached on the occasion, by the Rev. J. Fairbourn, from

Psalm xxxvii. 37, to a crowded and attentive audience. It was a very solemn season, and by many will be long remembered. After the service was over, the corpse was carried to the parish church, attended by a concourse of spectators, who sincerely regretted the loss of so valuable a man. While on the way, our friends sung two of the hymns contained in the large Hymn Book, which begin thus, "Thee we adore," &c. and "Rejoice for a brother deceased," &c. After the clergyman had performed the funeral ceremony, another appropriate hymn was sung, beginning with, "Farewel, dear friend, a long farewel," &c. which closed the solemn scene.

In my dear father's removal from this vale of tears, his aged and afflicted widow hath lost a most tender and indulgent husband. He has left behind him four children, to lament the loss of the best of fathers; and three of his children he has met in glory. In his death, the Church of Christ hath lost one of her brightest ornaments. But our loss is his infinite gain.—May I follow him as he followed Christ.

Wilmslow, Dec. 10, 1814. WILLIAM ROYLE.

To such readers as have not had an opportunity of being acquainted with John Royle, the foregoing account may possibly be supposed to owe some of its colouring to filial affection. But from a thorough acquaintance with the man, during the three years which I laboured in the Stockport circuit, I know that his pious and affectionate son has given a true, though imperfect sketch of his character. He was a man who truly adorned his Christian profession. In him religion appeared in its genuine colours, preserving him from levity on the one hand, and gloominess on the other. Possessing that meekness which implies the proper balance of all the passions, he stood at an equal distance from the poisonous joy and killing sorrow of the world. Sensible of the vanity of all created good, and making eternal realities the scope of all his designs, he was neither elated by prosperity nor depressed by adversity. Happy in God, with whom is the well of life, he kept at the utmost distance from the spirit and practice of those who hew out to themselves broken cisterns. His joy in the Lord was not debased by the least alloy of enthusiasm, but tempered with holy fear, profound reverence, and humility. Well did he practise the important duties of self-denial and taking up the cross. The power which he always possessed over his own spirit, and the respect and love which he manifested to all with whom he conversed, procured him the esteem of all such of his acquaintance as knew how to appreciate either moral or religious worth. During the many days and nights which I spent at his house, I had numerous opportunities

of observing his temper and conduct; and the result was, that the longer and better I knew him, he rose the higher in my estimation. Upheld by an omnipotent arm, he proceeded steadily in his Christian course; and after suffering much in his last illness, he died with all the joy, composure, and humble confidence, which became a man who had so faithfully served God in his generation.

London, April 25, 1815. J. M'DONALD.

MISCELLANEOUS.

DEAR SIR,

THE following is a translation of a letter written by Lady Jane Grey, to her sister, the evening before she was beheaded in the Tower. It was written in Greek, on the blank leaves of a New Testament in the same language, which she bequeathed as a legacy to her sister, the Lady Catherine.

If you think it worthy a place in your useful Miscellany, with the subjoined observations, they are, dear Sir, at your disposal.

Ilkeston, Dec. 13. Your's, respectfully,

G. B.

"I have here sent you, my dear sister Catherine, a book which, though it be not externally adorned with gold, or the curious embroidery of the most artful needles, yet internally it is of more value than all the precious mines the wide world can boast of. It is the book, my only, best, and best beloved sister, of the law of our great Redeemer. It is the testimony and last will which he bequeathed to us wretches and wretched sinners, to lead us in the path of eternal happiness; and if you read it with an attentive mind, and an earnest desire of following its precepts, it will surely bring you to an immortal and everlasting life. It will teach you to live, and learn you to die: it will win you more, and endow you with greater felicity, than you could have gained by possessing the estates of our afflicted father: and as you would have inherited his honours and estates, had the Almighty prospered his undertakings; so, if you apply diligently to this book, labouring to direct your life according to the rule it contains, you shall be an inheritor of such riches as neither the covetous can withdraw from you, the thief steal, nor the moth corrupt. Desire with David, my best sister, to understand the law of the Lord your God: live still to die, that you may by death obtain eternal life; and flatter not yourself that the tenderness of your age shall lengthen your days; for all hours, times, and seasons, are alike to the Almighty when he calleth; and blessed are they whose lamps are furnished when he cometh: the

Lord will be equally glorified in the young as in the old. My good sister, once more let me intreat you to learn to die; deny the world, defy the devil, despise the flesh, and delight yourself in the Lord; be penitent for your sins, but do not despair; be strong in faith, but do not presume; and desire with St. Paul to be dissolved, and to be with Christ, with whom, even in death, there is life. Imitate the good servant, and even at midnight be waking; lest, when death stealeth upon you, like a thief in the night, you be found sleeping with the servants of darkness; and lest, for want of oil, like the foolish virgins, you be refused admittance to the marriage supper; or like him who had not on the wedding garment, be cast out into outer darkness.

Rejoice in the Redeemer of mankind, as I trust you do; and as you have taken the name of a Christian, follow as near as possible the steps, and be a true imitator of your great Master Christ Jesus; take up your cross, lay your sins on his shoulders, and always embrace him.

With regard to my death, rejoice as I do, my dearest sister, that I shall be delivered from this body of corruption, and clothed with the garment of incorruption; for I am assured that I shall, by losing this mortal life, obtain one that is immortal, joyful, and everlasting; which I pray the Almighty to grant you, whenever he shall please to call you hence, and to send you his all-saving grace to live in his fear, and to die in the true Christian faith. From which I exhort you, in the name of your Almighty Father, never to swerve, either from the hopes of life or the fear of death; for if you would deny his truth to prolong a weary and corrupt breath, Omnipotence himself will deny you, and cut short, by his vengeance, what you were desirous of prolonging by the loss of your soul: but if you will cleave to him, he will extend your days to a comfort uncircumscribed, and to his own glory! To which glory God bring me now, and you hereafter, when it shall please him to call you.

Farewel, once more, my beloved sister, and put your whole trust in the Almighty, who alone can help you. Amen.

Your loving Sister,

JANE DUDLEY.

1. According to the general testimony of British history, this amiable lady did not fall through her own vanity or ambition, but through the mixed principles of political ambition and imprudent zeal of others, to promote the glorious cause of the Reformation.

2. The historical page also informs us, that this accomplished lady wore the British crown but ten days: and soon after exchanged a throne for a scaffold; a crown for the fatal block; and a scepter for an executioner's axe. But all these did but

contribute to convey her soul to the enjoyment of a crown immortal; a sceptre invincible; a throne immutable; and a kingdom eternal.

3. If we may judge by the language of this letter, which exhibits good sense, sound divinity, and genuine piety, we may conclude, she was prepared to meet the stroke of death, by enjoying the power of religion in her mind, which enabled her to suffer patiently, submit freely, to behave firmly, and to die peacefully. Her piety, like an evening star, shone out in the night of adversity.

4. It appears also, that she esteemed the word of God, made it the subject of her private meditations, frequent perusal, and rule of her conduct. How well would it be, if all the young of both sexes, were to imitate her in this; and read seriously, frequently, and piously—the sacred page. But, alas! how many there are that neglect this pious and reasonable duty, and prefer contaminating novels and profane romances—to celestial truths. Great must be the change of such before they can be compared with the wise virgins. But this young lady, like a wise virgin, had her lamp trimmed, her oil burning, and light shining. She had wisely sought a preparation to meet the results of the vicissitudes of life.

5. It is the property of those who know the value of religion and the worth of their own souls, to feel an affectionate concern for the spiritual welfare of others. This was the case with this pious lady. She therefore gave the suitable instruction, earnest exhortation, kind and faithful admonition contained in this letter, for the spiritual welfare of her sister.

It may be, that some of my Christian friends who may read this letter, may have a sister, brother, parent, child, or near relative, a stranger to God and religion, in the way to ruin—or dealing with a slack hand, or halting in the way. Let your fervent and persevering prayers to God be offered up in their behalf; and give them, at proper opportunities, such instruction, either by word or writing, as their respective cases may demand.

EXTRACTS

From the Second Edition of Captain ROBERT PERCIVAL'S *Account of the Island of Ceylon, published in* 1805.

(Continued from page 468.*)*

COLUMBO, the capital of Ceylon, and the seat of government, is a place of very considerable extent. Although Trincomalee, on account of its situation and harbour, be of more consequence to this nation to retain, yet Columbo in every other respect is greatly superior. The number of its inhabitants is much greater;

its fort and black town are much larger; the country where is is situated far more fertile, and the rich district depending upon it much wider, being not less than twenty leagues in length, and ten in breadth. It is situated in the west, or rather towards the south-west part of the island, in about 7 deg. north latitude, and 78 deg. east longitude from London. Columbo is usually supposed to have been first fortified by the Portuguese, and this account is strengthened by the opinion of the Dutch as well as their own writers. I have, however, reason to question the truth of this statement; for it appears that Laurence De Almeyda, after his first treaty with the King of the island, found the Moors and Malabars had a fortress here, on which were some guns planted, which had been got out of ships wrecked on this coast. The part of the fort where these ancient works stood is now strongly fortified, and shewn as the first works of the Portuguese. It is in a manner detached from the main body of the fort, being separated from it by an entrenchment and wall with a fosse or ditch now almost choaked up. This fortification bears the appearance of a much more ancient construction; although the side facing the sea has been altered and strengthened with modern bastions and batteries.

The fort is placed on a peninsula projecting into the sea. From this situation it derives many advantages, as it is exposed on all sides to the sea breezes, by which means the air is rendered temperate and healthy, though so very near the equator. The fort is upwards of a mile in circumference, and is in a great measure indebted to nature for its strength; though it is also tolerably well fortified by art. The Dutch were very careless in improving its natural advantages; and neglected many obvious opportunities both without and within of rendering it nearly impregnable. There is no hill or rising ground in the neighbourhood sufficiently elevated to command it; and but few places near it where boats can land with safety. On the south side the surf runs so high, and the shore is so rocky, that it would be dangerous to approach it. On the west side of the bay where the sea is smoother, and near the wharf or landing place, which at all seasons of the year is safe for boats, the only attempt could be made; but these quarters are so well defended by the batteries which command the harbour, that there is hardly any probability of its succeeding.

The ramparts of the fort are very strong, having eight principal bastions. They are distinguished by the names of the towns in Holland, the Leyden, Amsterdam, Haarlem, &c. There are also a number of lesser ones, with curtains, banquets, and parapets, communicating with each other all around the fort, and fitted for troops to line and defend with musquetry and field-pieces. The want of bomb-proof casements is the chief disad-

vantage of the place; the powder magazine is the only building constructed in that manner. Were the fort to be bombarded from ships on the south or west side, as it easily might, this want would be particularly felt.

The whole fort is surrounded by a broad and deep wet ditch, over which draw-bridges are thrown at each of the gates. On the outsides are some small magazines, with a powder mill and a saw mill, attached to the fort.

Adjoining to the covert way, and at the foot of the glacis, is a lake in some parts extending three or four miles into the country in a north-east direction. For near a mile on the outside of the fort, the neck of land which connects it with the country, is not above five or six hundred yards broad; and in the middle of this space lies the lake, leaving only room on each side for a narrow causeway. An approach of this sort, and so completely commanded, would render it very difficult for an enemy to storm. Near the glacis it may be entirely cut off, by opening the sluices and cutting the road across, when the lake would be connected with the sea, and the garrison completely insulated.

The fort has three gates; the principal one, where the main-guard is stationed, is called the Delft gate, and leads into the pettah or black town. It has two draw-bridges to pass over the ditch, which here forms an angle. At each of the gates are guard houses with a subaltern's guard placed over them.

The plan of Columbo is regular. It is nearly divided into four equal quarters by two principal streets, which cross each other, and extend the whole length of the town. To these, smaller ones run parallel, with connecting lanes between them. At the foot of the ramparts on the inside is a broad street or way, which goes round the whole fort, and communicates with the bastions and soldiers' barracks; and also affords, at the different angles, open spaces for their private parading.

The grand parade is by no means sufficient for the garrison, as it can hardly contain one complete regiment. On one side of it are ranges of public offices for the civil and military departments, with the town or stadt-house in the centre of them, where the Dutch held their high court of justice. On our arrival here we found a rack and wheel, with a great variety of other implements of torture, which had been used for inflicting punishment on criminals, particularly slaves; but these modes of punishment, so shocking to human nature, and so abhorrent to the feelings of a Briton, were immediately abolished by our government.

Columbo is built more in the European style, if such an analogy can at all be drawn, than any other garrison in India. The interior of the fort has also more the appearance of a regular town; as none of those huts, peculiar to the natives, are allowed to be erected in it. The Dutch houses are all regularly

built, though few of them are above one story high. An Englishman is also surprised to find all the windows here having glass panes after the European manner; as in our other Indian settlements, Venetian blinds and shutters are chiefly used. This proceeds probably from the particular customs of the Dutch, who love here, as well as in Europe, to keep their houses close shut both in the hot and cold seasons, while we endeavour to have them as open as possible, in order to admit the air freely.

Before each house, and connected with it, is a large open space roofed in and supported on pillars of wood. It is called a viranda, and is intended to afford a shade from the sun, and an opportunity of enjoying any refreshing breeze that springs up from the sea, without being exposed to the scorching beams from above. Here it is customary to see the people walking about, or lolling in a chair with their feet supported against the railing, which is placed along the pillars, to the height of three or four feet. In addition to this refuge from the sultry rays, the houses are agreeably shaded by a double row of thick spreading trees, planted on each side of the several streets. These take off from the dazzling and sultry glare reflected by the walls, which are all plaistered over and white-washed with a very fine bright lime made of burnt shells. The colour is beautifully white, and may contribute to the coolness of the houses, but throws an unsupportable glare in the eyes of the passenger along the streets.

Most of the houses are of the same construction, and consist of the hall in the front, with a chamber at each side, and another room in the back part, equal in length to the other three, and called the *back viranda*. This apartment, owing to the sloping form of the roofs, is much lower than those in the front. Behind the back viranda are one or two ranges of smaller buildings, proportioned to the size of the house to which they are attached, and intended for the accommodation of the servants, for cellars, and sometimes for sleeping rooms.

The houses are covered with indented tiles, very indifferently indeed, as I have had occasion to remember from experience. During the rainy season most of them admit water in such a manner that it is difficult to find a dry spot to place one's head under. I have frequently been obliged to exert my ingenuity on such occasions; and, after all, could barely make a shift to sleep a whole night in one place without getting drenched. The chief cause of these disasters to the tiles arises from the crows, who are in the habit of picking up bones and other things from the streets and yards, and carrying them to the tops of the houses, where a stout battle usually ensues for the plunder, to the great annoyance of the people below, and the continual destruction of the tiles. The monkies also, a number of whom run wild about the fort, are often very troublesome, and lend their assistance in

demolishing the tiles. Both the crows and monkies know how to avail themselves of any entrance, which they find and make into the houses; and it requires no small attention to prevent them from picking up loose articles. While I was at Columbo, I recollect a very mischievous monkey who used to run wild about the fort, and was so very cunning, that it was impossible to catch him. One day he suddenly made his entrance into my apartment, carried off a loaf of bread from my table, and made his escape. I immediately gave the alarm to an officer I observed standing at the next door; upon which he ran in to secure his own breakfast; but, to his great mortification, found that the monkey had been before-hand with him, and was already scrambling up to the roofs of the houses with a loaf in each paw. Next day the same monkey snatched off a very fine parrot before the gentleman's face to which it belonged, tore it to pieces, and then held it out to the gentleman, with many expressions of satisfaction and triumph at the exploit.

In the centre of the principal street is a very handsome and lofty house, which belonged to the Dutch governor, M. Van Anglebeck. There is also another very handsome and spacious house for the commandant of the garrison, with suitable offices and gardens.

The hospital, which is designed for soldiers and sailors, is roomy and convenient. It is very properly divided into distinct wards, so as to keep the sick of different disorders completely separate, and thus prevent infection from spreading. Close by it is a house for the chief surgeon, where all the hospital stores are prepared and kept. It is with much pleasure I add, that this hospital (an institution so indispensably necessary in those hot climates) is extremely well managed; and that every attention is paid to the health of the troops who are sent here for medical assistance.

The harbour of Columbo, which lies on the west side, is nothing more than an open road, affording good and safe anchorage to ships for only four months of the year, from December to April. During this period the north-west winds, to which this road is much exposed, do not prevail to any violent degree; and ships from different parts of India put in here to trade. But about May, when the monsoon sets in on the Malabar coast, and extends its ravages to the west coast of Ceylon, the roads of Columbo no longer afford any protection. Vessels then find shelter in the more secure ports of Trincomalee and *Point de Galle*, and seldom venture to these roads for the following eight months. Columbo is by this means cut off from any intercourse by sea with the rest of the island for two thirds of the year. As this is the chief place for the staple trade of Ceylon, the disadvantages arising from these circumstances are very con-

siderable; but such is the fury of the monsoon hurricanes here, that they can only be obviated by improving the communications by land between Columbo and the more secure harbours on the east coast of the island.

For six months of the stormy season, this side of the island is subject to astonishingly heavy falls of rain, accompanied with dreadful thunder and lightning, and violent winds blowing in shore. In the beginning of May, 1799, a thunder storm broke on the fort of Columbo; and several houses, particularly on the south-side, were struck and damaged. About half a mile from the fort a number of goats and oxen was at pasture, under the care of a boy; when he, and two and thirty of the cattle, were struck dead on the spot by one flash of lightning. A woman, in the black town, was also at the same time killed, and a child much hurt. For the space of an hour this storm continued with the greatest fury I ever remember to have seen. Nor did the electic matter in the air seem at all exhausted by this explosion; as, a few nights after, there was another storm almost equally severe: but although the hospital and several private houses were struck by the lightning, providentially no lives were lost.

(To be continued.)

To the Editor of the Methodist Magazine.

Sir,

The inclosed Letter, signed "An Old Methodist," which I received on the 3d instant, I strongly recommend for insertion in your Miscellany; though the writer of it does not, in my opinion, judge correctly either of the deep piety of the Methodists prior to the time he speaks of, or of the talents of the first Methodist Preachers. I have known both for twice twenty-five years; and I must say that the piety of the first Methodists, and the talents of their preachers, were not inferior to those of the present day, but even, perhaps, superior. Sir, those heralds of general mercy were men of greatly-enlightened understandings, and many of them men of uncommon eloquence, fit to arouse a benighted nation; which, by the grace of God, they did in a wonderful manner, in opposition to the world lying in the wicked one, in the flesh, and in sin; asserting with the enlightened and holy Matthew Henry, in his notes on the fourth chapter of Genesis, where he says, there is not a damned soul in hell, but if he had done well, as he might have done, had been a glorified saint in heaven: or with the same good man, in his notes on the sixteenth chapter of Numbers, where he says, God never promises to save by miracles, those who would not save themselves by means; or with pious Burkitt, who asserts, in his notes on the third chapter of St. John's Gospel, that faith is as necessary to salvation as the death of Christ: the latter renders God reconcilable to sinners, the former renders him actually reconciled. The preachers proclaimed with St. Paul, that Christ tasted death for every man, and that none are exempted from the saving benefit, but those who reject the atonement made by him, and the mercy by faith held out unto them.

Before I conclude, permit me to observe, that the Commentary now published by Mr. Benson on the Old Testament, cannot fail to prove a lasting benefit to the Methodists in particular, and to the world in general. I have no doubt, from the knowledge I have of Mr. Benson, with whom I have been acquainted near half a century, that the Commentary now publishing by him on the New Testament, will be as beneficial as that on the Old; nay, more so, as the truths inculcated in the New Testament exceed those of the Old, seeing life and immortality are more clearly brought to light by it; even a proffered salvation purchased for the whole human race, a salvation consisting of redemption from sin in all its consequences, and a restoration to the divine nature, which makes us meet to dwell with the saints in light.

I shall only add, that I consider the folio Edition, fine paper, the most elegant work of the kind that has appeared since that published by Baskerville. I am, Sir,

Artillery-Place, Finsbury Square, Your faithful Friend,
June 5, 1815. JAMES HAMILTON.

LETTER TO DR. HAMILTON, ARTILLERY-PLACE.

"SIR,

"YOU know that pure religion is highly favourable to the improvement of the mind, and that a growth in useful knowledge is more closely connected with a progress in holiness, than some religious characters are disposed to admit. In the course of the last twenty-five years, I have had numerous opportunities of conversing with many of the private members of the Methodist Society, in various walks of life, as well as with a considerable number of their preachers; and one result of my acquaintance with them has been, a thorough conviction, that while, as a body, they are, both preachers and people, as much devoted to God as the primitive Methodists were, they are, in general, much better informed. The writings of Messrs. Wesley, Fletcher, Sellon, and several others, which have been, in whole or in part, in constant circulation amongst them for many years, have greatly contributed to their improvement in knowledge, and stability in religion. But though they have justly held the works of great and good men, both amongst themselves and others, in high estimation, yet they have, with the utmost reason, made the contents of the Sacred Volume their principal study. Sacred literature has always been, and it still continues to be, the principal study of the Methodists. But in their pursuit of this most important study, many of them have been retarded, by the clashing opinions of different Commentaries, which they were in the habit of perusing. Their pious, learned, and venerable Founder, amidst a variety of unparalleled labours, published, many years ago, short Notes upon the whole of the Scriptures. These, though excellent in proportion to their length, did not supersede the necessity of a Commentary on the Sacred Volume, for the use of the Methodists; a Commentary, in all its parts, not only consistent with the fundamental doctrines of the Reformation, but also with the doctrine of General Redemption. In speaking thus, I do not mean the slightest disrespect to those who prefer Commentaries which accord with the *peculiar* tenets of Calvin. I highly respect several great and good men, who, in their expositions of the Holy Scriptures, have maintained those tenets. Their

orthodoxy, in every doctrine essential to holiness, I fully admit; while, at the same time, I reject their opinions concerning reprobation, &c. I doubt not, that general readers occasionally peruse Commentaries which are at variance with their views on the celebrated Five Points: but there are comparatively few general readers; and hence, the generality of Calvinists seldom, if ever, peruse any expositions of the Scripture which do not accord with their peculiar sentiments; and though many of the Methodists, (properly so called,) who all hold the doctrine of General Redemption, occasionally peruse works upon the Holy Scriptures which decidedly oppose that doctrine, yet they rationally and consistently prefer such expositions of the Sacred Text as are comformable to their own system. The truly pious and well-informed, both among the opposers and maintainers of General Redemption are aware, that 'unsettled notions in religion,' in proportion to their prevalence among Christians, tend to divert their attention, more or less, from the pursuit of that holiness, without which none can be finally saved.

I have judged it proper to make these few general observations, as preparatory to what I shall take the liberty of saying on the subject of Mr. Benson's Commentary on the Holy Scriptures.

"As the Methodist preachers, who are, perhaps, more closely connected, as a body, than any other denomination of Christian ministers, have long had a press of their own, it is matter of surprise that they did not, many years ago, issue a Commentary from it; a Commentary suited to the exigencies of the large and growing body of Christians under their care. Such a Commentary, however, Mr. Benson, at the express desire of Conference, is now publishing; a Commentary, which, I doubt not, will for ages be a standard work in the Methodist Connexion.

"From good authority I have learned, that Mr. Benson entered with great reluctance upon the arduous undertaking; and that, after his engaging in it, circumstances, unforeseen at first both by himself and his brethren, at whose earnest request he entered upon the work, led him to enlarge his plan far beyond what he had originally intended. His doing this, though it has been attended with a little temporary inconvenience to some of the original subscribers, will, in the result, be productive of great and lasting benefit to the Methodists at large, and to others who may purchase the work. Had he confined himself within the limits first prescribed, however ably he might have executed the task, his work would not have been a full Commentary upon the Holy Scriptures: and thousands of Methodists, not satisfied with the information which such a work could possibly have afforded, would have sought for more, in such Expositions of the Scriptures as might have tended to unsettle their religious opinions, and consequently have retarded their progress in the divine life. But painful as it must have been to the feelings of Mr. Benson to confine his work within the limits of one Folio Volume, he would have done so, had he not been solicited to the contrary, from many quarters. His own words, contained in an Advertisement prefixed to Part IX of the Quarto edition of his work, lead to that conclusion: 'The Author (saith he,) finding it necessary, in order to the utility of his work, to enlarge on some of the first chapters of Genesis, received information from many quarters, that his continuing to write

more copiously upon the other Books of the Sacred Volume, than he had at first intended, would be highly satisfactory to the subscribers. He received a number of letters expressive of this sentiment; nay, containing earnest entreaties to proceed through the whole of the work, as he had begun. In addition to this, two succeeding Conferences, (the preachers composing which were justly supposed to know the minds of the subscribers in general,) urged the same request. Thus circumstanced, the Author had no other alternative, than either to disoblige a great majority of the purchasers of the work, and oppose the earnest request of his brethren in the ministry, or comply with their wishes, most unequivocally expressed. He chose the latter; and assures the Public in general, and the subscribers in particular, that he will omit no pains, to render his Commentary worthy of the approbation of every pious and intelligent reader.'

"So large and growing a body of Christians as the Methodists, including both preachers and private members, are, ought *unquestionably* to have a Commentary on the Holy Scriptures, under the *immediate* sanction of the Methodist Conference; and such a Commentary is Mr. Benson's. According to my deliberate and decided opinion, and the opinion of several competent judges, with whom I have conversed on the subject, it is what a Commentary, intended for popular use, ought to be; viz, ably written, strictly evangelical, consistent in all its parts, and sufficiently critical for the generality of literary characters, who read the Sacred Volume for the purpose of edification in righteousness.

"But while thousands of the original subscribers are highly gratified to find that the work, instead of being a mere 'Family Bible,' is an able and orthodox Commentary, some others, either from not being desirous of purchasing a Commentary, or through the imperiousness of circumstances, have not continued to take in the work. This to them is a considerable inconvenience, which, it is to be hoped, they will, at least, partially remedy, by ordering as many Parts or Numbers as will complete whatever Volumes they have on hand that are not so. The First Volume, Folio Edition, includes from Genesis to the end of the Song of Solomon. Who that knows the value of such a volume, and that has taken a few Numbers of it, would not encounter some serious difficulties in order to have it completed? Indeed, the difficulty would not be great to any, as they may order Parts or Numbers, at such intervals as shall suit their convenience. The Second and last Volume of the Folio Edition, will include from Isaiah to the end of Revelation.

"The First Volume of the Quarto Edition, includes from Genesis to the end of the Book of Esther; and the Second Volume includes from the Book of Job to the end of Malachi. Both these Volumes are already published, and Parts or Numbers may be ordered by such as have not continued to take the work, and ordered at such times as they may find most convenient. Many, I am persuaded, if properly informed on this subject, would leave no Volume which they have begun to take, unfinished.

"Mr. Benson's Commentary upon the New Testament, I have been told, is to be included in One Volume Quarto; and, indeed, I do not see how, without destroying the uniformity, as well as greatly lessening the value of the whole work, it can be comprised in less.

"I have recently looked into the two first Numbers of the Commentary on the New Testament, and I am fully of opinion, that they are equal, if not superior, to any former part of the work.

"You know, Sir, that many religious persons, who have comparatively little leisure for reading, prefer a Commentary on the New, to one upon the Old Testament. This being the case, if proposals for taking Mr. Benson's Commentary on the New Testament, were generally distributed throughout the Methodist Connexion at large, and among religious persons of other denominations, I doubt not that 10,000 subscribers for it would be shortly procured.

"If the general contents of this letter meet your approbation, and if you think that its being inserted in the Methodist Magazine, or any other periodical work, would tend, in any measure, to promote the interests of sound, practical religion, your recommendation of it, for insertion, will greatly oblige,

"*June* 1, 1815. AN OLD METHODIST."

RELIGIOUS AND MISSIONARY INTELLIGENCE.

BIBLE SOCIETY.

(Concluded from p. 473.)

The Rev. Dr. THORPE, as the Representative of the Hibernian Society, seconded the motion. At that late hour of the day he should confine himself to the mere mention of some matters relative to Ireland. The Hibernian Bible Society was an Institution of late growth; its existence was owing to the great Society here. A few years since the Bible was to be found only in a few of the larger towns in Ireland, and in those at a price decidedly beyond the means of the lower orders. Now Bibles were for sale in more than 100 towns, and the greatest desire was manifested to receive a copy. The Catholics exhibited a zeal not less striking than that said to exist among them on the Continent. Of a large number of Bibles lately sent to one of the counties, one half of the entire had been already sold, and of those every copy had been the actual purchase of a Catholic. In many instances the Bible was not only purchased, but its consolations felt. One which lately occurred, he would submit to the assembly:—In a mountainous district of the county of Roscommon, a family had been visited with sickness. In their solitude there was as little help from the world, as intercourse with it. The father died—the mother was soon on her death bed. As she felt the hand of death upon her, her agony was for her five children, almost infants, that must be left to famine; her eldest girl brought the Bible, which she had been taught to read,—pointed out the promise of God to be a father to the fatherless, and soothed the last hours of her parent. She was found thus engaged by a charitable person who traversed that district; and provision was made for her necessities. In a Blind Asylum in Dublin, five Catholic boys got a person to read the Bible to them. They in some time after refused to go to chapel. The Romish Priest applied to the Committee; the boys said they would not go till they found something of his reverence and the mass in the Bible. At the meeting of the Committee, composed of Catholics and Protestants, a Protestant governor wishing to spare the feelings of his Catholic friends, turned to one of them with these words, "Let these boys take their way; half a dozen poor blind beings can be no great accession to us, and no great loss to you." The Catholic gentleman replied, "I see, Sir, ours is a religion which can but address itself to the eye; yours is a religion which can reach the heart through the ear."

Mr. WILBERFORCE rose to move thanks to John Thornton, Esq. for his conduct as Treasurer during the last year, and a request that he would hold the same office for the year ensuing. He was reluctant to speak of individual merit, where the object of the day was so wide; but he could not resist giving his testimony of respect to the present and the departed. Of his dear friend, Mr H. Thornton, he could almost find no language too strong for praise. He had now a melancholy privilege of offering him the tribute which his living modesty would have rejected. It had been currently and slightly said that re-

spect decayed as intimacy grew closer, and that no man was great to those who viewed him nearly. Here at least the maxim was untrue. Virtuous and pure, zealous and active, with a manly intellect, and a noble heart, no man earned the gifts of fortune with more justice—no man dispensed them with more liberality. Distinguished by great and good qualities, they were all at the service of religion. Sustaining the rank of a legislator, no man threw round his public pursuits more of the purity of his private belief; a father and a friend, no man brought into his private intercourse more of the wisdom, more of the unselfish spirit, more of the broad and generous principle of his public duty. The death of such a man was to the community the loss of a most important member; to his family and friends, a deep and heavy affliction; to the Bible Society, the deprivation of services most zealous, pure, and effectual. Another individual of the same respected name had taken up his functions. It was no slight honour to be selected as the successor of such a man. But no loss should make men assembled in such a purpose despair. He relied upon it, that neither talent, nor zeal, nor virtue, nor knowledge, would ever be wanting for this great work. Its chances of excellence were every day spreading. The circle widened every day for the selection of those qualities which were essential to the complete developement of its good to mankind. But he trusted it had a motion and power almost independent of human casualty. It looked like a work of God. It was simple—it was sublime; it compassed the most extensive good, by the plainest and most unexpected means. It was born in danger—it flourished against opposition; the stamp of Providence, impressed upon its infant features, was expanding into the fervid countenance of its maturity. All men, he would admit, did not seem to think this; but he had no conception of the sufficient grounds of their dissent. He would speak no more of it, or speaking would only express regret. If a learned Prelate had spoken warmly of that opposition, it was from the high generosity of his heart, from the Christian jealousy that any man should shut his eyes, and linger in voluntary darkness; it was from his natural surprize that any man gathering himself up in his own little corner, should claim possession of all the heat and light in the world. He congratulated the Society on the Report; it was one of the most extraordinary records that had ever been given. It told of things that but for it would have been beyond all belief; it promised events that but for the efforts of that assembly would have been beyond all expectation. He congratulated himself on having been permitted to meet that assembly once more. It was a day of happiness and freshness to the human heart. He would not contrast it with other assemblies, but it was impossible, in its influence, in its holy joy, in its calm and pure unanimity, in the singleness of its objects, not to acknowledge how much more congenial to true pleasure was this meeting than the most distinguished that gathered for mere human purposes. For himself he had no words to tell his feeling of reverence and delight; his deep prostration of soul at the Providence that had been displayed, and at the mighty scene that opened out before him—that multitude whom no man could number, of all nations and colours, and forms and sounds, crowding to the altar to have their impurities of nature cleansed, their hearts made whole, their garments made white in the blood of the Lamb. It was astonishing; it left his spirit no voice but of praise; its suddenness, its immensity were all characteristic of its infinite author; it had all the impression of a miracle of heaven, it had all the surprize, it had all the use, it had all the grandeur.

The Right Hon. Lord Headley seconded the motion.

Mr. JOHN THORNTON, the Treasurer, moved thanks to the Secretaries. He felt grateful for the honour done to the memory of his relative. The word of God had been in life his guide, and in death his consolation. He should now make some brief statements respecting the property of the Society. Notwithstanding the number of Bible Societies previously established, the funds last year bore a larger increase than those of the preceding year. The increase in 1814, was about 11,000l.—in 1814, ending the 1st of March, 12,000l. and upwards. The whole income of the year was 99,854l.—the expenditure 81,000l. The engagements of the Society for grants to Foreign Societies and Bibles for the ensuing year were 38,000l. (we give only the round numbers.) He would not speak of the further exertions required, when it was computed that of the population of the world, but one-eighth was Christian. It had been alluded to that there were tribes of Christians who had never seen a Bible. He had happened, a few years since, to

travel for commercial purposes, in the neighbourhood of the range of Caucasus; he found in those provinces a race of wild and fierce men calling themselves Christians, but who knew nothing of its tenets beyond a superstitious worship of the cross—a worship so marked, that the Russian settlers who cut wood, [a remarkably valuable possession in that country) had only to erect a cross upon a heap of it, to ensure its security from those roving and savage men. At sight of this strange reverence, he could not restrain himself from expressing to a pious fellow-traveller, his strong desire that the God whom they ignorantly worshipped, should be preached to them. There were 2000 churches in those provinces; there were not, as far as he could ascertain, 200 Bibles amongst them all. The Christian population was almost 500,000. But now there was some hope of seeing his wish realized. The St. Petersburg Bible Society were now printing the Bible in Russian, Armenian, Persian, Calmuck, and Turkish. A number of minor societies were starting up through the darkness of that vast empire, and the light was spread almost to the wall of China. The objects of the English Bible Society had been adopted in Russia with strenuous zeal. He himself had the honour of announcing its first establishment to the Metropolitan Platow; and it was received with congratulation and joy by that venerable man now gone to receive his reward. The spirit had spread, the wildest tribes of the interior were now receiving the Bible; and Curdees, Nogays, and Calmucks, were to be seen awakening in the dawn of the Gospel. It was mentioned in the Report that a Mufti of the Crimea had subscribed fifty rubles a year to the St. Petersburg Society; the sum seemed trifling. But the circumstances gave it a peculiar importance. In his passing through the southern dominions of Russia, he had found it impossible not to attach a peculiar interest to the people of the Crimea, their modesty, their hospitality, their simplicity, their pastoral manners, caught the eye of the traveller in the most attractive manner; but there was one feature of their habits that excited a stronger feeling than that of a stranger's curiosity. He had seen no people more impressed by a sentiment of devotion, their worship was Mahometan, but they seemed penetrated with its dictates, they all, he believed, knew how to read, the children were all taught to read in schools, and the Koran was the universal study. Must it not touch the heart of a man acquainted with the truths of God, to see those noble dispositions clouded by error? It was impossible not to feel the ardent desire that the hearts which could thus be disciplined under the reveries of Mahomet should know the full and glorious expansion of the religion of Jesus. He had experienced in this sense the highest gratification on hearing of the subscription of the Tartar Mufti; he looked on it as the first opening to the admission of the truth, and the promise of a day of illumination among a people almost worthy of its brightness. On the object of the motion he would not attempt to dilate. The merits, the labours, the services of the Secretaries were beyond all his praise. The Committee laboured, but their efforts were scarcely comparable to those of the Secretaries. The Committee, when they had formed the resolutions of the day, broke up and discharged their minds of the business; the Secretaries, after attending the Committee, had to retire, and prepare and conduct that immense correspondence. Let the extent of those services be known, by the recollection that America had 70 societies, Holland 30; that a constant intercourse was kept up between the branches and the parent stock, that the most remote countries were thus connected with our own—that we corresponded with our very antipodes—that we actually circled the world! When to this were added the journies actually made, the personal toil, and the occupation of time, he felt that no praise of his could equal the services or zeal of their Secretaries. But he would not offer compliment to such men farther than to say what they had done, they would decline it. Feeling themselves as the ministers and servants of a most beneficent and holy cause, they would look for their reward to the consciousness of their zeal in such a work. He believed that severe as their labour was, they would even be among the last men to wish that it was lighter; they would say that they had put their hands to the plough, and that they would not turn back while there was a spot of world uncultivated.

The Rev. Peter Roe, Minister of St. Mary's, Kilkenny, seconded the motion. He bore ample testimony to the zeal, the vigour, and the wisdom under which the Society had so wonderfully flourished. But he came from a country in which he desired to see their spirit labouring. He believed that if they were to go forth for the cultivation of the world, they would find no spot in it more capable of returning a rich produce, and unfortunately

more neglected than Ireland, yet he believed that a great work had been begun in Ireland. But ten years since, she had none of those striking features which characterize the return of religion to a country. She had little care for the greatest of all national concerns, she had little effort for religious knowledge, she had little desire for the distribution of the Bible at home, she had none for its spread abroad, she had no Missionary, no Bible Society. Something had since been done, and it was discovered that the idea of the popular disregard for the Bible in that superstitious country was unfounded. Many instances might be given; he should give one as occurring under his own eye. A regiment which had been stationed on the African coast for some years, came to be quartered in Kilkenny. The men had from disuse and want of original instruction, lost almost the commonest habitudes of religion, they were gradually induced to attend the church, their attention was at length excited, a sudden route for America came, and the great regret of a considerable number among them was, their being obliged to march before the 25th, so that they could not receive their pay in time to purchase Bibles; subsequent efforts were however made, and he was informed by the colonel, that the men were supplied before they embarked, with Bibles, from Cork and Fermoy. The churches of Ireland had been often spoken of as melancholy evidences of national irreligion. This stain was clearing away as the Bible was more known and loved. He could recollect, when he first reached his present parish, to have preached in a country church that struck him with astonishment and regret, at its desertion and decay. The building was dilapidated, the congregation consisted of seven people, and of this number he believed that two had been brought from curiosity to hear a stranger in the pulpit. This was now changed; as the Bible was read, the people come to be taught, the minister able and active, laboured in his holy vocation, and he but lately saw that melancholy ruin, neat and restored, its walls filled with an awakened and pious people, and gladness and joy, where once there was only discontent and solitude. Yet Ireland was a benighted country. She was still sunk in superstition. The multitude were buried in a blind adherence to blind leaders. The power of the Catholic priest was still above the Bible. To an English eye this would be obvious, in the prevalent disregard of that day which God had hallowed for the happiness of man, and the not less prevalent veneration for those which had no higher than human sanction. On the Sunday, if the peasant felt the occasion for labouring, if the harvest pressed, if the rain threatened his mowing, or even upon the slightest reasons of personal convenience, he yoked his horse, and went to the field. But if on a Romish holiday, the sun burst out from the clouds, after a fortnight's rain, as if God summoned him to labour; if the harvest lay at the mercy of the storm that threatened on the coming day, no man would go forth to the field. When this produced expostulation with the priest; and the superior obligation of God's ordinance, and the genuine and obvious blessing of one day in seven being kept for rest and worship, were reasoned over, the answer universally was, that the priest had now lost all the power he might once have had with the people. Of this let one fact enlighten his auditory. In the present year, Lady-day happened to fall close on Easter-day. The priests either thought that there would be too much fatigue, in labouring through two such ceremonials, or would not lower the festivals by too much proximity. The titular Bishop was applied to, and his rescript came forth postponing Lady-day to the first Tuesday in May. Lady-day was one of the most sacred, reverential festivals of their year. But the Bishop's law was like the laws of the Medes and Persians, and incapable of change. This was almost ludicrous, but it shewed the living power of superstition in the land. He was anxious to see more of the attention of the Great Bible Society turned to his country. He was anxious to see more of the members visiting Ireland. They would be received with welcome and rejoicing. There were holy and uplifted hearts there;—and they would croud down to their eastern shores, and from their high rocks hail the coming of those who came the harbingers of holiness,—the messengers of good tidings, to a generous but darkened people,—to hearts already softening,—to spirits already struggling for their near ascent to the source of light and perfection.

The Rev. WILLIAM DEALTRY, in moving thanks to the Auxiliary Societies, noticed, among other things, the increase of 8000*l.* in the contributions of those Societies: and LORD GAMBIER seconded the motion in a few words of peculiar interest. Thanks to the President being moved by BARON ANKER, and seconded by the Rev. JOHN OWEN, the Meeting adjourned.

MISSIONARY INTELLIGENCE.

LETTERS FROM CEYLON.

Extract of a Letter from Mr. LYNCH, Missionary in Ceylon, to Mr. CORDEUX.

Jaffnapatam, Nov. 24, 1814.

My very dear Brother,

FROM our letter to the Missionary Committee, you and our dear friends in London have obtained a general knowledge of our landing and reception at Bombay, and also of our arrival and reception in Ceylon, and the providential door which God has opened for us. I doubt not that you, with our London friends, sensibly felt for the great loss which we sustained in the death of our father and friend Dr. COKE; and not only on account of our loss, but that of the church in general. How unsearchable are the divine dispensations! How singular the death of Dr. COKE! not in the bosom of his brethren and children in the Gospel, delivering his dying testimony to them, as was the case with Mr. WESLEY, and many others of our fathers and brethren in the Gospel: but on the great deep, with a little company of inexperienced youths, whom he was carrying to plant the Gospel among the heathen, with his heart exulting in the glorious prospect of the success of their humble labours, was he suddenly and unexpectedly snatched away, without even one of them to witness his last moment! Had he been so snatched away five months sooner, my dear brethren and myself would still have been in our native country; and, perhaps, for many years to come, Methodist Missionaries would not have visited Asia! What we know not now, we shall know hereafter; but we know at present, that God does all things well.

Some good, I believe, has resulted from our orphan state; for persons of great respectability in civil life, have felt very tenderly for us, as having sustained so great a loss; and, believing that our simple design was to instruct the poor heathen in the principles of Christianity, they have favoured us with uncommon kindness and encouragement. Deprived of our honoured friend and father in the Gospel, to whom we all looked up with respect and affection, we, perhaps, were led to cast our care more on our heavenly Father, than otherwise we would have done. If ever men felt disposed to submit themselves to God and each other, I believe we did on the trying occasion. It is true, we are now separated several hundreds of miles from each other; but we can have a letter from the most distant in seven days; which to us is an unspeakable comfort. Brother Erskine is three hundred miles from me, and thirty from brother Clough, and about one hundred and fifty from brother Ault, who is nearly two hundred miles from me. On account of brother Squance's delicate state of health, he has lately removed to Columbo, as it is the most healthy place in the island, or perhaps in India. Brother Squance has made great progress in the language. At present, we are engaged in teaching the English language to children of the natives, and grown people; which is rather a furtherance to our learning their language. I am persuaded that we are useful to several English and Dutch families, who had no religious instruction; and I hope that, after we shall be able to preach to the natives, there will be no great difficulty in forming classes of them. Several of the European Christians will be ready to afford us very considerable assistance.

The Roman Catholic Christians here are scarcely a remove from the heathen; and many of the Protestants have little or no idea of the Lord Jesus. Both Christians and heathens are marking our conduct; *this* must preach in India.

At present I have more than 50 scholars, and I find great pleasure with them: for minds capable of receiving instruction, I find them equal to any I have met with in Ireland.

Though God has wonderfully opened our way, our great work, as well as grand object, is to keep the life of God in our own souls, and to lead others to enjoy the same blessing. We feel our insufficiency for the great work in which we are engaged; but we have a degree of faith in God, who, we know, wrought by us in our own country, that he will work by us here also.

I can give you but very little account of the Island, or manners of its inhabitants. The climate, though warm, is not intolerable. For two hours in the morning, and two in the evening, it is most delightful. The inhabitants are exceedingly indolent. The Cocoa-nut-tree is a nursery for idleness, as a small garden of them supplies a family with every thing they want. From them they get meat, drink, oil, &c. and even timber to cover their houses.

I am, your's, &c.

J. LYNCH.

P. S. Both myself and brethren are at

a great loss for school books. We want a great many Primmers and Spelling Books, and also Grammars. And if by any means the British and Foreign Bible Society could send us about 200 New Testaments and 50 or 60 Bibles, we could distribute them as much to the glory of God as they could be distributed in any part of Europe. Please to inform sister S. B. that I have already distributed the Hymn Books she gave me, and that to some of the most dignified, sensible, and pious people in Ceylon. I believe much good will result therefrom. Indeed the good sense, elegant poetry, and pure English of the Hymns, have raised their authors, the Messrs. Wesleys, greatly in the esteem of those that have read them.

From Mr. Lynch to his Friend in Dublin.

Ceylon, Nov. 24, 1814.

My dear Sir,

I send you enclosed a letter for my brother Hugh, at Gartmasson, as I doubt not but you and our dear friends in Dublin will rejoice to hear of our prosperity. If you judge that any thing in the enclosure is worthy of publication, you may extract it, and forward the letter immediately to my brother; I believe God is opening an effectual door for the gospel in India. Brother Harvard, whom we left at Bombay, has formed a class of truly awakened members, and is leaving them under the care of a truly awakened leader, who was brought to the knowledge of the truth in England; and, though more than five years in Bombay, has always retained his peace. I lately had a letter from an unknown friend at Madras, who had been a member of our Society in England, and has been five years in India. He informs me that he has formed a class, and most earnestly entreats one of us to visit them. "My heart and my house," says he, "are open to you, and the Society will receive you with open arms." Lieutenant Hunter, the port-adjutant of this place, (Jaffna) has just received a letter from a son he has in Madras, from which I infer he is one of the class, and truly alive to God. The Rev. Mr. T———, of Madras, has written to the Rev. Mr. T———, his friend at Columbo, requesting that if any more Missionaries from our Society, be sent to Ceylon, one may be sent to Madras. In Ceylon there is work, yea, there is the utmost necessity for three times the number of Missionaries that are in it, and I do trust that God will send them. Surely such of my young brethren, in Ireland, as have faith and fortitude to come over and help us, will even in time receive double at the hand of the Lord. I am still decidedly of opinion that brother G. Ousley should have been with us; his experience and zeal would have been a great advantage, now that God has been pleased to take from us our venerable father and friend Dr. Coke. I also wish that my dear friends, Mr. and Mrs. F. were with us. Pious sisters in this country can be of far greater use among the native women than their husbands, as the latter can have little or no access to them. The late Mrs. P. was of more essential use to the souls of both Natives and European women than all the Missionaries on the Island besides, although there were several of them. I have met with several women who were brought to God by her.

From Mr. Lynch to his Brother.

My dear Brother,

In my last of September 15, I gave you such information at that time, as I thought necessary. Since then very little of importance has taken place We have opened a school, and have about forty scholars, several of them are heathens, but evidence a desire and a capacity for instruction, and do not appear to be behind any children in Ireland in aptness to learn. Very few, even of grown men, wear any clothing higher than their loins; so that the most of our pupils are naked from the waist up, and several of them are young men: but we hope in some time to prevail on them to cover all their bodies: for nothing must be attempted on a sudden with the natives. Two of the Bramminical priests have called to converse with us. We could converse very imperfectly with them, as we had but a very bad interpreter. They do not appear to be alarmed at our coming among them; but told us, that all the country knew that good men were come to live amongst and to instruct them. The converted Moor-man (whom I mentioned in my last letter) has from five to forty Mahomedans with him every day, to whom he reads such parts of the Koran as mention Jesus Christ, and shews the same to them in the Malabar Testament; and what is most astonishing, he lives in peace and safety in the midst of them, and they hear him patiently, and with apparent satisfaction. We now live in his house, which is one of the finest in Jaffna; and he and his brother-in-law, who has also embraced Christianity, live in a comfortable little house in the gar-

den; so that we have every opportunity of being useful to them. It is generally believed that God is about to do a great work among the Mahomedans; and we humbly trust that our coming among them at this favourable time is of God; and we have reason to believe, that they have already received a favourable opinion of us. We have met with a few truly pious people; one, a lady, who about eight years ago was truly happy in God, but retained her peace only a few months. She was greatly astonished to learn, that thousands in Great Britain have for many years enjoyed the same blessing, (some I knew for forty years) which she then did. She, with many others, who had never heard of the doctrine of holiness, thought it very strange at first; but after a few conversations on the subject, they cordially received it, and now bless God for the comfortable hope of being cleansed from all unrighteousness, as well as to have the forgiveness of sins. Notwithstanding all this, we have not attempted a regular class. Sir Alexander Johnson, the Chief Justice of the island, has advised us to commence preaching by an interpreter: I intend, please God, to do so as soon as I can procure one. In my last I gave you a promise of a few extracts from letters which I received on the subject of our Mission. I now attempt a fulfilment of that promise.

So far Mr. Lynch; who transcribes a series of letters which passed between himself and several pious characters, all interesting and highly honourable to these friends. An extract from three or four of them we here subjoin.

Mr. Lynch, before he and Mr. Squance left Columbo, having addreſſed a Letter to a friend in Madras, requeſting him to forward ſome Letters to Europe, received ſome time after the following Letter.

Madras, Auguſt 19, 1814.

Dear Sir,

I am ſorry to ſee how long I have delayed acknowledging the receipt of a packet from you, incloſing a letter to the Methodiſt Miſſionary Committee, and one to Miſs Squance. I gladly undertake to forward them to England, and would have informed you ſooner of it, but from the weak ſtate of my health, I cannot, by any means, do one half of the things I would; and am obliged to draw largely on the divine and human patience and forbearance with me. I have ſeen with much pleaſure in the newspaper, a report of the arrival of yourſelf and your brethren, at Bombay, and truſt that you are all come devoted to the work of the Lord among the poor heathen, in ſimplicity and godly ſincerity. I was well aſſured of the very liberal reception you would receive from the Honourable and Rev. Mr. T———, my much eſteemed friend: in him I know you will find a generous patron, he will never be unmindful of you, ſo long as you perſevere with diligence and zeal in the work you have undertaken. You have already felt his kindneſs, and I truſt will have pleaſure in ſtudying to give him ſatisfaction. I doubt not but he has particularly impreſſed on you the obvious and extreme importance of an immediate and perſevering ſtudy of the native languages. Set yourſelves to this work with all your hearts. I well know how much Mr. T——— is intereſted about this; I have witneſſed his great uneaſineſs, that ſome other Miſſionaries, who were in Ceylon before you, minded it ſo little, and were ſo ſoon diſcouraged. He will rejoice to ſee another mind in you; and this joy I truſt you will give him, aſſured that it is joy for the poor heathen. O that they may know the Lord! and that he may be glorified among them! Remember continually who it is that calls out, "Lions, Lions in the way;" and who it is that challenges, "Who art thou, great mountain?" I have heard with great concern of the death of the venerable Dr. Coke: your letter gave me the firſt information of it. However, though dead, I hope he will be found ſtill ſpeaking, and particularly that his zeal, admirable as it appears, in the love and ſervice of the Lord, and the ſouls that are periſhing, will provoke many. And now commending you, dear Sir, and all your brethren to the grace of God for the good work you have choſen, and myſelf to all your prayers,

I remain, your's, moſt ſincerely, &c.

On Sept. 14, the Rev. Mr. B. wrote to the two brethren as follows.

Dear Sirs,

I received your very welcome letter yeſterday, and will not loſe another poſt before I thank you for it. It gives me great pleaſure to hear that you are arrived ſafe and in good health, and alſo that you have had ſuch attention ſhewed you on your way, and upon your arrival at Jaffna. I am alſo greatly pleaſed to ſee in your letter a ſtrain of content, and a diſpoſition to take things as they are, without giving way to uneaſineſs, and repining at what cannot be mended. I

shewed your letter to the Governor, who felt nearly in the same manner on the subject as myself; we both augur well of your success. Your account of Mr. M.'s reception of you is very gratifying, and I have no doubt but he will continue your friend. By a letter from you to Mr. T. which he has just sent me, I find Mr. Squance's health is improved, which gives me much satisfaction. My own seems to be quite re-established. You will, no doubt, find in Christian David a most venerable friend and assistant. Pray remember me kindly to him, and assure him of my regard. I am also much interested about Daniel Theophilus, (a convert from Mahometanism.) I hope he will communicate freely his wishes upon any subject, when he is in want of favour or assistance. I expect every day an arrival of Tamul New Testaments; pray let me know your wants in that language, or in any other matter where I can be of use. Be assured that my will and constant desire is to do every thing in my power either to forward the benevolent and pious designs of your mission, or to contribute to your convenience and ease. The Governor and Mrs. Brownrigg, thank you for your remembrance of them, and desire theirs to be sent you in return. Remember me to Mr. M. and the other gentlemen of Jaffna, and believe me

Your's, faithfully, G. B.

From the Rev. Mr. T———, to Messrs. Lynch and Squance.

Columbo, Sept. 16, 1814.

My dear Friends,

Your expected letter has arrived, and it gave me great pleasure, particularly as it contained a favourable report of brother Squance's health. I can, without difficulty, sympathize in your feelings respecting your friends and connections in Europe, and a prospect of a long absence from them: but after a time you will feel Ceylon to be your home, which I trust will be made a pleasant one, by the accession of friends, and the experience of fruitful labours. Remember me very kindly to Mr. M. and tell him his reward is in heaven. I have heard nothing of Messrs. Clough and Erskine. Mr. Ault wrote to Mr. Armour, and mentioned a few of his wants in the stationary line, and the great difficulty of getting a house. I shewed the letter to the Governor, who has written to the Collector at Batticaloe, to supply him with materials and workmen to erect a bungalowe (or house.) My wife and children thank you for your kind remembrance; they are your sincere well-wishers, and are very anxious about your comfort and success. I believe Mr. B. wrote to you a few days ago. I have received the Report of the Bible Society of England for the year 1813, and find the receipts of the last year to be £40,000. I wish Christian David to translate into Tamul, Bishop Porteus's book, in order that we may have it printed. If you have any wants, let me know, for I will do my best to relieve them. Adieu! and believe me to be most sincerely and affectionately your's,

T. J. T.

Extract of a Letter from Mr. Chater, Baptist Missionary, to Messrs. Lynch and Squance.

Columbo, Oct. 11, 1814.

My dear Brethren,

I fear you will begin to think of us according to the well-known proverb, "Out of sight, out of mind:" but this, I can assure you, is not the case; few days have passed without thinking and speaking of you. I have now a piece of pleasing information for you. On the 29th of last month my dear partner in life obtained mercy in a trying hour; both she and the little boy (our fifth son) are doing well. Bless the Lord, O my soul, and forget not all his benefits! We have a few pious military friends added to us; one of them, Serjeant-Major Campbell, appears to be an eminent Christian: he possesses, with the gift, the spirit of prayer: I hope he will be a great help and comfort to us. His wife also is a devout Christian. No doubt you have heard that Mr. Armour preaches in our place once a week in Portuguese, and has congregations of, I think, nearly 800 hearers: this is pleasing. I am almost ready to begin in Portuguese and Cingalese. I shall have then, I hope, a wider field for exertion than at present; and O that God may crown all our labours with divine success! I long to be able, and to obtain liberty, to try the same means in Columbo, that were so successful and useful, under the instrumentality of the blessed reformers, Wesley and Whitfield; I mean, field, or rather, street-preaching. As I pass thro' the streets on a Sabbath morning, I see such numbers passing and repassing, that by any other means will never hear the word of life. I see them, and my eye affects my heart; and I feel the secret wish, I breathe the silent prayer, O that I could stand here, and cast the gospel-net! O that I could stand here,

and preach the unsearchable riches of Christ to these lost sinners! Since I began to write, your present, and affectionate letter have arrived. We receive them not only as a token of your friendship, but of sincere Christian love. We have heard and read with pleasure concerning our dear brother Squance, that his health seems to be improving. May the best of blessings descend on you both in rich abundance! I am, very dear brethren,

Your's in our blessed Lord,
J. CHATER.

Extract of a Letter from Mr. ARMOUR, to Messrs. LYNCH and SQUANCE.

Columbo, 15th October, 1814.

SINCERELY BELOVED BRETHREN,

I AM afraid you will blame me in turn for being so late in writing. I received your second letter, together with your present, on Tuesday last. You observe that brother Squance is poorly; may it please the Lord to restore him, and spare him to the church! As the wet season is now likely to prevail, be careful to keep to the flannel; and however contrary it may be to brother Squance's own feelings, I must caution him against intense study, as being most inimical to his complaint. Last Monday I received your first letter, and had the pleasure of communicating to our friends, at the prayer-meeting, (in Mr. Chater's chapel there is a prayer-meeting every Monday evening,) that even Moors are beginning to peep into the church at Jaffna. We were all very happy at the intelligence; it is a new thing; an additional token for good; a sign of the glorious dawn of a Gospel jubilee. Courage, my friends! the Lord reigneth! By advancing in his ways, we hope to see his salvation. God has not sent you to Ceylon for nothing. Do not think that you are useless till you can preach in the native languages. No, my brethren, you are not useless; your example will preach powerfully. You are living witnesses of the Lord's power to save from sin. You are lights in a dark region; nor can your lights be hid. I preached last night in Mr. Chater's chapel, to what may be called a full house, and had the pleasure to announce that Mr. Chater would preach next Friday evening in Portuguese. Thus you see, my dear brethren, that the Lord has given us at least one necessary qualification for the work, viz. that of a willing mind. Since you left Columbo two new places of worship have been opened. With the help of the Lord, I shall preach in them both to-morrow. At one of these places I began on a green plain, and now one of the petty chiefs has opened his house for us to worship in. The other is where Mr. Chater has been preaching by an interpreter for some time on Sunday mornings; but now it is set apart entirely for the worship of God. I preached there last Sunday evening, and many who could not get in were obliged to go away. O for more labourers! O for more help! My catechist, Mr. Labendaton, is of great use to us; but what is all that we can do among so many thousands who are here living without God? My dear brethren, pray for us. Your's, in Christ,
A. ARMOUR.

On reading the above extracts, I have no doubt but you and my dear father, and all my friends, will thankfully adore that most gracious God, who has in such a wonderful manner opened our way. He saw our simplicity and purity of intention, and undertook our cause. Frequently have tears of gratitude bedewed our cheeks, while upon our knees we adored his gracious hand, and implored blessings on our numerous benefactors. And I trust if any men, like us, ever felt determined to dedicate their all to God, we do feel so. When, my dear brother, when was such a thing known, that a few solitary Missionaries were so received, so patronized, and so encouraged? But, probably, you may begin to fear a reverse, and that if, at a future period, discouragement and opposition should assail us, we shall not be prepared to meet them. As to what we shall do, we do not affirm; nor are we anxious about what may befal us. God is the same, and we know our sufficiency is of him; and I believe, our minds are as firmly fixed on the Gospel of Jesus, and the rules and discipline of Methodism, as ever they were. You will rejoice that such men as Mr. CHATER and Mr. ARMOUR, are in Ceylon. How pleasant for brethren to dwell in love! You see that Mr. ARMOUR and Mr. CHATER have taken the field before us. A judicious friend assures us, it is the only way to convert the native heathens, to go to the fields and streets to them I intend, please God, to get an interpeter as soon as possible, and once more commence the blessed work of arresting the attention of passengers; but I must change my black coat for a white one. I have written to Dr. CLARKE, and, at the earnest request of my brethren, and also of other gentlemen, have begged for more Missionaries, and I believe, the Doctor

will receive several letters on the same subject, from Ceylon; and I flatter myself that several of my dear Irish brethren will cheerfully volunteer. A thousand times have I wished for—(he mentions the names of some Missionaries in Ireland)—or the whole of them with me to engage at once in the great work; and I know well that some of them would most cheerfully come to us, but parental and other connexions, prevent them. Often does my mind start away to Ireland, and contemplate the many most happy seasons which I enjoyed there. I draw the comparison between that dear people and the black idolatrous inhabitants of Ceylon; and if I were only to look at the present time and present enjoyments, I should consider myself as having acted a foolish part indeed; but when I look at eternity, and that these poor Blacks have immortal souls, and, as well as myself, are the purchase of my Lord's blood, though ignorant of it, and that the gospel opened to them is of greater importance than preaching it in conjunction with hundreds of others in Ireland, I believe God approves of my motives at least, and has countenanced some of my labours. JAMES LYNCH.

Copy of a Letter from Mr. CLOUGH, to the Rev. JOHN BARBER, and the Missionary Committee.

Point de Galle, Island of Ceylon, Jan 8, 1815.

REV. AND DEAR SIR,

I DO not know that I can give you any thing more acceptable than an account of my labours, and how the word of the Lord is going forward in this part of the world where Providence has cast my lot. There is, in this place, a very extensive field of labour, particularly among the country-born people, Dutch and Portuguese, and half-cast people, exclusive of the native Cingalese. As I was unable to preach in any other language than English, when first stationed here, my labours have been chiefly confined to those of the inhabitants who understand it. Though my present situation is nearly the same as when I wrote to Dr. Clarke, yet it begins to look more like the work of religion. We have a very large garrison of troops, to whom I preach every Sunday in the Dutch church, which is a very commodious building. Was it not for the dreadful crimes of drunkenness, &c. which are practised among them to an amazing degree, much good might be done. Drunkenness is, I think, an almost insurmountable barrier here to the spread of gospel religion; for an European soldier can purchase as much spirits for 2d. or 3d. as will completely intoxicate him. These are alarming reflections, yet they are glaring facts. In addition to my Sunday labour in the church, I preach twice on the week days in the fort, and a spirit of hearing seems strongly to prevail. Many are desirous to flee from the wrath to come, but find it hard work to tear every idol from their hearts. However, I have established a class of about 20 persons, all of whom seem convinced that they are sinners, are bewailing their sinfulness before God, and are willing to give up every sin, that they may obtain mercy. Two or three in a clear manner have already tasted that the Lord is gracious. There are some young men, from whom I expect great things. They speak English, Portuguese, and Cingalese with great fluency and ease, and I hope they will soon begin to use their talents by instructing the natives. One of them, who was brought up as an assistant Surgeon to the Hospital in this place, has lately, in a very evident manner, received the pardon of sin, and has begun in a very singular way to labour in behalf of religion. On the Sunday afternoon (which is the leisure time with the people) he takes his Bible in his hand, and wherever he meets with an assembly of people, he begs leave to read a portion of it to them: he then translates it into low Portuguese, and in the best manner he is able, explains it to them. This is of great use, as it inspires them with a disposition to hear the Gospel. I am intreated, on every hand, to learn low Portuguese, in order to preach to them. This I hope soon to accomplish, though it will be attended with considerable difficulty, as my labour at present in this place is great, and I have no brother to assist me. Beside the time spent in learning the Cingalese language, I have to preach three times in the week to the same people, and lead a class. Add to this, I have the school to attend to, which engrosses much of my time. I believe this will ultimately be attended with good, as it affords an opportunity of instilling into the minds of the children the principles of the Christian religion; and I have even now the pleasing satisfaction to see some of the young men very seriously disposed, and inquiring how they may please God, and go to heaven. These will, I trust, instead of being carried away by the idolatry and superstition of their country, become powerful advocates for the religion of Jesus.

During my short residence in this

place, I have been doing what good I could through the medium of interpreters among the Cingalese. I first endeavoured to get acquainted with their priests, and Providence cast me in the way of one of the most celebrated in the island, known both in the Candian and British Dominions. He resided for some time with the king of Candia, and is every where extolled for his extensive knowledge both of the religion and literature of the island, as well as of the Oriental languages. After about two months acquaintance with him, he, from the deepest conviction of mind, expressed a strong desire to throw aside his priestly garments and situation, and embrace Christianity. But he was aware that by this step he would not only lose every thing he had, and all means of support among the Cingalese people, but also be in danger of losing his life. As I knew his Excellency, the Governor, favoured religion, and was a decided friend to the propagation of the gospel among the natives, I made bold to represent the case to him, and received an immediate answer which gave us an entire satisfaction; viz. that he would not only defend him from all assaults, but, in case he forsook his priestly emoluments, he would allow him something to subsist on. We then made arrangements for his baptism, which was to be performed in the church at Columbo. At this time I received a letter from Columbo, stating, that brother Squance had left Jaffna on account of his health, being seized with a fever which they expected would carry him off speedily. He having no brother there, I was requested to go to him without delay. When I left the priest I ordered him to remain quiet until he received further directions from me. I had not been absent a week before the matter was blazed abroad through the district, and came to the knowledge of the High Priest, who was so alarmed by the intelligence, that he assembled fourteen of the head priests, and sent them to prevail upon him, if possible, by some means or other, to abandon the idea of embracing Christianity; stating, that if a priest of his rank and respectability in the religion of Boodho, forsook them, it would not only disgrace his own character, but injure the cause in general. However, he continued immoveable, and the matter spread so rapidly, that before the fourteen left him, they were increased to fifty-seven, using every possible method to prevail upon him to continue as he was. Besides the priests, there were his family connections, some weeping, some scolding, and others threatening to put an end to their existence. Many head-men of the district came to him with large presents, observing, "If you forsake the priesthood, it will ruin our religion in this country." However, he broke through them all, and made his escape at the hazard of his life. He got from his temple in the country to the house of an European in the fort of Galle, where he met a letter from me, desiring him to go to Columbo without delay. On this occasion the Right Honourable Lord Viscount Molesworth, Commandant of the Fort, behaved not only like a friend, but like a Christian, who had the work of God at heart. He took him into his own house, and when he came off to Columbo, gave him money sufficient to bear his own expenses, and those of the men who went with him as guards. It would be ungrateful and unjust were I not to mention his Lordship's unremitting kindness and attention to me while I have been labouring in this place. Not content with a general countenance, he condescended to offer to assist and co-operate with me as far as lay in his power in any thing, when I thought it necessary. Hence in all my intentions of public plans, &c. I have had his superior wisdom to consult, I have always found him willing, and pleased to do any thing for the furtherance of the work of God, and particularly as relating to the natives. Both officers and men have a bright example in the character of his Lordship. He never absents himself from church except in a case of absolute necessity, and has even attended my lecture in a private house in the Fort on week-day evenings. I may say, he has been to me a Father, a Christian, a Friend, and a Guide.

But to return to the Prieft. After he arrived in Columbo, he had fome fevere conflicts both from within and without. He received feveral letters of a very fevere kind. I was almoft ready to wonder how he maintained his refolution. In this case we might fay of a truth, *Not unto us, O Lord, but unto thy name be the praise!* A day or two before his baptifm, I called upon him, and found him uncommonly cheerful and happy. "I dreamt," faid he, "laft night, that my robes† were covered with all kinds of filthy reptiles. I was fo difgufted at the fight, that I thought I went to a river and caft them in, never to touch them again. When I awoke this morning I found myfelf naked,* and all my robes folded up and thrown on the far fide of

† For he still wore them, having no other raiment at present.

* They sleep in their under garments.

the room. Now, thought I, God has ſent this dream to ſhew me the bad ſtate I am in, and to confirm me in all my former reſolutions, and I am only ſorry that I am forced to put them on again." He hardly ever lets us reſt after this, until ſomething could be provided to dreſs him in. After his baptiſm, his Excellency the Governor, ſent him two ſuits of new clothes. He is to have a ſalary from government as a tranſlator; and is now going to tranſlate the Bible into the two languages of this iſland, the Cingaleſe and Paariah or Maggada, which is ſpoken in the interior. He is to ſtudy the Scriptures under the care of the Rev. Mr. Armour, who now reſides in Columbo, until he is qualified to preach. I flatter myſelf that, humanly ſpeaking, this man will be capable of doing as much good among the natives as fifty European Miſſionaries. Many of the prieſts are ſo ſhaken by this conduct of their leader, that they alſo are wiſhful to embrace Chriſtianity; but there is this difficulty in the way. When they caſt off their robes, they loſe all, even their freehold eſtates, if they have any, as our prieſt had to a conſiderable amount. But we hope ſoon to ſee the people coming over likewiſe, and then a way will be opened. This morning, after I concluded ſervice in the church, I baptized eight perſons, native Cingaleſe, ſix of whom were adults. Their confeſſion, which they made at the font, was as follows: "That they had forſaken all kinds of idolatry; believed in no God but the great God who made all things; that Jeſus Chriſt was the Son of God, was preſent in the Church, and knew they were going to be baptized and called Chriſtians; that they wanted to love Jeſus Chriſt more; would always pray to him to make them good people, that when they died they might go to heaven."—After this ceremony, I married Philip and Diana, who ſeemed a moſt affectionate couple. Should the Engliſh keep the iſland, I hope many more Miſſionaries will be ſent out. I think the reſt of my brethren will fully agree with me in this, that there is herea fine field for action: a Miſſionary may labour in this iſland without any kind of reſtraint from the civil power; on the contrary, he is aſſiſted by it; the rulers being decided friends to the ſpread of the Goſpel; conſequently he has only to labour with all his powers of body and ſoul. On my arrival at Columbo I found brother Squance in a high fever, attended with delirium; he continued ſo for near a fortnight, and then began to recover. When his ſtrength had increaſed, the Doctor and the brethren adviſed me to take him to Galle. I did ſo, and on the 31ſt of December, 1814, we arrived here. Since then his ſtrength has increaſed, and he is now completely rid of every ſymptom of fever. But I am ſorry to ſay the medical gentlemen are of opinion that his conſumptive complaint will carry him off. The people are extremely kind, and pay him every attention. Should he leave us, our loſs will be his gain. During my ſtay in Columbo, the Governor requeſted me to draw up an account of the prieſt from our firſt acquaintance. I did ſo, and he cauſed it to be publiſhed in the Newspaper. The introduction was written by the Governor himſelf. With reſpect to the language of this country, I can read it tolerably well, ſpeak it a little, and am beginning to catechiſe the children in it.

I have had good health for ſome months paſt: I had indeed, like all Europeans, the ſeaſoning to paſs through; but I hope all things of this kind are over. By the joy which I daily experience from the ſtrong conſolations of the God whom I ſerve, I feel I have the ſame kind Being to approach that I ever had. The joys of communion with him are the ſame among the jungles in the Iſland of Ceylon, as in the ſplendid places of worſhip in your highly-favoured country. And though ſuch a ſpace now ſeparates me from my native land, yet I rejoice that I can go as quickly to take poſſeſſion of my manſion in the ſkies from hence, as from among my friends in England. Pray for your unworthy ſon in the Goſpel of our Saviour,

B. Clough.

POETRY.—*A HYMN*

On 1 Corinthians x. 12.

Let him that thinketh he standeth, take heed lest he fall.

Chriſtians, beware, nor dare preſume
In your own ſtrength to ſtand,
Surrounded by malignant foes,
We need the upholding hand.

Satan, that enemy of ſouls,
How ſubtle are his wiles;
He watches our unguarded hours,
And all our hope beguiles.

The world's enchanting baits agree
With pleaſure to annoy,
Or elſe by miſchief and deceit
To rob us of our joy.

But there's an enemy within,
More baſe and buſy too;
An heart of unbelief and ſin
That yields to ev'ry foe.

Dear Saviour, let thy mighty grace,
Be my defence and ſtay;
O guard and guide my doubtful ſteps,
To realms of endleſs day.

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FOR AUGUST, 1815.

BIOGRAPHY.

MEMOIR OF MR. MICHAEL LONGRIDGE,

Of Sunderland.—By Mr. G. MARSDEN.

(Concluded from page 486.)

SOME years after he entered into business, he appears to have had a jealous caution, lest the world should steal in upon him. "Dangers appear on every side; I am afraid of prosperity, lest I should be led by it into such a pursuit of the things of this world, as to lessen my zeal for the cause of God: that I should grow too familiar with the men of the world, and have less attachment to the people of God. On the other hand, I am not without fear, lest my ingratitude force the Lord to leave me to struggle with misfortune and difficulties, lest my affairs should become perplexed, and I should bring a reproach on my profession." Such were his fears; but God mercifully preserved him. His station in life would frequently have opened his way for much intercourse with the men of the world, but he saw the danger, and by the grace of God was enabled to maintain the Christian character, wherever business called him. He was never found trimming between the world and God, but was decided as a follower of his meek and lowly Master.

He was frequently much afflicted in body, and sometimes the nature of his affliction had a tendency to depress his mind; but at other times his soul was peculiarly happy in God. The following short extracts from his Diary, prove that he frequently enjoyed much consolation.

"In a solitary walk to-day, I read Psalm lxxxix, and, if I mistake not, I felt a spark of that flame which filled the breasts of martyrs. This day, joy in God scattered every fear, raised my affections to the heavenly world, and filled me with deep

humility, and bowels of mercy for the ignorant, and those who are out of the way."

At another time he speaks of enjoying "an unusual degree of humbling, softening consolation. It was," says he, "as though some divine, inward comforter, assured me, that notwithstanding all my temptations and sorrows, the Lord had long adopted me for his child, and that he had stamped his image upon me. It is not easy to describe the sacred joy which accompanied this. Whilst I sunk into the dust, I rejoiced with joy unspeakable.

"This evening I was obliged to leave the congregation, on account of a severe fit of sickness; it continued nearly two hours. In the midst of my disorder, I found such a sense of the Lord's goodness, as quite overcame my spirit. Pain and death lost every terrible aspect. I had a very lively and powerful hope, that the Lord would never leave me nor forsake me, but preserve me to his heavenly kingdom.

"Astonishing mercy! My heart is now blessed with a foretaste of heaven. All my soul dissolves under the sweet and lively conviction, that, unworthy as I am, I shall join the glorious company; I shall see him without a veil. I cannot now doubt, but that all my temptations and afflictions, all my sorrows and consolations, have been so many earnests of glory. O how my soul is lost in thought! Me, unworthy, ungrateful worm! What! me, Lord? Shall I be admitted to behold thy glory? Hasten, O hasten the glorious hour, when the veil shall be rent asunder, and my immortal powers, for ever free from corruption and pain, shall unite in glorifying thee. My soul even now looks up with humble amazement and love, at the consideration of the prospect before me.

"These emotions were raised in reviewing a paper, written about seventeen years ago, in which I offered up myself to God. My heart was (as it were) rent asunder, at the consideration that God had given me the knowledge of himself, and that after so many years, he was still disposing me to renew my engagements with him,—that not many more should roll round, till they should be ratified in eternity. O wondrous love! Glorious, humbling prospects!"

On another occasion he wrote, "My consolations this day have been great; yet after all these enjoyments, what do I here? What is my life? So many years of it are gone, and what have I done? Adored be divine mercy, I hear a voice say, 'I ascend to my Father, and your Father, to my God, and your God.' What words are these? What inconceivable blessedness is connected with them. When risen, when ascended with him, to our Father, and his Father, to our God, and his God, knowledge and love will then be perfected. He will, in a glorious sense, be our Master, and our Teacher. Yes, the Lamb will be

the light. And, Oh! what unmixed, unclouded light will he diffuse! O my soul, the meridian sun in full splendour, when the firmament is without the shadow of a cloud, affords but a faint idea of the uninterrupted rays of intellectual knowledge, he communicates to the inhabitants of the beatific regions; there is no night there,—no perplexing question is unresolved; for they know even as they are known. They are placed beyond the possibility of error. Let me then aspire to that world of certain knowledge. But knowledge alone will not constitute bliss. He will then be a perfect Master as well as Teacher. His servants shall serve him."

The above is a specimen of the pious breathings of his happy soul, and that though at times he was much dejected and sorrowful, yet at other times he rose above all his afflictions, temptations, and troubles, and lived as one who was on the confines of glory.

As Mr. Longridge wrote largely respecting his Christian experience, many other very interesting extracts might have been given from his Diary, but the following are sufficient to prove the state of his mind for a little time before his last affliction. It was usual with him, on the return of each birth-day, and also on each new-year's day, to spend much of the day in private, reviewing the past part of life, entering more deeply into the spirit of piety, and also in forming plans for future usefulness. In the beginning of last year he wrote, "For nearly eleven months, I have been, by sickness and weakness, continually reminded that my life is a vapour, that I am but a stranger and pilgrim here. My mind has in general been free from anxiety and distress, and sometimes very comfortable. My afflictions have afforded me one great privilege,—much retirement; and I love the employments of retirement. I am not cut off from attempting in various ways to do good to others, and this is what I number amongst my choicest mercies, the opportunities of doing good.

"One subject, which has been steadfastly pursued by me through great part of my life, has been, the religious instruction of children. From my first religious impressions to the present hour, the conviction has been unabated, and is confirmed by long experience, that it is the duty of Christians to do every thing they can, to acquaint children with the great truths of Christianity: and I rejoice in the hope, that the Lord has helped me, in conjunction with others of his servants, to promote this blessed work; and that if I have been particularly called to serve his church in any thing, it has been in this. It appears as though not only Sunday Schools would now more than ever become nurseries for the church, but that attention to family instruction

would be excited in the houses of many where it was very imperfect."

After laying down some plans for usefulness in the following year, he concludes, "Thus a poor worm, whose breath is in his nostrils, would humbly propose. But what am I? A worm, a shade, crushed before the moth! Through mercy I feel no choice, whether to do or suffer thy will, O God! Only perfect thy strength in my weakness, only remember that I am but dust, and it is not of moment whether any of these schemes and purposes take place or not: all is well, by thee ordained or done."

On the return of his birth-day last July, he wrote, "This may be my last year. Since the commencement of the year now expired, I have been on the borders of the grave. I was restored beyond the hopes of my friends. Every power of my mind cries out to have God alone for my portion. This body is hastening to decay; it may be continued a while longer, it may again be restored; yet should it continue to the age of Methusaleh, what would it avail? But no; soon I shall lie down in the grave.—This flesh shall rest in hope. Worms shall destroy this body. My soul crieth out for the living God, when shall I appear before him? Often I long for that hour, when these separating veils shall give way, and I appear before him. How shall such a worm appear before God! He can prepare me for himself. Remembering that Jesus is God with God, and man with man, I with trembling and fear would once more say, "I will seek my only portion in God." I would receive the Lord Jesus Christ in all his offices, as my only way to the Father. That *name* be all my trust. In my infant days it was made known to me. In my riper years, my soul felt its virtue. It has been my refuge through life's various scenes; and now, when the world recedes, shall I not make it all my boast? Yes, adorable Redeemer, thy name I make all my plea."

In reference to his future life, he added, "Feeble and broken as I am, I would now inquire, what are my purposes, if life and strength are given. Not to live to myself. I would steadfastly fill up my place in the world, and in the church. I feel shame, great shame and regret, that I do so little. O Saviour, whatever is the event of this year, I trust thou wilt not leave a worm, who has no refuge but thy cross."

On the first day of this year, he wrote, "What this year may bring forth, is known to him who seeth the end from the beginning. I am now far advanced in my 58th year; and do this hour feel an unfeigned desire to be the Lord's alone. I long to employ the remnant of my days, solely in works of mercy and love; but I dare not choose: my business is to fill up my place, and I feel an unfeigned desire so to do."

From that day to the time of his last affliction, he continued in the same blessed spirit, and in that affliction he had the same unabated zeal for the cause of God, and endeavoured to the very last to promote its interests.

For about five weeks before his death, he was confined to the house, but generally sat up the most of the day; and was sometimes able to converse freely. I saw him frequently during his sickness, and observed that in the former part of it, his mind was calm and serene, having a strong, settled confidence in God, and a firm persuasion that whether the affliction should terminate in death or not, all would be well; but he wanted more consolation, more of the fulness of joy and love. But as the affliction increased, the Lord graciously imparted to him, all the consolation which his soul required.

About a fortnight before his death, he said that he saw more fulness and beauty in the Bible than ever, particularly in the Psalms, which he had read much of late. He desired me to read to him the 29th Psalm, and while I was reading it, he made several remarks on its beauty and fulness; but when I read the last verse, "The Lord will give strength unto his people, the Lord will bless his people with peace," he appeared to feel very much, and remarked, that God had given strength to him when he was very young. Strength to stand against the temptations of the devil, and the snares of the world. Strength to avow himself on the Lord's side, and that he had given him strength through life.

On the Thursday week before he died, he was remarkably happy, his soul was filled with joy and peace. The day following when I entered the room, he smiled, put forth his hand, and said, "They say I must not speak; but, I'll praise my Maker while I have breath;" and then said, "I do not now wonder that the martyrs rejoiced in the flames, from what I now feel:" and then for near half an hour, while the tears streamed down his face, talked largely of the Redeemer's love.

On the Wednesday before he died, he said to a friend who was with him, "All my dependence is on the bleeding Lamb.

> 'Should worlds conspire to drive me thence,
> Moveless and firm, this heart shall lie,
> Resolv'd, for that's my last defence,
> If I must perish, there to die.'

It has been my comfort through life, that he has said, 'As thy days, so shall thy strength be.'" He then said, "I have sent my last love to the leaders, if they and the preachers unite in promoting family religion, and the instruction of youth, God will bless you."

The last time I saw him, when he was able to speak, was on

the Friday evening, and it was with much difficulty that he said, "he ventured his eternal all on his adorable Redeemer." From that time he said very little; the last words which the family could understand, were, "My Saviour will bless you;" and on Monday, April 17, he entered the heavenly Jerusalem.

I had frequently heard of Mr. Longridge, but never became personally acquainted with him till last August. From that time we were together very frequently, indeed scarcely a day elapsed but we met and sometimes conversed together for hours, and generally either on Christian experience, or subjects relative to the church of God. The welfare of Zion lay near his heart.

For upwards of thirty years, he had taken a very active part in the affairs of the Sunderland circuit, and being a man of business, not only frequently held the office of steward, but had generally the management of the trustee concerns, and other affairs relative to the society.

When Mr. Kilham caused a division in some of the societies, Mr. Longridge and he had some correspondence, and for a little time Mr. Kilham hoped to engage him to espouse his cause; but Mr. Longridge soon perceived, that it was his duty to abide with the Methodists, and to promote the peace of the Sunderland society. From the time he first joined the society, forty-two years ago, he never left it, but remained firmly united to the people of God.

About thirty years ago, he entered into the pleasing work of instructing the children of the poor; and after forming a Sunday school in Sunderland, he endeavoured to promote their establishment in the various towns and villages in the neighbourhood, but particularly through the collieries: and he lived to see many thousands of children taught in the schools which were raised chiefly by his instrumentality. In that good work he was indefatigable; he thought no labour too much, when employed in promoting the good of the rising generation. Occasionally he drew up short catechisms for the children, which he printed; and about six months before his death, he compiled one from the whole, to form a complete catechism, yet in as small a compass as possible, which might be used not only in the Sunday schools, but be a guide to parents in the instruction of their children at home. From the long experience which he had of the best mode of conveying information, and the peculiar talent which God had given him, he was particularly qualified for that work; and the catechism circulated from the book room, will probably be of general utility throughout the nation.

The various papers of his, which were published some time ago in the Magazine, viz. seven Letters from a Father to his Son, in the year 1800; nine Letters to a Young Preacher, in the year 1808; and some other smaller papers, evidenced a clear head,

and a soul burning with holy zeal for the good of the rising generation. He sought not applause, but to be useful. His grand aim, next to the salvation of his own soul, was, that he might be useful to others. That principle led him in various ways to endeavour to promote the salvation of immortal souls. As a leader, he was much blessed to the people who were under his care. As a local preacher, he was acceptable and useful, and long laboured with peculiar zeal, as an ambassador for Christ. Owing to weakness of body, and the zeal and animation with which he preached, he had very frequently to go from the pulpit to the bed; but however weak, he was always willing to labour. He was also much employed in visiting the sick and poor. During a part of the last winter, he went with me regularly two afternoons a week, to visit the poor. I was much pleased with the close, affectionate manner, in which he urged upon parents the propriety of setting apart one hour each Lord's-day, for the regular instruction of their children. His soul delighted in that blessed work; for he was fully convinced that a regular system of instruction was the most likely method to train up children for eternal glory.

He was also useful as an adviser and a counsellor to the people. He intended, had he been spared, to have set apart one hour each day, for the purpose of assisting any of the people, who wished to have his advice or assistance in their temporal concerns. Kind advice, given by a judicous friend, may occasionally be of essential benefit to many of the poor; and sometimes such advice may do them more real and lasting good than small sums of money. But Mr. Longridge did both; he advised and assisted. His heart and purse were open; he was a truly generous man, not confining his liberality to one particular channel, but, according to his ability, doing good to all. I was much pleased with the kind and generous manner in which he gave, the few times I had to solicit his aid for different charitable purposes. There was no excuse, nor any frown, but he gave cheerfully, and from a principle of gratitude to God.

Mr. Longridge was a striking proof of the propriety and importance of decision of character; for though he filled various offices in the church of God, his whole soul entered into the business of the instruction of the rising generation. For that he thought; for that he wrote; for that he laboured with every power of body and of soul: and there are thousands of the children in this town and country who already call him blessed; many of whom, I doubt not, will meet him in glory. The example which he set, stimulated others to exertion. To him they applied for direction and advice; and if at any time they were ready to faint in their work, from him they were always sure to meet with encouragement.

He also was exceedingly desirous that all the parents who are in the Methodist society, would enter, seriously and regularly, upon a plan for the religious instruction of their children. Not for them to be satisfied with occasionally giving their children good advice, but to set apart at least one hour on the Lord's-day, for that purpose. Surely all who feel a proper regard for the eternal welfare of their offspring, will cheerfully, and in the fear of God, enter upon that blessed work; the divine blessing will accompany them in their duty, and the desire and hope of our dear departed friend will be accomplished. If, by his example, and by his writings, the instruction of the rising generation be promoted, the seed which he has been sowing for thirty years, will produce a glorious harvest; and he who sowed, and they who reap, will rejoice together in the kingdom of our Lord.

Sunderland, May 12, 1815. GEORGE MARSDEN.

DIVINITY.

The Wise Student, and Christian Preacher.

A SERMON,

Preached at Broad-Mead, August 28, 1780; being the day of the Annual Meeting of the BRISTOL EDUCATION SOCIETY.

BY JOHN RYLAND, A.M.

(Concluded from page 497.*)*

1 TIMOTHY iv. 15.—"*Give thyself wholly to them.*"

III. WHAT is included in *being in them.*

It most clearly implies the most happy agreement of our nature and affections, with the beautiful discoveries of divine revelation. Grace, in the heart of a Christian, is a perception of the ideas of God in the Gospel. Grace is a capacity to receive, with a just regard, the displays of the divine perfections in our redemption; this divine grace will issue in delight and fixed attention.

Delight is the result of a union of the will with the glorious objects revealed in the Gospel of Christ. This delightful union of the will and taste with God the Redeemer, is justly styled fruition, or the sweet enjoyment of God: and when the soul of a student of divinity feels Christ to be agreeable and pleasing to his views and taste, it always produces a lively mixture of love and joy; from this excellent state of mind will arise an incessant attention, or a steady fixation of thought on the bright and beautiful objects revealed in the Gospel. A very great man (Sir Isaac Newton) used to say, that all his discoveries were not so much owing to any superior capacity above other men, but to a steady, unbroken attention, which waited till TRUTH rose up and appeared clear to his mind.

And shall not the infinitely nobler subjects of DIVINITY be as closely attended as were those of PHILOSOPHY by that wonderful man! Are not these great objects to entertain us eternally in heaven; and shall we grow weary of them now? If we nauseate them in our daily studies; if we are now sick of CHRIST'S PERSON, SATISFACTION, RIGHTEOUSNESS, and GRACE, how can we relish heaven? How can we be fit to enter into the presence of the Son of God, to contemplate him with vast esteem, admiration, and unbounded gratitude to eternity!

This theme is infinitely pleasing, but I must beware of prolixity; I will therefore close with an illustration of the subject by some Scripture IMAGES or SIMILITUDES.

Be in them as a labourer is in his work,—as a husbandman is in his field,—as a shepherd in the fold among his sheep,—as a builder in a house to see the structure regularly carried on,—as a steward in his master's estate,—as a merchant seeking goodly pearls and who delights in commerce,—as an officer in an army,—as a pilot in a ship attending the directions of his compass:—be in them as a physician is in an hospital to inspect the health of his patients, and use the best methods of cure;—as an ambassador is in a court representing the person of his prince, preserving his honour, and taking the best care of his interests.—Be in them as an angel is in heaven, to adore God, and minister to the heirs of salvation.

IV. Let us consider the advantage and pleasure of being in the things of God.

This will appear as to your present studies,—your work in the pulpit,—your settlement with a people,—your administration of divine ordinances;—in your visits and conversation;—on the bed of death, and your departure into an eternal world.

If your hearts are in the great things of God, the advantage and pleasure of such a state of mind will appear,

1. In your present studies under your tutors, you will have a grateful sense of the goodness of the providence of Christ in placing you here in a recess from worldly cares, and in a state of leisure to contemplate the noblest objects of religion and learning; you will have a warm esteem for your tutors, you will treat them with veneration and love; you will prize the advantages you enjoy; you will wisely mind your proper business which is assigned you; and you will endeavour to perform your exercises with punctuality, beauty, and honour; you will be amiable in your whole behaviour in the family; and by your discreet conduct make every body love you. You will be ardently looking forward to your main work, and be daily making some preparation for it. You will never forget the painters' motto, *nulla dies sine lineâ*. This is an excellent maxim for a

student of divinity: you will be every day laying in a stock of the best ideas to furnish you for your great Master's work. Indeed, my dear friends, I can never enough inculcate this maxim: and I do most earnestly intreat you not to let one day slip through your hands without laying up some new ideas to fit you for the ministry of the Gospel. Frequently say within yourselves, "I scorn the thought of being a poor, raw, ignorant boy in the pulpit; and I am resolved that I never will rashly, and in an unprepared state of mind, ascend the chair of divinity, or throne of state: I tremble at the prospect of it; shrink back with sacred dread, even while I wish to spring forwards when my great Master calls. I feel, I feel a generous ambition to excel for the edifying of the church, 1 Cor. xiv. 12. I feel a strong compassion for immortal souls, and wish to carry a large number to the foot of my Redeemer's throne to be for ever happy in the bosom of his love."

2. If your whole heart and soul are in your work, you will say within yourself, "I am now to stand in Christ's stead, to intreat souls to be reconciled to God, 2 Cor. v. 20. Now! now! men, devils, angels, and the God of angels, have all their eyes upon me to behold the springs of my actions, and the end of my sermons: I am now in the presence of all hell and heaven! Now what are my aims? Do I love self or Christ best? Who is to be honoured at this hour, Christ or vile self? Is Christ or sordid self to wear the crown to-day?"

I beg you to form a clear idea of a good and a bad sermon. A sermon addressed wholly to the imagination, and not at all to our reason, is not a good sermon. A discourse addressed to our reason, and no one stroke to please the imagination, is not a good sermon. An entire rhapsody addressed to the passions, and not at all to the understanding, is not a good sermon. A dry address to the understanding and judgment, and nothing to strike and move the passions, is not a good sermon. A sermon that soothes the passions, and has nothing pointed to the conscience, is a bad sermon. A discourse without any Scripture proof, well selected and explained, is not a good one: and a sermon consisting of a string of texts of Scripture, dryly picked out of the Concordance, is not a pleasing, nor an instructive useful sermon. A sermon made up of scraps of Latin and Greek, and dry Pagan sentences, is a bad sermon. A sermon that is all law and no Gospel, is a bad sermon: and a discourse that is all Gospel and no law, i. e. of no practical use and tendency, is not a good one.

A good sermon strikes the imagination, instructs the understanding, informs the judgment, persuades the will, convinces the conscience, improves our reason, fixeth truth and facts in the memory, animates and rouses the passions, and guides them to

their proper uses in repentance and sublime devotion; arms the whole soul against sin, strengthens faith, and provokes to love and good works; comforts and animates the heart against the devil, the world, and death; and enriches the soul with Scripture knowledge, by Scriptures wisely and beautifully explained. This is my idea of a good sermon.

The advantage and pleasure of being in the things of God will appear,

3. In your settlement with a people. If your very soul is in your work, you will not say, I scorn a poor village and a poor people. I wish to be a preacher to a polished auditory, and to have a sparkling congregation. No, sirs, this is vain, mad pride; and if you are truly humble, you will not wish to choose for yourself, but you will leave it entirely to the wisdom and will of the Lord Jesus, discovered in the agency of his providence, and the advice of his best friends. Nor will you lightly part from a people if there is any prospect of usefulness. A young minister frisking from one people to another in a rash manner, will always hurt his reputation and usefulness. Do not hastily leave your post. but strive to make it good, and never quit it but with honour; fully convinced that God our Saviour calls you to another post of greater usefulness.

Advantages and pleasures will farther attend your being in the things of God,

4. In the administration of all the divine ordinances. You will consider baptism as a sublime act of worship to the sacred three persons in one God: including adoration of each divine person, invocation, self-consecration, subjection of soul, delight, gratitude and praise, with zeal for the glory of each person in the divine nature. The Lord's supper will be the most delightful ordinance of worship under heaven: here all the doctrines, duties, blessings, and graces of Christianity are united; and your soul will rebound with joy at the prospect of the approaching hour, in which you shall, with your people, consecrate yourselves afresh to Christ. Church meetings for meditation, prayer, praise, and the relation of vital experience, in a wise and prudent manner, will be objects of your greatest attention and delight.

5. In your visits and common conversation. If your heart is in the things of God, you will steer between two foolish extremes: a haughty reserve and a low familiarity. A silly affectation of dignity, or a proud reserve is exceedingly disgustful and contemptible in the eyes of all persons of good sense and true wisdom; men of discernment can easily see the difference between real dignity and the vain affectation of it: they will always esteem the true and despise the counterfeit, as easily as we can discern the true nobleman in a sorry coat, from a fop or a fribbler, aping nobility.

On the other hand, you will avoid all meanness and grovelling in your visits and conversation with your people, or with mankind at large. You will scorn to degrade your divine Master's character by sinking your own. You will behave with such a mixture of wisdom, dignity, and love, as never to suffer one man in the world to despise you. Dr. Watts's humble attempt has some admirable hints for our visits and conversation; and likewise Mr. Henry in his sermon on friendly visits: you can never read them too often. A minister, whilst he copies his Master's example, must be in the best sense a gentleman.

The advantage and pleasure of being in the things of God, will also appear,

6. On the bed of death. Death is a cessation of the motion of the blood, the respiration of the lungs, the sensation of the nerves, and the disunion of soul and body. You must die! you must die! you may die before you have finished your course of studies; or at farthest, before you have preached one year. Therefore set death before your eyes as very near and present to your mind. You must leave this world for ever. Your inward qualities of mind must be laid open. Your true character will be declared. Your labours will soon be finished; your state fixed in heaven or hell; your bodies must be all turned into putrefaction and loathsomeness, and be crumbled into dust and ashes; you must shortly go with all your self-active and percipient powers into a new world, where you will have new sensations and passions, pleasing or painful, to eternity.

Now, if your hearts are in the great things of divine revelation, you will feel strong victorious consolation in your soul, in the agonies of death. You will triumph over the king of terrors, and bid defiance to his dart. This will be your noble and manly language to your surrounding friends: "I am dying! I am dying! perhaps when my heart has beat about sixty strokes more, or my lungs have opened twenty times, I shall have done with men and things, books and studies, learning and sciences, sermons, conversation, temptations, &c. My character is going to be declared by Christ my Master, my Redeemer and Judge: he will fix my state for ever. Now! now I shall be with all the great and good preachers in heaven: I shall never go to the world of bad preachers in the invisible state: I know that a damned preacher of the Gospel is the most horrid character in hell. I adore God; I shall never live with those cursed men who were in this world the plague and scandal of the ministerial office; but I shall rise to eternal dignity amongst the grand assembly of good preachers in heaven! There I shall converse for ever with those best and dearest objects of my delightful attention below."

Address to the Passions.

1. To fear. You are this moment in the hands of Christ: he sustains your being, and determines your existence from moment to moment; and the question is put sixty times every minute whether you shall live or die, be in time or eternity. A single volition of his will determines your eternal existence for heaven or hell. He is always near you; he is now within you; he reads your heart every minute; he inspects all the motions of your thoughts and passions, and discerns the springs of your conduct to the very bottom of your being: if he says live, you live; or die, and you die! Can you dare to indulge one sin under his bright and burning eye? O! sirs, remember that one sin committed, one lust indulged, even if it be not repeated, may stab your honours and labours for life!—Can you, O! can you dare to commit one sin, or indulge your souls in lukewarmness and indifference in the immediate presence of your Judge and your God!

2. To hope. Hope is the desire and expectation of absent good; and if you are true believers, and called by Christ to the ministry, what rich ground have you for hope of the richest blessings that he can bestow! What is that good you hope for as Christian students? Why you hope to be saved from infinite wrath to come, as you are Christians, and you hope to be useful and worthy ministers of Christ, to advance his glory in the salvation of souls.

Indulge this hope to the utmost every hour of your life. It is not only possible but probable, that you shall attain the two great objects of your wishes; yes, you have good encouragement to intreat the Lord Jesus, to give you an habitual certainty of your salvation, and a lively confidence, that your preparatory studies shall not be in vain with respect to the sacred office of a Christian preacher.

Christ gives you leave to love him; he invites you to love him; he desires you to love him; he is pleased when you love him; he delights to see you diligent at your studies out of pure love to your Redeemer. This leads us,

3. To gratitude. All our religion is scarcely any thing but gratitude, says that incomparable and elegant divine Dr. Witsius. Gratitude includes a deep sense of benefits from Christ, a lively benevolence to him, sweet complacency in him, and ardent desire to make the very best returns to him.

Ingratitude is the absence of all these excellent qualities. It is a compound of stupidity and nonsense; it is a want of every thing that is amiable and generous; and must be infinitely despised and abhorred by our blessed Redeemer: fly from it as from hell, and hate it as the pit of damnation.

O my young brethren, consider what the Lord Jesus has done for you in creation and providence ever since you were born! Your birth place, your parents, your preservation, your religious advantages, your supplies! What has he done for you in redemption and grace! Has he not bought your souls with his blood! Did he not find you under an eternal obligation to the law in its utmost extent, and you not able to obey one line or letter of it? Did he not find you pressed down with an immense load of debt, and you not able to pay one mite! Did he not find you in the prison of justice and the fetters of your lusts, doomed to die under the curse! The sword of justice at your necks when he interposed his own! A dreadful cup brimful of wrath in your hands, and he took it from you, and drank off the very dregs into the depth of his precious soul!

In what condition did Christ find you when he called you by his grace? Were you not by nature in darkness, and now are ye light in the Lord! Dead, and now alive! Lost, and now are found! In slavery, now at liberty! Poor, and now made rich! Base, and now made honourable! Never forget your state of nature; and often compare it with your present state of grace, and your future state of glory.

4. To ambition. Ambition is a mixed passion, composed of lively admiration and ardent desire. It is a vivid wonder at an object considered as exceeding great, new, and good, with a violent desire to have a union of soul with that object.

The approbation of Christ, the eternal God, is the proper object of a holy and generous ambition, and this object I wish to throw open, and propose to your souls, as a most mighty motive to be sincere Christians, wise students, and most excellent preachers of the Gospel. Religion arises at first under the agency of the Holy Spirit, from a vast admiration of Christ, and a vehement desire to have an interest in him. Our call to the ministry arises in the same manner: we admire the character of a good preacher; we esteem the office; we desire the work of glorifying Christ in the salvation of precious souls.—These are the first springs which excite a pious sensible man to think of the office; and after he is placed in this honourable station, these glorious motives must keep him awake and zealous to his death. A pure and generous ambition is needful to ferment our best passions, and excite us to generous attempts to please Christ, and gain the approbation of his people.

And, my dear friends, what objects are here to raise the most holy ambition to the noblest tone and exertion! Say frequently to yourselves, "What! has God my Saviour called me as a Christian by his grace, and appointed me to be a preacher of his Gospel, to beseech sinners, in Christ's stead, to be reconciled to God! Is this my great business for life! What, to display

the power and grace of Christ to save to the uttermost! To address precious souls in his name! To propose the brightest truths to the minds of men; to open the righest goodness to allure their wills to choose Christ; to paint his beauty and fulness, to gain over and fix their best affections; to shew his all-sufficiency to supply all possible wants, and thus raise a poor distressed sinner's hope! To display the boundless grandeur of Christ, to excite our utmost veneration! and paint his perfect beauty and loveliness to attract the most unbounded esteem and delight! To revive withering churches; to refresh drooping Christians; to oppose the power of sin; to weaken the empire of the god of this world; to advance the power of godliness; to spread generous religion amongst Protestant Dissenters; to animate slothful preachers; to condemn and shame bad ministers of religion; to emulate the best of our brethren of the Established Church of England; and to imitate the worthiest fathers amongst ourselves!" O! Sirs, do not your hearts rebound at the thought? And do you not think it a greater honour to be a wise preacher, than to be an angel in heaven? Yea, you are angels by office; be angels in your temper, passions, and activity for God.

Are you angels? Make good your name and character! What a shame is it to be a foolish or a wicked angel! an ignorant angel! an unholy angel! a lazy angel! an angel that is disgusted at the glory of Christ! an angel that hates to gaze on his beauty! an angel that degrades Jesus Christ! an angel that hates to adore Christ! an angel that despises the sufferings of Christ! an angel that denies his perfect satisfaction! an angel that scorns his righteousness! an angel that hates his godhead! an angel that robs him of his eternal divinity! an angel that is resolved to thrust him from his throne, and degrade him down to a mere man! What sort of an angel is that? is he a celestial or an infernal angel?

5. To Justice, Interest, Compassion, Pleasure, and Honour. Justice is an ardent regard to the rights of Christ, with a deliberate will and purpose to preserve those rights inviolate to eternity. Christ has a right to our hearts, our lives, our abilities; and it is the greatest and worst injustice to defraud him of his rights, and employ our powers for our own honour, or expend our talents for our own use.

Interest is the deep concern and profit of man. Interest governs all the world: O! Sirs, let it govern you to the utmost in your present studies, and in your future labours: mind your interest: never forget your deepest, dearest interest. Let interest gain all your attention, and influence your whole heart. Ever remember that your very highest interest is to glorify Christ to the utmost of your genius and power. It is your no-

blest interest to live upon Christ, as your principle, to live like him as your pattern, and to live to him as your end, through an eternal duration.

COMPASSION for SOULS. Millions of souls, precious and immortal souls all around you, are in a perishing condition! Souls are in a state of sin, misery, ignorance, atheism, pride, enmity, unbelief, apostacy from God, sensuality and lust; blind, dark, dead, full of the plague, and mad against God, every moment liable to drop into eternal fire! Have you no compassion for souls? Hath not God felt compassion for your souls? Have not his bowels melted over you, when he saw you on the brink of damnation, and foresaw the consequences, the eternal consequences of your going on in sin; when your giddy thoughtless soul foresaw them not? O! have pity on souls, because God has eternal pity and compassion for you!

PLEASURE. Pleasure is a state of ease in all the powers, and passions, and thoughts of the soul. Pleasure is a consciousness of something agreeable to our faculties and taste, it is a delightful sensation of beauty and good.

And what objects have you to yield you ten thousand pleasures whilst you are students, and when you commence preachers of the Gospel! A good minister's path is strewed with roses of pleasure, quite down to his death-bed and up to heaven! You have the pleasures of pure sensation, science and taste: you have the pleasures of contemplation and devotion; the pleasures of honour and distinction in the church of God; the pleasures of doing good every moment; the pleasures of receiving good every instant of your lives.

"I live in pleasure while I live to thee."

O! the pleasures of studying the Scriptures, of displaying their true sense! The pleasures of prayer! and the pleasures of saving souls to eternity!

HONOUR is a generous scorn of doing wrong, and a determination of the will to do every thing worthy of our Master, and of our office and character in life. Our close union of soul with Christ, should produce and cherish a high sense of honour, and excite us to the exercise of every excellent quality of the heart; we should implore the daily influences of the Holy Spirit, to keep up a generous dignity in our souls; this will teach us to avoid every thing mean and sordid in our life and conduct before mankind: O! Sirs, the deepest humility and the nicest sense of honour may live and flourish in the same heart!

6. To GLORY and SHAME. GLORY is a mixed passion, composed of vehement self-love and unbounded joy in an immense good. It arises from an assured interest in that good, and a self-approbation on account of that interest which we have in it.

SHAME is a mixed passion, composed of self-love, sorrow at a great loss, and self-contempt, on account of that loss of a vast good, by our own folly. Violent self-love aggravates the sorrow, and increases the contempt of ourselves, because we are the blameable authors of our loss; and whatever good is lost by our own fault, it must give us the utmost twinges of self-contempt and disapprobation.

Now, Sirs, which do you choose for your portion in future life, and to all eternity: glory in Christ as your supreme good; or shame and self-contempt at the loss of that good? Do you choose the shame of being a lazy, ignorant sluggard while at this seminary, and then to come out into our churches to be despised, slighted, neglected, and forsaken, by every wise Christian in England, and the object of contempt to every excellent minister of the Gospel, who shall have the pain to be plagued with your company, and will rejoice to see you turn your back to depart out of their house, and ease them of your worthless conversation? Or do you choose the glory of being a wise student, a lively preacher of Christ all the days of your life; and at last of receiving from the lips of your gracious Master, that joyful sentence, *Well done, good and faithful servant! enter thou into the joy of thy Lord!*

AN ESSAY ON EXTEMPORARY PREACHING.

THERE are two descriptions of extemporary preachers, whose views of the subject of public religious instruction, are directly opposite. The first of these, whose number, it is to be hoped, is very inconsiderable, contend, that after a preacher has chosen a suitable passage of scripture for his text, he may preach from it to the edification of his hearers, without *any* premeditation. Some of these, to the great discredit of extemporary preaching, which, rightly understood, is capable of an unanswerable defence, have professed that they could preach upon any given text without the least previous study. The gross ignorance and vanity of such characters evince their unfitnes for the work of the ministry. Is it to be supposed that any who, instead of giving themselves to reading and meditation, that their *profiting may appear to all*, neglect both the one and the other of these means of improvment, can possibly be qualified for the important duty of feeding the people *with knowledge and understanding?* It was well observed by the venerable founder of Methodism, that "No rhapsody, no incoherency, whether the things spoken be true or false, comes from the Spirit of Christ." To such extemporary preachers as are now under consideration, the Methodists never gave, nor do they now give, the smallest countenance. When sufficient

proof is adduced, that any preacher in connexion with them, either manifests a disinclination to, or an incapacity for, such studies as are essential to his rightly dividing the word, and to his preaching with tolerable correctness, he is, by the Conference of that people, removed from his office. The strict examinations, which all candidates for the ministry among them undergo, as well with respect to their ministerial abilities, as their piety and doctrines, are the grand reason why such dismissions are not more frequent. I speak thus from a competent knowledge of the œconomy of the Methodists.—But losing view of *such* extemporary preaching as has a direct tendency to bring the whole practice into contempt, I proceed to consider that sort which I conceive to be not only highly expedient, but in many cases necessary, for the purpose of turning sinners from the error of their ways, and of building up the saints in their most holy faith.

The extemporary preaching, of which these views may be justly formed, is universal among the Methodists, and, perhaps, among some bodies of Dissenters; and it is far from being such a novelty in the Established Church as it was twenty years ago. I have recently heard two excellent extemporary sermons in my parish church, delivered to very large and deeply attentive congregations.

Each of the ministers, as well in as out of the pale of the Establishment, who preaches extempore, in the sense now under consideration, and, indeed, the only sense in which the practice can be vindicated; each of them, I say, carefully studies the matter of every discourse which he delivers, arranges it under such heads as he judges most suitable, and makes himself master of such scriptural and rational arguments as may be necessary to support every doctrine which he intends to advance. These things duly attended to, his work of preparation, in point of study, is ended, without his either writing his sermon at length, or formally committing any part of it to memory. His being able to recollect the principal divisions and leading arguments, will answer his purpose: and if, in the true spirit of a Gospel Minister, who wishes not to preach himself, but Christ Jesus the Lord, he ascends the pulpit, he will ordinarily find such words flowing from his well-regulated ideas, as are admirably calculated to arrest the attention, enlighten the understanding, and affect the heart of every individual in his congregation. Well acquainted with his subject, and not confined to a set of expressions, he will be able, in a becoming and useful manner, to enlarge or abridge, as the circumstances of his audience may demand. How often have I seen whole congregations melted into tears, while listening to a preacher of this stamp! The word delivered by him proved a hammer and a fire, by which the rocky hearts of sinners were broken in pieces. But the good

and lasting effects produced by the instrumentality of such preaching, are its best recommendation; a recommendation, the force of which all the advocates for *reading*, instead of *preaching* sermons, will never be able to discredit. Many thousands who have been brought to a saving acquaintance with God, by means of such preaching, are zealous of good works, and study to excel in every thing that is lovely and of good report. Their loyal, christian, peaceable spirit and conduct, render them a general blessing to all with whom they have any connexion. Happy themselves, and earnestly wishing to diffuse happiness to the utmost extent in their power, they are ingenious in devising methods for the purpose of promoting the present and eternal interests of their fellow-men. If we are to judge of the excellence of every cause by the goodness of the effects produced by it, such extemporary preaching as that for which I contend, must surely stand high in our estimation.

The reveries of those who either want ability or inclination for such mental improvement as is indispensably necessary for a preacher of the Gospel, and who yet, though unqualified for the task, preach extempore, can never, in the judgment of sensible, dispassionate men, bring legitimate extemporary preaching into disrepute. Men of reason and good sense, discern the folly of condemning any thing from the circumstance of its being liable to abuse. What man of sound judgment, who believes that reading sermons is the best mode of public instruction, would feel the least disposition to condemn the practice, on account of the shameful trafic in sermons carried on by such clergymen as are either too idle or too ignorant, to compose sermons for themselves. But losing view of abuses which attach, more or less, to every mode of public instruction, it may be proper to consider the principal objections which are frequently urged against extemporary preaching.

Objection 1. The more correct, in point of matter, arrangement, and language, sermons are, they are the better calculated to inform and persuade; but well written sermons are generally, if not universally, more correct than extemporary ones, and consequently more conducive to the ends proposed by preaching.

Answer. The superior correctness of written sermons, considered in a general point of view, must be admitted; but it does not follow that they are better calculated to inform and persuade than extemporary sermons. A discourse, in order to its conveying information, must be understood; and it must be felt, in order to persuade. To those who are in the habit of hearing sermons read from the pulpit, as well as of sitting under extemporary discourses, little needs to be said in proof, that the latter are generally better understood, and that, by being more sensibly felt, they are better calculated to persuade than the former.

Were the minds of popular audiences well cultivated by reading and study, and did the last result of the judgment, in all cases, determine the will, the mode of instruction by reading sermons, would be preferable to that of extemporary preaching. But the circumstances in which the great mass of the people in civil life are placed, (and savage life admits of extremely little mental improvement,) render the cultivation of their minds, to any considerable extent, impracticable. *Children in understanding*, comparatively speaking, they must, in general, continue through life. Unaccustomed to such a style as men of thought, reading, and general information, compose in, they are incapable of understanding their compositions, however properly they may be read. That this is generally the case, the well-established fact, that most of those who hear no other than written sermons, know abundantly less of divinity than those who regularly hear with seriousness and attention, extemporary preaching, fully demonstrates. The advantages supposed to proceed from the habit of hearing written discourses, in point of affecting the heart and determining the will, are abundantly better secured by hearing extemporary sermons. These, from being better understood, as well as from their being delivered with such energy and natural tones as the best readers strive in vain to equal, have a direct and powerful tendency to affect and persuade.

Objection 2. Many wise, learned, and pious ministers, acknowledge their inability to preach extempore: how, then, can men, many of whom are their inferiors, if not in piety, yet in learning and knowledge, be adequate to the task?

Answer. A minister may possess learning, knowledge, and piety, and yet, from not having made the trial, or from erroneously concluding that it is impossible to preach extempore with tolerable correctness, conclude that he is unequal to the task. It is well known, that the celebrated Addison, notwithstanding his native good sense, great classical learning, and general knowledge, imagined himself incapable of speaking in the House of Commons; while many, far his inferiors in genius, learning, and knowledge, spoke there, and spoke well, on every proper occasion.—Gibbon the historian, though an infidel, possessed more learning and knowledge, than the bulk of his co-temporaries in parliament, and yet, after a few ineffectual attempts to speak in the House, he relinquished all hope of succeeding. But had Addison and Gibbon submitted to the mortification invariably consequent on the first attempts at speaking extempore before a popular assembly, and persisted to speak, they would have gradually surmounted the difficulties under which they sunk, and in the course of time, have probably stood in the first rank of public speakers. If, then, men of talents inferior to those who never ventured to speak in parliament, have been found equal to the

task of speaking properly there, why may not ministers of the Gospel, inferior in knowledge and learning to some who conceive themselves under a necessity of reading their sermons, be equal to the task of preaching extempore? It is a fact, in proof of which ten thousand competent witnesses might be adduced, that many of them can so preach as to please and edify, not only the great mass of their hearers, but also such of them as have their minds highly cultivated. The remark of Horace, *Verba provisam rem non invita sequenter*, is as applicable to speaking as it is to writing. It is a vulgar error, which is daily losing ground, that extemporary preaching is intolerable to well-cultivated minds; for this is so far from being the case, that many of them abundantly prefer it to hearing sermons read or repeated verbatim.

Objection 3. All who regularly sit under extemporary sermons, are not converted to God, any more than all who hear written discourses delivered. Men are moral agents, and consequently capable of counteracting the tendency of preaching in any mode whatever. Many who heard our Saviour himself, continued, to the last, to reject proferred mercy.

Answer. The great utility, not to say necessity, of extemporary preaching, will not be rendered the less credible by admitting the truth of all that is contained in this objection. For the question is not, whether all who attend preaching in any mode whatever, have been savingly converted; or whether all who heard our blessed Saviour preach, were turned from darkness to light; for neither of these cases will admit of a question; but whether extemporary preaching is not better calculated to answer the grand ends of a Gospel ministry, than reading sermons. Not to insist upon what might be urged against the substituting of *reading* for *preaching*, from the circumstance of its being a departure from the primitive mode of giving public instruction; the tens of thousands throughout the United Kingdom who have, in the course of the last seventy years, been turned from sin to holiness, by means of extemporary preaching, afford an unanswerable argument in its favour. What effect would hearing the best of sermons read have had upon the multitudes of colliers at Kingswood and Newcaltle upon Tyne, of whom it might be said,

> "Wild as the untaught Arab's brood
> The Christian savages remain:"

And yet, what numbers of these have been savingly converted to God, and, consequently, made holy and happy, by the instrumentality of extemporary preaching! Nor have the blessed effects of that mode of instruction been confined to those who, previous to their conversion, were, in point of civilization and

knowledge, little superior to the beasts of the field: no; for it is a notorious fact, that those effects have been manifest, and that they now are manifest in the holy lives of many thousands, not only throughout the most civilized parts of the country, but in the most populous towns and cities in England.

Objection 4. But are not extemporary preachers, with whatever degree of care and study they may previously arrange their subjects, liable, while discussing them, to fall into inaccuracies, to which, were they to read their sermons, they would not be liable?

Answer. Written, nay, printed discourses are not always correct, though they are generally more so than extemporary ones; but who that is tolerably acquainted with the inaccuracies into which some of the best writers occasionally fall, can imagine that such trivial mistakes, as written sermons are not always free from, can lessen the effect which an extemporary discourse, substantially good, and tolerably correct, is capable of producing. It is well known, that the clearest ideas may be conveyed, and the most convincing arguments used, by men who have never entered into the rules and delicacies of correct writing or speaking. The first philologists and grammarians among us, though agreed with respect to the principal rules of grammar, differ considerably, in practice as well as theory, on points of minor importance. The use of words is to convey ideas; and hence, he who so uses them as to effect that purpose, however incorrect his style may be, uses them so as to answer the end for which speech was given to mankind.—For *avoidable* incorrectness I am no advocate; on the contrary, I would advise writers and speakers to study correctness in all they deliver to the ear, or present to the eye; but this they ought to do without laying out their main strength on what is confessedly no more than a matter of secondary consideration.

Having endeavoured to answer the principal objections which have been urged against extemporary preaching, it may be proper to notice some of the evils which arise from the general custom of reading sermons, as a substitute for preaching.

1. The custom in question renders it practicable for men to enter into the church without good natural sense, or a competent knowledge of divinity.

2. It is an inducement, after they have entered into the ministry, to neglect their studies, and give themselves up to indolence or worldly pursuits.

3. It rarely answers the great ends for which Christ has instituted a Gospel ministry.

1. Good sense, which a learned education may greatly improve, but can never impart, is essentially necessary, as a natural qualification for a preacher of the Gospel. It was this, in conjunction with eminent piety and diligent study, which, through the divine blessing, enabled the late Rev. Mr. Newton to be

eminently useful, both as a preacher and a writer. No man, without a competent portion of good sense, can be tolerable, as an extemporary preacher; nor, I may add, without seriousness and reflection. The case is different with those who are allowed to read sermons from the pulpit; for they may, however defective in natural parts, and however dissipated and giddy, by using other men's sermons, without ever composing one themselves, live and die in the ministry.

It is a notorious fact, that the general custom of reading sermons is the grand reason why so many leave our famous universities, and enter into the church without a tolerable acquaintance with the pure doctrines contained in the articles, homilies, and liturgy, to which they profess their assent.

Bishop Burnett gives a melancholy account of the greater part of those who came to him for ordination. "Our Ember Weeks," saith the good old bishop, "are the burden and grief of my life. The much greater part of those who come to be ordained, are ignorant to a degree, not to be apprehended by those who are not obliged to know it. The easiest part of knowledge is that to which they are the greatest strangers; I mean the plainest parts of the Scriptures, which, they say, in excuse of their ignorance, that their tutors in the universities never mention the reading of to them; so that they can give no account, or at least a very imperfect one, of the contents even of the Gospels. Those who have read some few books, yet seem to have never read the Scriptures. Many cannot give a tolerable account even of the catechism itself, how short and plain soever. They cry, and think it a sad disgrace to be denied orders, though the ignorance of some is such, that in a well-regulated state of things, they would appear not knowing enough to be admitted to the holy sacrament.

"The case is not much better in many who, having got into orders, come for institution, and cannot make it appear that they have read the Scriptures, or any one good book since they were ordained; so that the small measure of knowledge upon which they got into holy orders not being improved, is in a way to be quite lost."

The intolerable defect, in point of knowledge in divinity, so manifest in those of whom the venerable prelate so feelingly complained, had its origin in the custom of reading sermons in the church. For had ability to preach extempore been considered an essential requisite for entering into the ministry, many of those very men who were so shamefully ignorant of divinity, would have studied it as a science, and been as able to speak extempore on the various branches of it, as counsellors at the bar are to speak upon the various parts of law. But knowing that they could buy, copy, or borrow sermons, they gave way to that indolence so natural to man; and not having a sufficient stimulus

to excite them to diligence in the study of divinity, the event was their utter incapacity for the work of the ministry. How far the evils complained of by Bishop Burnet, in the year 1712, have been remedied since that time, I confess myself unable to determine; but as the principal cause of them (*reading* instead of *preaching* sermons) is still general, there is too much reason to believe that, to a very great extent, it continues to be productive of the same baneful effects.

2. When a minister adopts the notion that he may, with advantage to his hearers, instead of composing sermons for their edification, use those of others, it is not to be supposed that he will see any great necessity for reading or study, for the purpose of fulfilling his ministry; and the probable consequence will be, his engaging in secular pursuits, or his sinking into a state of indolence.

It is a trite but true observation, that necessity is the mother of invention, and it may with equal truth be asserted, that it is the mother of mental as well as bodily exertion. The neglect of mental diligence is as injurious to the mind, as the neglect of necessary exercise is to the body. What minister can be wise, holy, or useful, whose mind is engrossed with the things of this life, or who, by indulging in sloth, neglects such studies as are suitable to his sacred profession? As, then, the custom of *reading* instead of *preaching* sermons, is a powerful inducement to a worldly spirit, or to indolence, its natural tendency is to render those who adopt it unfit for the ministry.

3. That delivering written discourses from the pulpit rarely answers the ends designed by a Gospel ministry, will appear from the state of religion in this country, from the period at which the Restoration took place, till that in which extemporary preaching was revived by the Methodists at Oxford. During that long interval, the custom of reading sermons in the churches belonging to the Establishment, was almost, if not altogether universal. And what were the effects? Infidelity common among the higher ranks, and immorality almost universally triumphant among the lower! Theatres were crowded, while the churches were generally deserted. To those who wish to have a faithful account of the state of morals and religion in this country, a little before, and shortly after the rise of Methodism, I would recommend a perusal of Wesley's Appeals, a work which has rarely, if ever, been excelled for soundness of doctrine, purity of language, and strength of argument. The improvement in morals and religion which we are happy to observe, both in and out of the church, has been chiefly effected by the divine blessing upon extemporary preaching. After witnessing the deeply attentive crowds who regularly attend on the ministry of those clergymen who, from the fulness of their hearts, preach the Gospel extem-

pore, go to those churches where reading is substituted for preaching, and you will find that many of them are nearly deserted. That some holy and laborious ministers read their sermons, and that to a certain extent, they are useful, will be readily admitted; but how abundantly more useful would they be, could they be prevailed upon to adopt the *good old* method of giving public instruction.

There is much reason to believe, that the custom of reading sermons, or repeating them verbatim, which comes, in effect, to the same thing, has greatly retarded the progress of the Reformation, by introducing a cold, systematic method of treating divine subjects, instead of that plain, easy one, by which the Gospel was propagated in the first ages of Christianity.

I am aware, that whatever instruments God may use, in order to the conversion of sinners, he is himself, by the agency of his Holy Spirit, the primary cause of their conversion. Apart from divine operation, sinners can no more be turned *from the power of satan unto God*, by the most sensible and animated extemporary preaching, than by hearing sermons read in the worst manner imaginable. But what are we to infer from this obvious truth? Surely not that it is a matter of indifference whether ministers *read* or *preach* sermons; for as it is plain, that public instruction by reading sermons, is rarely instrumental in the conversion of sinners, and that extemporary preaching is amazingly successful in accomplishing that most important end; it follows, that it is not a matter of indifference which of the two methods of instruction they adopt. The method which God has abundantly owned, and which he continues to own by making it instrumental in the conversion of many thousands, ought to be preferred by them, whatever difficulties they may have to surmount, in order to their being able to put it in practice.

Some readers, on perusing this essay, may possibly be disposed to think that the writer is inimical to the Established Church; but he can assure them, that so far from this being the case, he is, from principle and affection, as well as from education, one of her warmest advocates. The church is not to be confounded with the custom of reading sermons; a custom from which, considered in its causes and effects, she has suffered materially, and from which she continues to suffer, in proportion to its prevalence.

March, 1815. N.

THE TRUTH OF GOD DEFENDED.

REVIEW OF

"*A Visitation Sermon, preached in St. Michael's Church, Lewes, June* 23, 1813, *by* SAMUEL HOLLAND, M. D. *Third Edition, with considerable additions to the Extracts and Notes.*" 1815.

SINCERE and consistent friends of our venerable Established Church, in the prosperity of which we feel deeply interested, we are sorry to be obliged to contend with any of her ministers. But painful as the task is, we must sometimes undertake it, unless we would, by our silence, in effect acknowledge, that the most groundless and severe censures against orthodox bodies of Christians, and against that in particular to which we belong, are founded in truth. Had Dr. Holland confined himself to his subject, and exerted all his powers to prove that the "regular clergy" universally preach the gospel; and not wandered out of his way to attack, in a most unwarrantable manner, whole bodies of Christians, no less orthodox than himself; however defective, in point of proof his production might have been, it would not have called from our pen the slightest animadversion. Most gladly would we have it proved, that every regular clergyman preaches the gospel, and is a pattern of universal holiness to all under his care. That many of them preach the gospel, and adorn their sacred profession, by holiness of life, and diligence and faithfulness in the performance of every duty attached to their office, is readily admitted by the very persons whom Dr. H. depicts as enemies to the establishment; but that they are universally, or even generally, of that description, no man, whether in or out of the church, competent to judge on the subject, will be sufficiently bold to maintain. But supposing they *all* were exactly such as our author represents the generality of them, it would not follow that he is justified in maintaining that those who conscientiously dissent, in whole or in part, from the Established Church, are either heretics or schismatics. Such clergymen as Dr. H. who take untenable ground for the support of the church, essentially injure the cause which they would defend. The appellation *schismatic*, is ignorantly, but consistently applied by papists to every Christian out of the pale of the Romish church, not excepting Dr. H. himself; but it is both ignorantly and inconsistently applied to conscientious Dissenters and Methodists, by any who call themselves Protestants. Were Dr. H. resident in Spain, as a conscientious Protestant minister, he would necessarily be a dissenter from the church established there, and consequently be treated as a heretic; and, when hurried to the "*holy tribunal*," in vain would he plead his zeal against such as,

according to his private judgment, are heretics or schismatics. The *good fathers*, should he persist in maintaining the doctrines of the Reformation, would pronounce him an *obstinate heretic*, who maintained his *private* judgment, in opposition to *infallibility;* and deliver him over to the *secular power*, to be burnt alive. In vain would he plead that, on account of corruption in the doctrine, and idolatry in the worship of the church of Rome, he was justified in dissenting from it. But, it may be urged, the church of England is sound in her doctrine, and scriptural in her worship; and that though it was the *duty* of our forefathers to separate from the church of Rome, yet all who separate from that of England are schismatics, persons who, being out of the pale of the true church, are to be considered as left to the uncovenanted mercy of God. That the church of England is orthodox in doctrine, and scriptural in worship, we admit with the greatest readiness; but it does not follow that many cases may not occur, which may render it the indispensable duty of thousands, if not of millions, to worship God out of her pale. The truth is, that a great majority of the inhabitants of this country, through the paucity of churches and church ministers, must attend divine worship either among the Methodists or Dissenters, or neglect it altogether. How many thousands are to be found throughout the United Kingdom, who call themselves members of the Established Church, and yet never attend on her service! and how few of those who occasionally attend, ever receive the Sacrament of the Lord's Supper! With what colour of reason can such characters, tens of thousands of whom are grossly immoral in their lives, be called members of the church? Would not the generality of them, in the eyes of well-informed reason, appear a disgrace to any church, whether Jewish, Pagan, Mahometan, or Christian? When such clergymen as Dr. H. manifest as much zeal against immorality of every kind, in the lives of the rich, as well as of the poor, who, by joining none of the sectaries, have not fallen into the very doubtful sin of schism, as they do against the supposed heresy and schism of such as avail themselves of the laws of God and their country, by worshipping their Maker according to the dictates of their own conscience; when they do so, we say, we shall believe them, however mistaken in the application of their censures, to be faithful ministers of the gospel: but while they lay out their main strength in combating the sins of heresy and schism, sins of doubtful meaning, in the present divided state of the visible church; charity itself cannot prevent us from thinking that they are extremely defective in the performance of the duties which, as ministers of Christ, they are under the strongest obligations to perform. On the broad ground of the *usefulness* and *expediency* of the church of England, accompanied by that toleration, which the law of

the land guarantees to the inhabitants of this country, she may be successfully defended against all attacks; but not upon the old popish, absurd ground, namely, that the inhabitants of the United Kingdom, in order to be true Christians, must be within her pale. It is high time for men of sense and learning to renounce such a notion, a notion which can claim neither scripture nor reason for its support.

Having made these few preliminary observations, we proceed to notice some parts of Dr. Holland's discourse. His text is, Tit. ii. 1, "Speak thou the things that become sound doctrine." After an introduction, to which little if any thing can be objected, he proceeds to shew that "the regular clergy" preach such doctrines as are consonant with the apostolic model. He then proceeds to repel a charge which, he says, has been preferred against his clerical brethren, namely, that they "have absolutely departed from the pure doctrines of the gospel." As the Doctor has added to his sermon, which contains no more than 38 pages, 114 pages of extracts and notes, to which he occasionally refers, it will be necessary to notice some of them in the course of this article. In proof that the charge in question has been urged against the "regular clergy," we find, under the note A., Messrs. Wesley, Whitefield, and Romaine quoted. These men, each of whom was a competent judge of gospel doctrine, did not give their evidence at random: they well knew the state of religion in their time; and being men of piety as well as learning, they would not *bear false witness against their neighbour.*

At page 41, the Doctor laments that the zeal of Mr. Wilberforce, in "the most holy of all causes, led him, at the close of the last century, to censure the sermons of that day." And what does the Doctor say in reply? Does he not, in effect, admit the justness of the censure? "If, says he, the censure was deserved then, it ceases, I trust, to be applicable to the discourses now generally delivered from our pulpits." If, then, the censure was generally applicable at the close of the last century, after the revival of true religion, which had been spreading more or less, as well in as out of the church, for about sixty years, how much more generally applicable was it at an early period of the ministry of Messrs. Wesley, Whitefield, and Romaine?

We hope, nay, we believe, that the number of ministers who preach the gospel in the Established Church is annually increasing; but let it not be forgotten, that the purity of their doctrine, the uprightness of their lives, and their steady and uniform attachment to the church, do not prevent them from falling under the severe censure of many of their brethren. The very men who are, by their faithful labours, reviving the interests of the church, are frequently held forth as sapping her foundations. It is not so much the moderate Calvinism of many of those minis-

ters which exposes them to censure, as their frequently insisting, from the pulpit and the press, upon the grand gospel doctrines contained in the Articles, Homilies, and Liturgy of the church. To the peculiarities of Calvin we are decidedly and avowedly opposed; but our being so has no tendency to lessen, in our estimation, the piety, talents, or usefulness of those ministers who adopt them. The late Vicar of Madeley, the Rev. John Fletcher, a man whose eminent piety and faithful ministerial labours would have done honour to the first age of Christianity, was no Calvinist; but did he, on that account, escape such censure as that which Dr. Holland lavishes upon Messrs. Whitefield and Romaine? He did not; for his eminent holiness, together with the soundness of his doctrine, rendered him peculiarly obnoxious to the displeasure of such of the "regular clergy" as did not preach the gospel. He had gone to his reward several years before Mr. Wilberforce published his "Practical View," in which he says, "In our day the peculiar doctrines of Christianity have almost altogether vanished from the view. Even in many sermons scarcely any traces are to be found." If Mr. Wilberforce is correct in this statement; and if the church has been in a gradual state of improvement, in point of an increase of gospel ministers within her pale, during the last seventy years, it will follow that very few of her ministers, during Mr. Fletcher's life, preached the peculiar doctrines of Christianity.

What Dr. H. says, in pages 6 and 7, on the use of reason in matters of religion, is unexceptionable; for no doctrine *contrary* to reason can possibly make any part of Divine Revelation.

That morality ought, upon gospel principles, to be preached, none, except a few speculative Antinomians, will dispute. If any object to the "regular clergy," or any others, on the ground of their preaching morality, on those principles, they evince their ignorance of both law and gospel. In page 9, we find the following passage: "After our utmost endeavours to do the will of God, we shall have need of his atoning mercy. Without our utmost endeavours we shall not partake of it. Christ will have died for us in vain." This strange compound of law and gospel, demands some consideration. That the holiest men on earth stand continually in need of atoning mercy, is an evident truth; but that any mere man, since the Fall, ever used, for any length of time, his "utmost endeavours," i. e. exerted all the powers of his soul and body, to their utmost extent, in the service of God, is at best problematical; and if it is certain that, without our doing so, we shall not partake of divine mercy, our salvation is placed upon a very precarious foundation. Will Dr. H. himself say, that he can rest his hope of heaven upon the condition of his having used his "utmost endeavours," for one month, or even one day in his life? Does he exactly know the extent of

his powers, or the utmost limit to which it is possible to use divine grace? Without a certain knowledge of both, and an absolute certainty of his having used his "utmost endeavours," he cannot, according to his own doctrine, hope for salvation. To say, that faith in Christ, and sincere, universal obedience, are demanded in the gospel, as conditions of final salvation, is to say what is scriptural; but to say that we cannot be saved without using our "utmost endeavours," is to say what is not only unscriptural, but what would suspend our salvation upon a condition which it is more than probable no *mere* man ever performed. All who love the Lord Jesus Christ in sincerity, and who, consequently have respect to all the divine commandments, though in numberless instances they have not used their "utmost endeavours," are in a state of salvation: while they who, from not being properly acquainted with either law or gospel, "go about to establish their own righteousness," and maintain that their "utmost endeavours" are absolutely necessary to salvation, generally manifest, by the immorality of their lives, that they are "in the gall of bitterness, and in the bond of iniquity."

But it would not be doing justice to our author, to omit the concluding sentence of the paragraph in which he asserts, that, without using our "utmost endeavours," we shall not partake of mercy. "But God, saith he, who graciously ordained the offerings of the law to be a dedication to himself of a very small part only of his own bounty, will surely behold with the eye of mercy every humble and sincere endeavour: will accept, through the merits of the full and sufficient sacrifice of his Son, (or who may abide his coming?) our partial and imperfect obedience." p. 9, 10. Had the Doctor substituted the word sincere, for partial, he would have spoken more like a sound divine; but even then, we might ask, does our sincere and imperfect obedience imply that we use our "utmost endeavours?"

If any of the "regular clergy" have been represented as blameable, for not dwelling "continually, and almost exclusively, on the duty of faith, they have been unjustly censured; for every faithful minister of Christ inculcates the precepts, as well as the doctrines of Christianity. A *mere* doctrinal preacher does not declare "the whole counsel of God;" and, consequently, whatever he may think to the contrary, and by whatever specious arguments he may endeavour to prove, that practical preaching is not suited to believers, he is not "pure from the blood of all men." In what a practical strain did St. Paul preach to the elders of Ephesus, though they were men whom "the Holy Ghost had made overseers, to feed the church of God!" Acts xx. Meantime, it is proper to observe, that it is possible to preach both doctrinally and practically, in a manner not calculated to awaken sinners, nor to build up saints in their most holy faith. In this

manner they preach, who state the grand doctrines of Christianity, and exhort their hearers to the performance of every civil, social, and religious duty; and tell them that the merits of Christ will atone for the defects of their obedience; but, at the same time, neglect to inculcate the grand truth, That until men have that faith which implies a sure trust and confidence that, through the merits of Christ, their sins are forgiven, they are under the curse of the law, and possess neither a title to, nor a qualification for, heaven. They who do not explicitly insist upon the absolute necessity of that repentance whereby men forsake all sin, and that faith which is invariably accompanied by the witness and fruit of the Spirit; however otherwise they may preach doctrinally and practically, they will preach to little valuable purpose. They attempt to rear the superstructure of religion, without laying the foundation. They may deliver, and deliver well, ten thousand excellent truths; but they do not discriminate betwixt them that "feel in themselves the working of the Spirit of Christ drawing up their minds to high and heavenly things," and such as are in their carnal, unrenewed state: and hence they do not distribute to their hearers such portions of divine truth as are suited to their respective states. "Unskilful in the word of righteousness," they indiscriminately distribute milk and strong meat to their hearers at large; and frequently address them all, though many of them are notoriously wicked, as if they were *new creatures in Christ Jesus.*

What our author says, in pages 15 and 16, on the necessity of good works as well as faith, is unexceptionable; for that faith which is not productive of good works is dead. But this, the persons who are objects of his censure maintain as well as himself, and with full as much consistency.

"If we wish to participate with them in the merit of being true ministers of Christ," is not an evangelical phrase; nor do any well-instructed ministers of the gospel, whether Calvinists or Arminians, adopt such phraseology.

All that Dr. Holland says, for several pages, against "sensible conversion," i. e. a conversion, the subjects of which know that they "have passed from death unto life," will have no weight with any who can, from experience, say, "The remembrance of our sins is grievous unto us, the burden of them is intolerable."

The strong, figurative language quoted at page 59, &c. from Messrs. Wesley and Whitfield, may, in general, be vindicated; but supposing that these men of God did not, upon all occasions, express themselves with sufficient accuracy, it would not follow that, in their time, the "regular clergy," in general, preached the Gospel. To those great and good men, under God, is chiefly owing that revival of true religion, both in and out of the

church, which, by way of contempt, is by many designated *Methodism*. To say that they were not liable to fall into inaccuracies, both in writing and speaking, would be, in effect, to say that they were more than human. But that they ably and successfully maintained the grand doctrines of the Gospel, will be readily admitted by every competent judge, who is acquainted with their history and writings. At page 24, Dr. H. says, "A writer of some celebrity (Romaine) asserts, (words which I quote with horror,) that 'God thinks himself honoured by the pensionaries of his grace, who bring nothing to recommend them but their sins and miseries, and yet trust in his promised relief: that herein he glories.'" All this is strictly orthodox, and conformable to the pure doctrines of our church, which teaches us to pray to God to "have mercy upon us, miserable sinners." The Church of England, which we should be sorry to confound with some of her ministers, who profess to be her greatest champions, maintains the scriptural doctrine of justification by "faith only." See article xi.

From page 100 to 109, we find quotations from the works of Messrs. Wesley, Whitfield, and Romaine, gleaned for the purpose of proving that those great and good men were, in their views of justification, dangerously erroneous. As a specimen of the sentiments which excite the indignation of Dr. Holland, we quote as follows: "Is faith counted for righteousness at whatever time we believe? '*Yes, in whatsoever moment we believe, all our sins vanish away. They are as though they had never been, and we stand clear in the sight of God.*'" "I went to the condemned felons in Newgate, and *offered them free salvation.*" p. 101, 102.

The words in *italics* are so printed in the quotations, as given by Dr. Holland; by which we may be the more emphatically impressed with a sense of the abhorrence in which he holds the doctrine of "*free salvation.*" From the confused views which he has of the doctrine of justification "by faith only," which, according to our church, "is a wholesome doctrine," he confounds our being so justified with our using no efforts in order to our justification. Mr. Wesley's offering *free salvation* to the condemned felons in Newgate, is, in the Doctor's estimation, peculiarly objectionable. But what, we would ask, is to be objected to in this? or can sinners, either *in* or *out* of Newgate, *purchase* salvation? Are we not "accounted righteous before God, not for our own works or deservings," but "only for the merit of our Lord and Saviour Jesus Christ by faith?" Article xi. Why then object to an offer of "free salvation" to felons in Newgate, any more than to sinners any where else, since sinners in a palace can no more *purchase* salvation, than felons in a prison?—Had the Doctor proved that the writers whom he quotes, had maintained that the faith by which genuine

Christians are justified, does not produce good works," insomuch that by them a true faith may be as evidently known as a tree discerned by the fruit," he would have proved something to his purpose; but as he neither did nor could do this, he has, in his zeal for the church, condemned the eleventh article, to the language and sense of which he ought to have adverted, before he ventured to condemn the practice of offering "*free salvation*" even to "the felons in Newgate."

"Nothing is given to man without the previous labour of himself or others. All is the product and reward of care." p. 22. What? not the earth on which he treads, the air in which he breathes, and the sun which rises on the evil and the good! is any of these the effect of human labour, or the product of human care? Is any previous labour of ourselves or others, the condition on which we receive the "true light which lighteth every man that cometh into the world?" Our author speaks very unlike the learned and venerable Fathers of our church.

In page 34, the Doctor says, that the cause which he pleads, "is especially the cause of all the ignorant poor in these kingdoms, (the United Kingdom,) who are receiving, and frequently, from the hands of those who profess to explain them more correctly (Hinc illae lachrymae!) than their appointed teachers, the oracles of God." What a lamentable circumstance, that numbers who never regularly attended any place of public worship, and who knew little more of religion than the "untamed Arab's brood," should be contaminated by receiving copies of the Holy Scriptures, through the polluted hands of Methodists or Dissenters, or even through those of such Churchmen as believe that it is possible for men to dissent, in whole or in part, from the Established Church of *any* particular country, and yet be true members of the church universal!

"We preach to persons already regenerated by baptism, who have in their riper years accepted the grace offered to them, and entered for themselves into the Christian covenant. It is true that most of them are, notwithstanding, immersed in wickedness, and insensible of their danger." p. 80. And are most of those whom the Doctor represents as "already regenerated by baptism," and "who have in their riper years accepted the grace offered to them," now "immersed in wickedness?" So the author avows to the world, in terms the most explicit. What! most of those "already regenerated," and who in their riper years have accepted profferred grace, and who are under the care of the "regular clergy," and, after all, be found such wretched, immoral characters!

"They sleep," says the Doctor, "and we must awaken them unto righteousness; not so much unto a new birth as unto new-

ness of life, to an entire renovation of the heart and its affections. We call upon them; not for the first time to embrace the faith, but 'to confess the faith of Christ crucified;' not now for the first time to enter into the service of Christ, but to continue his faithful soldiers and servants, manfully fighting under his banner, against sin, the world, and the devil, unto their life's end.'"

It is evident, from this passage, that Dr. H. has not correct views of justification by faith; for if he had, instead of calling upon sinners "immersed in wickedness," to "confess the faith of Christ," and to continue his faithful servants, he would shew them the absolute necessity of "repentance from dead works," and of that living faith of which they are *wholly* destitute, and without which they cannot possibly be either justified or regenerated. If Christ has any enemies upon earth who obstinately refuse to yield submission to his sway, such sinners as Dr. H. describes, are unquestionably of the number: and whether they ever were Christ's servants or not, it is certain they must *be* such before they can *continue* his "faithful soldiers and servants." Had the Doctor submitted the correction of his notes to some of his clerical brethren, who were so charmed with his "visitation sermon," they would probably have pointed out the absurdity of talking about sinners "immersed in wickedness," *continuing* Christ's "faithful servants and soldiers!" As the Doctor takes it for granted that those sinners are already regenerated, he may, with equal reason, conclude that they are justified; and then, according to his divinity, it will follow, that persons "duly baptized," though "immersed in wickedness," are both justified and regenerated. Now, is this *sound doctrine?*

Against the Methodists, whose religious system the Doctor represents as "all-ensnaring and all-accommodating," he chiefly levels his shafts. He endeavours, to the utmost of his strength, not only to lessen, but to ruin their character in the esteem of the public: this, many who were his superiors in the church, have often, before his day, attempted in vain. Meantime, in proportion as the Methodists are known, they are respected; nor will all that Dr. H. has urged against them, lessen their character in the estimation of those who are acquainted with their doctrines and morals. Their doctrines are strictly evangelical, being those of the Reformation, and consequently of the Church of England; and their morals are such as will bear the strictest scrutiny. Among them, not one who is known to be "immersed in wickedness," is allowed to continue.

With Dr. H. the late Bishop Lavington, more famous for his abuse of the Methodists than for any thing else, is a favourite author, one entirely to his taste. If the Doctor has not yet read Mr. Wesley's reply to that prelate, we would respectfully advise him to peruse it carefully and attentively, together with the

Appeals, by the same author, to Men of Reason and Religion, previously to his publishing another edition of his sermon; and after his doing so, we are not without hope, that he will see abundant reason to correct the principal part of what, for want of knowing them, he has unjustly urged against a people, whose character for orthodoxy, loyalty, and good morals, is so well established, as not to call for either a long or laboured vindication.

REVIEW OF

"*Memoir of* Mr. JAMES H. WOOD, *late Surgeon, &c. &c. to the Dispensary and Workhouse, at Blackburn, Lancashire, who died December* 30, 1814, *aged* 19 *years. By* THOMAS WOOD."

BIOGRAPHY, when mixed with suitable observations and reflections, arising from the incidents of which it gives an account, is highly instructive and interesting. Such reflections and observations greatly enhance the value of the narrative before us. The subject of it was a youth of more than ordinary promise; and extremely few at the age of 19, have ever occupied a higher place in their respective professions, than he did in that to which he had chiefly turned his attention. His intelligent and pious father, who undertook the melancholy task of giving to the Public a Memoir of a much beloved Son, has executed the task with both faithfulness and affection. He does not conceal his early deviations from the path of duty, but details them in a manner which proves that he did not desire to draw his son's character, such as it "ought to be," but such as it was in reality.

Who, that is not a pious parent, can form an adequate idea of what Mr. Wood felt on perusing the contents of the following letter from an afflicted son, of whose recovery he was forced to relinquish all hope?

"*Blackburn, May* 30, 1814.

"Last Thursday week, a surgeon was appointed to succeed me.

"You wish to know the state of my health, and I can hardly tell you. I have vomitted and spit blood, and have had a continual purging for nearly four months, which you know is very weakening. My clothes hang on me like sacks. I get thinner every day. If I go up stairs to my bed-room, I am obliged to sit down for some time to regain my strength before I can undress myself. I never expect now to get better, and think my time will not be long in this world. I had some idea of coming to see you all; but my kind cousin, Miss Ann Wood, made me give up all thoughts of it: she says I could not travel so far, and should die on the road.

"When at Flixton, I often hobbled to the church-yard, and

thought that ere long I should lie near my much lamented sister Maria. Oh that I was prepared for so awful a change. I have not the least desire for wordly things or acquaintance; still I do not feel that desire for prayer which I should. I sometimes think that I have sinned my day of grace away; having had so many opportunities, and still refused them all. *Pray for me.* Write me a long letter, and give me some instructions, for I plainly perceive that I am going headlong to hell. I want a greater desire for prayer. I shall stay here till next Friday, when I think of going to Flixton again: but I cannot tell what may happen."

The affectionate parent, the genuine Christian, and the well-instructed minister, are apparent in the following reply.

"*Deptford, June* 2, 1814.

"It is with much concern of mind that I now address you. I hoped all along that Providence would raise you up again to the enjoyment of health; but now, alas! my fond hope languishes, and I consider you to be near the eternal world. My inmost soul feels unutterable things on your account: if you were washed from all your sins in the blood of Christ, I should feel more reconciled to your dissolution; yet even in that case, the separation would be very afflictive. O my James, it is true you have sinned, and that with a high hand; but, if you despair of mercy on that account, and consequently do not pray for salvation, that is the most effectual way to perish. Unbelief is the ruin of the soul. Our Saviour says, 'He that believeth, shall be saved; and he that believeth not, shall be damned. I am sure there is salvation for you: the mercy of God has not left you. If you seek, you shall surely find the pearl of great price. Jesus Christ shed his most precious blood for you, and is this moment interceding for you in heaven. God has been very gracious to many of your dear relatives, and he will look upon you in mercy, if you will seek his face. I do earnestly beseech you to pray with all your heart, that he will, for the sake of what Christ has done and suffered for sinners, give you genuine repentance, a godly sorrow for your sins, and faith in the Lord Jesus Christ, without which you cannot be saved. And the Holy Spirit must enable you thus to repent and believe.

"How awful would your destruction be! Thousands of prayers have been offered up to God for your salvation. You have heard many Gospel sermons. The Spirit of God has often touched your heart, even while I have been conversing with you, and exhorting you to flee from the wrath to come. I hope now at last you have begun to pray for yourself. Lose no time; for you know not what a day, a night, or even an hour may bring forth.

"The Lord Jesus beholds you as the purchase of his blood, and waits to bless you with pardon and peace. Behold him by faith, and endeavour to cast your soul upon him. He died for sinners, for the chief of sinners, and consequently for you. O come, do not despair, but trust in the Lord. He has pardoned crimes as numerous and aggravated as yours. *His blood cleanses from all sin.*

"I beg you will request the preachers to visit you, and give you their advice and prayers; and tell them the state of your mind freely. I am particularly busy, or I would come immediately to see you. I hope God will spare you till I have got over my present engagements, which will be in about two weeks from Sunday next, and then I fully intend leaving home, and seeing you in the flesh once more.

"O my dear, dear James, I cannot express the feelings of my heart. O God, be pleased to give my James an interest in thy blessed Son! Wash him from all his sins in his most precious blood! If his affliction be unto death, mercifully prepare him for thy right hand! Give him a praying, a believing, a tender, a loving heart, and fit him to join his departed relatives before thy throne.

"My heart and my eyes are full. What, a child of mine *go to hell!* God forbid! for the sake of Jesus, who came into the world to save sinners, even the chief. God be with your spirit. Amen." (p. 27—31.)

This letter, as might be expected, caused James to weep much. "My poor father!" he exclaimed; and then addressing himself to his cousin, he said, "This letter is too much for me!"

After great mental exercises, this youth, on December 19, 1814, was brought to a saving, experimental knowledge of God; from which time till his departure from earth, he gave the utmost proof that he was a new creature in Christ Jesus. "His happiness, from the time of his believing in Jesus, and receiving a sense of the pardoning love of God, was like the abounding river, which, as it rolls along, being swelled by adjacent rivulets from the vallies, and springs from the mountains, at last overflows its banks. He never looked backward, but urged on his spiritual course; and the nearer he approached its end, the more were his prospects enlarged, and his consolations increased. He was anxious that others should partake of his joy. To his sister Eleanora he said, 'I wish you had been with me last night; I had a deal of pain, but was very happy." She said, "Heaven is yours." Smiling, he replied, "Yes."

"The wheels of nature now seemed to be weary, and moved along very slowly, The springs of action were ready to break, and all the vital functions to cease. Perfectly collected, he exerted his remaining energies in a very considerable struggle for

breath. Having recovered a little, he said, 'Righteousness shall prevail!' and in a little while after, 'Come, Lord!' And soon after this, about half past eleven o'clock, raising one hand in joyful triumph, and lifting his longing eyes to heaven, without a sigh or groan, he breathed his last." (p. 89, 90.)

Thus happily ended the short and busy life of JAMES HEMMINGTON WOOD, the Memoir of whom is intermixed with such reflections and observations as have a special tendency to impress on the minds of youth the grand truths of Christianity.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

SIR,

As the following extract from a work of uncommon merit, which appeared early in the last century, contains an excellent elucidation of several Scripture passages, which have been often urged by infidels as an argument against divine revelation, I doubt not that you will deem it worthy of a place in your Miscellany.

N.

April, 1815.

It is proper to consider the style of Scripture, in speaking of the works and attributes of God. There never was any book written in a strict propriety of words, because all languages abound with metaphors, which by constant use become perhaps better known to the natives of a country, than the original words themselves, and in process of time cause them to be quite laid aside. But then this borrowed and metaphorical sense of words may be very strange to men of other countries, especially when they are taken from things peculiar to the place where they are used.

This use of metaphors arises partly from the likeness that is perceived between things, which makes one thing be expressed by another, and gives a delightful illustration to the things discoursed of, and partly from our want of fit words to express the various natures of things, especially of things spiritual, which we commonly speak of in negative terms, and rather deny, that they are like things sensible, than positively affirm what they are: thus we say, that they are immaterial, invisible, incorruptible, &c. And when we speak positively of them, we must use such words as sensible objects can furnish us with, since we can have no other; for we understand their nature so imperfectly, that we are not able to frame a language on purpose to express it; and he who should go about such a work, would neither be understood by others, nor well know what he meant himself. To

comprehend, to perceive, to apply, to reflect, to understand, and innumerable other words are taken from corporeal acts, and applied to the mind of man. But of all beings, God himself is so far above our comprehension, that we can never speak of him in expressions suitable to his Divine nature; and therefore when true conceptions are had of him, it is fittest to speak of him in such terms, as may serve to raise and preserve in us a due sense of God's honour, and of our duty to him. The reasons, then, why God is often spoken of in the Scriptures, after the manner in which we are wont to speak of men, may be reduced to these particulars.

1. The use of metaphorical and figurative expressions is common in all languages, and in no language is sufficient to set forth the majesty and attributes of God.

2. The peculiar nature and genius of the Hebrew tongue inclined or constrained the writers, in that language, to express themselves in this manner, Gen. ix. 5, "At the hand of every beast will I require it," that is, I will require it of every beast. The hand of the river is the side of the river, Exod. ii. 5; the hand of the way is the way side, Psal. cxi. 5; and the hand of the sword is the power of the sword, Job v. 20. Psal. xli. 28. And when in our translation we read, "Man is born unto trouble as the sparks fly upwards," it is in the original, "As the sons of the burning coal lift up to fly," Job v. 7. "The horn of the son of oil" signifies in our way of expression, "a very fruitful hill," Isa. v. 1; and *horn* signified power or strength in the Hebrew, as familiarly as *robur* or *oak* signifies the same in Latin. And not only the valleys are said to "shout and sing," Psal. lxv. 13; but "the best fruits in the land" are in the Hebrew called "the singing of the land," Gen. xliii. 11. The word *rock* is often used to denote the almighty power of God, and by the *Septuagint* and vulgar Latin is sometimes translated *God*. "For their rock is not as our rock, even our enemies themselves being judges," Deut. xxxii. 31. Those versions render it *their Gods*, and *our God*: and in like manner, v. 4, 15, 18. Psal. xxxi. 3. lxxiii. 26. "Is there any God besides me? yea, there is no God, I know not any," Isa. xlvi. 8; in the Hebrew it is, *there is no rock*, as the margin of our Bible remarks. Ears, mouth, hands and heart, are ascribed to the earth or land. *Sin* in the Hebrew signifies a *sin-offering*, as it is translated, and must of necessity be understood in many places of Scripture, as in Hos. iv. 8. And in this sense Christ was made "sin for us," 2 Cor. v. 21. Sometimes *sin* is used for the punishment of sin, Gen. iv. 13. Zech. xiv. 19. "Be not afraid of the words thou hast heard," Isa. xxxvii. 6. Heb. "of the face of the words," *i. e.* because of the words. We read in Josh. xxiv. 27, that "Joshua said unto all the people, behold this stone shall be a witness unto

us. For it hath heard all the words of the Lord, which he spake unto us, it shall therefore be a witness unto you, lest ye deny your God." This might have been a very improper and unintelligible speech to another people, but was most significant and emphatical to the people of *Israel*, who well understood upon what account sense was ascribed to inanimate things, as Gen. xxxi. 52. Numb. xx. 8. Deut. iv. 26.—xxx. 19.—xxxii. 1; and afterwards frequently by the prophets.

3. Every expression in a parable is not to be taken in a strict sense; neither is it necessary, that whatever is set down in Scripture, must therefore be of divine inspiration, or absolutely true: for there we find the speeches and sayings of divers men not inspired, and of some very wicked men, nay, of devils themselves. So that we are to inquire, by whom and in what manner the words were spoken, before we undertake to defend them. Wine is said to "cheer God and man," Judg. ix. 13. But this is spoken by the vine in Jotham's parable. Yet there is nothing absurd in it: for God, who is said to rejoice in his works, might well be said to rejoice in the fruit of the vine, when he accepted of it in drink-offerings.

(To be concluded in the next.)

THE WORKS OF GOD DISPLAYED.

ON THE MUSCLES.

(Continued from page 520.)

But to return to that which is the proper subject of the present section,—the celerity and precision of muscular motion. These qualities may be particularly observed in the execution of many species of instrumental *music*, in which the changes produced by the hand of the musician are exceedingly rapid; are exactly measured, even when most minute; and display, on the part of the muscles, an obedience of action, alike wonderful for its quickness and its correctness.

Or let a person only observe his own hand whilst he is writing; the number of muscles, which are brought to bear upon the pen; how the joint and adjusted operation of several tendons is concerned in every stroke, yet that five hundred such strokes are drawn in a minute. Not a letter can be turned without more than one, or two, or three tendinous contractions, definite, both as to the choice of the tendon, and as to the space through which the contraction moves; yet how currently does the work proceed! and when we look at it, how faithful have the muscles been to their duty, how true to the order which endeavour or

habit hath inculcated! For, let it be remembered, that, whilst a man's hand-writing is the same, an exactitude of order is preserved, whether he write well or ill. These two instances, of music and writing, shew not only the quickness but precision of muscular motion.

II. Regarding the particular configuration of the muscles, *sphincter* or circular muscles appear to me admirable pieces of mechanism. It is the muscular power most happily applied; the same quality of the muscular substance, but under a new modification. The circular disposition of the fibres is strictly mechanical; but, though the most mechanical, is not the only thing in sphincters which deserves our notice. The regulated degree of contractile force with which they are endowed, sufficient for retention, yet vincible when requisite, together with their ordinary state of actual contraction, by means of which their dependence upon the will is not constant, but occasional, gives to them a constitution, of which the conveniency is inestimable. This their semi-voluntary character, is exactly such as suits with the wants and functions of the animal.

III. We may also, upon the subject of the muscles, observe, that many of our most important actions are achieved by the combined help of different muscles. Frequently a diagonal motion is produced, by the contraction of tendons pulling in the direction of the sides of the parallelogram. This is the case with some of the oblique nutations of the head. Sometimes the number of co-operating muscles is very great. Dr. Nieuntyt, in Leipsic transactions, reckons up a hundred muscles that are employed every time we breathe; yet we take in, or let out, our breath, without reflecting what a work is thereby performed;—what an apparatus is laid in, of instruments for the service, and how many such contribute their assistance to the effect! Breathing with ease, is a blessing of every moment; yet, of all others, it is that which we possess with the least consciousness. A man in an asthma is the only man who knows how to estimate it.

IV. Mr. Home has observed,* that the most important and most delicate actions are performed in the body by the smallest muscles; and he mentions, as his examples, the muscles which have been discovered in the iris of the eye, and the drum of the ear. The tenuity of these muscles is astonishing. They are microspic hairs: must be magnified to be visible; yet are they real, effective muscles: and not only such, but the grandest and most precious of our faculties; sight and hearing depend upon their health and actions.

V. The muscles act in the limbs with what is called a mecha-

* Phil. Tran. part i. 1800. p. 8.

nical disadvantage. The muscle at the shoulder, by which the arm is raised, is fixed nearly in the same manner as a load is fixed upon a steelyard, within a few decimals, we will say of an inch, from the centre upon which the steelyard turns. In this situation, we find that a very heavy draught is no more than sufficient to countervail the force of a small lead plummet, placed upon the long arm of the steelyard, at the distance of perhaps fifteen or twenty inches from the centre, and on the other side of it. And this is the disadvantage which is meant. And an absolute disadvantage, no doubt, it would be, if the object were to spare the force of muscular contraction. But observe how conducive is this constitution to animal conveniency. Mechanism has always in view one or other of these two purposes; either to move a great weight slowly, and through a small space, or to move a light weight rapidly, through a considerable sweep. For the former of these purposes, a different species of lever, and a different collocation of the muscles, might be better than the present: but for the second, the present structure is the true one. Now so it happens, that the second, and not the first, is that which the occasions of animal life principally call for. In what concerns the human body, it is of much more consequence to any man to be able to carry his hand to his head with due expedition, than it would be to have the power of raising from the ground a heavier load (of two or three more hundred weight, we will suppose) than he can lift at present. This last is a faculty, which, on some extraordinary occasions, he may desire to possess; but the other is what he wants, and uses every hour or minute. In like manner, a husbandman or a gardener will do more execution, by being able to carry his scythe, his rake, or his flail, with a sufficient dispatch through a sufficient space, than if, with a greater strength, his motions were proportionably more confined and slow. It is the same with a mechanic in the use of his tools. It is the same also with other animals in the use of their limbs. In general, the vivacity of their motions would be ill exchanged for greater force under a clumsier structure.

(To be continued.)

To the Editor of the Methodist Magazine.

In times past, papers on "The Wisdom of God in the Creation," were no strangers to the pages of the Methodist Magazine;* and I suppose they would not be less acceptable now, if such as are likely to be generally interesting, were presented

* One department of the Magazine is regularly occupied by papers of that description.

for acceptance. Such I conceive the following piece to be; and therefore I shall be glad to see it in your large number when convenient.

Polperro, Cornwall, Your's, truly,
Aug. 9, 1814. JON. COUCH.

REVIEW of "An Inquiry into the Probability and Rationality of Mr. HUNTER'S Theory of Life. By JOHN ABERNETHY, F.R.S. being the substance of two Lectures delivered before the Royal College of Surgeons of London."

In commencing an inquiry into Mr. Hunter's Theory of Life, the author thinks it most proper to begin with an account of the fibres of which the body consists, they being the only visible means by which motion and sensation are produced. "In surveying, it is remarked, the great chain of living beings, we find life connected with a vast variety of organization, yet exercising the same functions in each; a circumstance from which we may, I think, naturally conclude that life does not depend on organization." Mr. Hunter drew this conclusion from a very extensive examination of the links of being which connect man with common matter. He found life uniformly preventing chemical decomposition, to which dead matter is so very prone. "A living egg does not putrify under circumstances that would rapidly cause that change in a dead one. The former resists a degree of cold that would freeze the latter. And when subjected to the genial warmth of incubation, (which would soon cause to putrify an egg deprived of life,) the matter of it begins to move or to be moved, so as to build up the curious structure of the young animal." The difference between the living and the dead muscular fibre, is no less extraordinary. "The biceps muscle of the arm (that muscle of the upper arm which swells up when we bend the elbow) which in the dead state would be torn by the weight of a few ounces appended to it, shall, in the living state, be capable of lifting and sustaing more than one hundred pounds. The matter of the muscle seems neither to be increased nor diminished during its contraction, what is lost in length being gained in bulk." After noticing the properties of electricity, and comparing them with those of the irritability of animal fibres, the author endeavours to render it probable that this irritability depends on that subtle fluid:—not, he remarks, that he supposes that electricity is life. But it appears likely that electricity or Galvanism (which is only a modification of the former) is the instrument which is employed to produce all the actions and functions of the body.

The medium by which these effects are produced, the cords which form the guide and road for the communication of volition, are the nerves. Whether the nerves commence from the brain

and spinal marrow, or whether they only end there, may admit of some doubt; but Mr. Abernethy has, on this part of his subject, made a distinction which seems to be without meaning: arteries are usually spoken of as *proceeding* from the heart, and nerves from the brain; but we are cautioned against entertaining this idea concerning these last, they having "been formed in the parts where we find them." But the same is undoubtedly true of every part of the body. The Almighty Maker was not confined to rules in contriving creation; and he made the branches of nerves larger than the trunks from which (in common language) they *proceed*, because it suits best the purpose for which they were intended.

Modern physiologists have supposed that sensation is caused by an action begun in the nervous fibrils, in consequence of the stimulation which they receive from an impulse made on their tangible extremities, and propagated along their line to the sensorium: "This assists us to understand how our sensations may be very vivid from the slightest impulses, for it is not the impulse but the consequent action that is transmitted to the brain:—and why we may have no sensation from the most violent impulses; for such we cannot but suppose to occur where a man is shot through the body, or has a limb removed by a cannon ball; occurrences which have however happened without any distinct feeling intimating the event." Perhaps it may be for the same reason, that when the attention is very strictly directed to one sense, impressions made on others are not perceived; the electrical (or communicating) energy, being directed in one channel to the exclusion of others. But it is very properly remarked by the author, these impulses can only differ in degree, duration and succession; they cannot *constitute* sensation, or volition, remembrance, comparison, or judgment; neither can any succession or train of them *constitute* ideas. "The conclusion then of an examination of the nervous system" is this: "that in the human body there exists an assemblage of organs formed of common inert matter, such as we see after death,—a principle of life and action,—and a sensient and rational faculty, all intimately connected, yet each apparently distinct from the other." "The body springs and bounds as though its inert fabric were alive; yet have we good reasons for believing that life is distinct from organization. The mind and the actions of life affect each other. Failure or disturbance of the actions of life prevent or disturb our feelings, and enfeeble, perplex, or distract our intellectual operations. The mind equally affects the actions of life, and thus influences the whole body." "Now, though these facts may countenance the idea of the identity of mind and life, yet have we good reasons for believing that they are perfectly distinct. Whilst therefore on the one hand I feel interested in

oppugning those opinions which tend to confound life with organization; I would, on the other, equally oppose those which confound perception and intelligence with mere vitality." This conclusion is such as is consistent with the high character of the author; and is a strong illustration of the importance of philosophy when it is well directed, in confirming the ideas scattered through the sacred writings on these subjects; for though the inspired writers did not intend giving us a system of philosophy, and therefore wrote according to the common belief of the age in which they lived; yet in speaking of the nature of life, and of the separate nature of the soul, they lay too great a stress on the truth of their observations, to give us any reason to believe that they were under a mistake. This conclusion also is a fine illustration of St. Paul's remark on the difference between the body, soul, and spirit. "I am visionary enough to imagine, that if these opinions should become so established as to be generally admitted by philosophers, that if they once saw reason to believe that life was something of an invisible and active nature superadded to organization, they would then see equal reason to believe that mind might be superadded to life as life is to structure. They would then indeed still further perceive how mind and matter might reciprocally operate on each other by means of an intervening substance. Thus even would physiological researches enforce the belief, which I may say is natural to man, that in addition to his bodily frame, he possesses a sensitive, intelligent, and independent mind: an opinion which, in an eminent degree, tends to produce virtuous, honourable, and useful actions."

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

THE extracts from Sherlock's able and orthodox work on the doctrine of Divine Providence, which have recently appeared in your Miscellany, have, I doubt not, been perused with pleasure by your numerous intelligent readers. That doctrine enters more deeply into the essence of vital religion, than several who are not destitute of piety, feel disposed to admit. To maintain, as infidels do, that events which bear the most evident marks of divine interposition, are *certainly* effects of chance or natural causes, is as absurd as to maintain that all the letters necessary to compose a page of Homer's Iliad, would *certainly*, by a random cast, or by some occult qualities in them, fall into such order as to compose a page of that first of poems. The *abstract* possibility of this cannot easily, if at all, be disproved; but that the event would ever be answerable to that *abstract* possibility,

no man of sober reason will ever attempt to maintain. The scriptural doctrine of Divine Providence, and that of the absolute, or hypothetical necessity of all events, are directly opposed to each other: the former implies *government*, and the latter, such *compulsion* as is incompatible with the doctrine of moral agency; a doctrine than which none is more explicitly revealed in the oracles of God. Were *certainty*, in civil life, to be inferred from *possibility*, no man could, by the most clear and direct evidence, be convicted of any civil crime; for it is *abstractedly* possible that *any* man may testify a falsehood. From these observations it will evidently appear, that every argument urged against interpositions of Divine Providence, *purely* from the *abstract possibility* that such effects as are attributed to them might take place without them, would, if conclusive, lead to the dissolution of all civil government, and, eventually, to Atheism, which is the perfection of absurdity.

Highly approving of the articles which you have inserted for the purpose of vindicating "Eternal Providence," I take the liberty of sending you the following extract from a work recently published by Mr. Joseph Hanbury, intitled, "An Enlarged Series of Extracts, from the Diary, &c. of Mr. Joseph Williams, of Kidderminster."

June 2, 1815. N.

Deliverance from Fire.

"*Saturday, July* 15, 1738. How good is it to trust in God, and to commit ourselves, our all, morning and evening, to his protection! This morning we have been favoured with a singular deliverance from danger by fire. Between three and four o'clock, our female servant dreamed that a neighbouring house was on fire, and that it was also quickly extinguished. By the agitation which the dream occasioned, she discomposed her bedclothes, and became cold; on which, awaking, she raised herself to replace her covering, and by that means moved her shoes; their grating sound waked my wife, for we were in the room beneath, who imagined the girl was rising; but after revolving in her mind why the girl should rise so early, drew back the bed-curtain to enable her to judge of the hour, and immediately observed smoke in the room. My wife gently roused me, and asked what occasioned the smoke. I sprung from my bed, and hastily put on part of my dress; during which short time the smoke became much increased, but from its direction I immediately guessed from whence it proceeded. Accordingly, running down the stairs, I made to the parlour, and on opening the door saw, through the thick smoke, a glowing fire, and round it a circling flame. I ran to the pump for water, and threw part of the contents of a pail on the fire, by which I was compelled

to retreat from the effects of the vapour and smoke. Hoping I had checked its power, I ran to calm my wife's fears, and to put on more clothing, which done, I as quickly returned and repeated the application of water, till the fire was quite subdued. I found it had been occasioned by the snuff of a candle being improperly thrown into a spitting-box, filled with saw-dust. The window curtain nearest to the box, was burnt all away from bottom to top; the floor was burnt through the whole breadth of the box, and had been on flame around it; the groundsel of the room, a thick solid beam, was burnt to charcoal more than an inch deep, and about the length of ten inches; one of the oaken wainscot pannels had been on flame, and part of it consumed; yet the window-seat, which was deal, and projected nearly two inches over the pannel, and the corner of the seat much discoloured by, and, as I may say, roasted in the flame, had not caught it, which appears to every body very wonderful. It somewhat added to my confusion at the time, and now enhances the mercy of the deliverance, that for many years I had regularly insured, but had omitted it this year, partly through inadvertency, and partly through my brother Housman being taken ill when in London, last February, whom I desired to pay a year's insurance for me.

"Consider now, O my soul, the greatness of this mercy, and take notice of the interposition of Divine Providence in working out this deliverance. Probably, if none of us had awoke before six o'clock, our usual hour, or if we had lain but one hour longer, the fire penetrating through the boards, would have caused a circulation of the air, which would have accelerated the action of the fire, and the whole room being wainscoted round, would soon have become impossible to be subdued: or if we had escaped with our lives, it might have destroyed much of our property, and spread desolation around us. Why was it that the servant should have, at such a juncture, a disquieting dream, and my wife be so easily disturbed? Were these things the effects of chance? Surely not? So seasonable an alarm must have been under the direction of Him who is the keeper of Israel, and who neither slumbereth nor sleepeth."

THE GRACE OF GOD MANIFESTED.

MEMOIR OF ANN WOOLLANS.

To the Editor of the Methodist Magazine.

VERY DEAR SIR,

THE subject of the following Memoir was the daughter of T. Woollans, one of our valuable class-leaders at Kilburne.

Derbyshire, of whom I obtained the substance of what it contains: and the account being more than attested by her own leader, Chr. Woodhouse, of Woodhouse, and the unanimous testimony of the Woodhouse friends, it was thought that it would be an humble ornament to your Miscellany, edifying to your numerous readers, and a grateful memorial to the friends of the deceased. Its insertion will greatly oblige,

Belper, Your's, affectionately,
April 26, 1814. THOMAS EASTWOOD.

ANN WOOLLANS was born September 29, 1790. Her parents were then but partially acquainted with the nature of true religion; however, they endeavoured, upon the first openings of her understanding, to impress the fear of God upon her mind; and it was evident, from her conduct and conversation in childhood, that their labour was not in vain. IN the seventh year of her age, it pleased God to remove by death an infant brother; on which occasion she would often say to her mother, that she was persuaded her brother was in heaven, and that she felt a longing desire to be there too, that she might be with him. At this early period she used to say, that she knew that she had not run astray as some children had done, but she was convinced that she must be changed by divine grace, before she could be meet for heaven. Her father believes that from this time the divine impressions made upon her mind were never erased.

In the 14th year of her age, she profited much under the ministry of Mr. John Aslin, then in the Belper circuit; at which time she was very circumspect and diligent in attending the means of grace. Some time after this a revival of religion took place at Horsley Woodhouse, of the benefit of which Ann partook, and then joined the Methodist Society, of which she continued uninterruptedly a steady member to her death. But notwithstanding she gave the most undeniable proofs of her sincerity, her mind was often harassed with doubts respecting her interest in the Lord Jesus Christ.

Her manner of living, after she had joined the Methodist Society was exceedingly exemplary. It was her constant practice to retire twice every day, for secret intercourse and communion with God. She was so much opposed to the indolent custom of lying in bed an hour or two longer on the sabbath than on other days, that from principle she used to rise an hour or two earlier on that day; which redeemed time she used in reading and prayer.

In speaking of her attainments in the divine life, she was *excessively* modest and *reserved*, almost to a fault; which without doubt arose from the very humbling views that she had of herself. The last year she was enabled to attend the means of grace, she was frequently refreshed under the sound of the gospel word,

and particularly under the ministry of Mr. J. E. For five or six months previous to her death, she was prevented from attending the public worship of God; but her diligence in reading the Holy Scriptures, and her constancy and fervour increased. Her affliction was long, and at times very painful; but through it all she was a pattern of patience. In all her affliction, she never manifested a discontented thought, nor spoke a murmuring word. When her father asked her the state of her mind, about eight or ten days previous to her dissolution, she answered, that she had not that assurance of her acceptance with Christ which she could wish; but after her father had laboured to encourage her to trust in God, her doubts were removed, and she was satisfied relative to her acceptance with God. From this time her mind appeared disengaged from earth, and wholly fixed on heaven. In conversation with her father, who had expressed his sorrow on seeing her so much reduced, she took occasion to express her thankfulness to God, for having given her parents who willingly helped her to the utmost of their power. Indeed her gratitude to her parents was truly praise-worthy; seeing them weep, she bade them not mourn, and added, she had a good hope beyond the grave.

The day before that on which she died, she was greatly strengthened by reading a paragraph out of Mr. Fletcher's Address to such as inquire, What must we do to be saved? which is as follows: "Thou hast not chosen me, but I have chosen thee, thou art my servant; fear not, for I am with thee; be not dismayed, for I am thy God. My strength is sufficient for thee, I will help thee, yea, I will uphold thee with the right hand of my righteousness: they that war against thee shall be as nothing; for I the Lord thy God will hold thy right hand, and make my strength perfect in thy weakness. I will bring thee by a way thou hast not known. I will make darkness light before thee, and crooked paths straight; when thou passest through the waters I will be with thee, and when thou walkest through the fire thou shalt not be burnt; neither shall the flame kindle upon thee, for I am the Lord, thy Saviour and thy God." She told her father that she applied this to herself; and she said to her mother, "I have opened on a *pretty piece*:" to which her mother replied, "The Lord had directed her to it." On reading the promises alluded to, it was evident that she was firmly fixed on Christ. Growing weaker towards evening, and being assisted to bed, the family assembled in her room for family prayer; and the Lord made it a peculiarly solemn season. After family devotion, she was asked the state of her mind; she cheerfully answered, that she did not experience that ecstacy of joy which some had enjoyed in her situation, but that she was perfectly resigned to

the will of God. She expressed a fear lest she should be troublesome, and thankfully acknowledged the least assistance which her parents and friends were ready to afford her. In the night, her mother perceived her to change for death—and whilst her father was commending her soul to God, she quietly fell asleep in Jesus, Feb. 17, 1814, aged 24 years.

"Let sickness blast and death devour,
If heaven must recompence our pains;
Perish the grass and fade the flower,
If firm the word of God remains."

The righteous are taken away from the evil to come; may the living lay it to heart! Amen, Amen!

MEMOIR OF MISS HELLEN M. DIMELLA.

Miss Hellen M. Dimella was convinced of the necessity of experimental and practical piety, by a sermon which she heard in Bridgewater-street Chapel, Manchester. By this discourse she was led to reflect on the reality and vast importance of eternal things, which produced in her mind deep and lasting seriousness, an ardent desire to possess spiritual blessings, and a fixed determination to devote herself to God.

As her spiritual and eternal interests now became the chief objects of her attention, she instantly relinquished the gay and fashionable world, and united herself to the people of God, to whom she felt the strongest attachment, and with whom she spent the greatest part of her leisure hours in heavenly converse and acts of devotion.

The whole of her conduct gave full evidence of the depth of her piety. The light of divine truth and grace shone in the spirituality of her affections, purity of her intentions, in the amiableness of her tempers and dispositions, in her regular attendance on the means of grace, and her strict attention to every relative and moral duty.

Having obtained peace with God, it was her constant study to approve herself unto him, for whom she felt the highest degree of reverence, mingled with sacred delight and love; and for whose sake she esteemed reproach an honour, no sacrifice too great, and no trial too severe.

But the time of her probation was short. Her constitution was naturally delicate, and she suffered much; but she bore her afflictions with patience, nay, with cheerfulness. Perfectly resigned to the will of her heavenly Father, she committed into his hand the disposal of her body and soul, fully persuaded that he would give her strength and grace in proportion to her trials, and in due time take her to himself.

Jan. 1810, her indisposition increasing, she was under the necessity of confining herself to her room; and being led to believe that her dissolution was fast approaching, she expressed her confidence in God, and her hope of glory in the apostle's words, 2 Cor. v. 1. Yet she longed for an increase of divine consolations, and prayed for them: and the Lord granted her the desire of her heart. On a friend calling to see her, she expressed her joy for the visit; and after taking a little refreshment, she lifted up her eyes and hands to heaven, and with great earnestness said, "O how good the Lord is! He provides for me every thing which I need! Praise God from whom all blessings flow. I have been under a cloud, and could not rejoice as I wished, but *now* I am inexpressibly happy." Her friend said, "You have cause to rejoice." She answered, "I have, and I will praise him, for he has been with me, and he will never leave me nor forsake me, but will save me to the end. I shall soon join the saints in light, and with them praise God and the Lamb for ever."

Being asked if she wanted any thing, she replied "No, for I have Christ—O how happy I am! I shall soon see Abraham, Isaac, and Jacob, and all the prophets; but above all I shall see Jesus face to face: help me to praise him. While many, it is to be feared, have no hope beyond the grave, I am so highly favoured that my hope is full of immortality. I long to depart, but the Lord will give me patience to bear my sufferings with Christian resignation. Although I am so afflicted, my heavenly comforts are so many and so great, that I would not exchange my situation with the most healthy person in the world." Her evidence of the divine favour was so clear, her spiritual joys so great, her prospects of heaven so bright, that while she sung a verse of a lively hymn, she was lost in wonder, love and praise.

She then introduced the subject of her death, spoke of her funeral sermon, and made choice of a text to be preached from on the occasion. It was pleasing and solemn to behold this amiable young woman sinking into the arms of death with a mind so happy and so composed. Indeed she talked in such a heavenly strain, and praised the Lord in such a manner, that she appeared like an inhabitant of the heavenly regions, who had come into this world to visit it for a season, and that being fully satisfied of the emptiness of all earthly enjoyments, longed to return. She frequently said, "I shall soon join the hosts above. It is religion that makes me now so happy, when nothing on earth can. I can give up all my relations and friends, and leave all things here below to go to Jesus. My affections are so fixed on things above, that nothing disturbs—nothing affects me." In this happy state of mind she continued until the Thursday before her death; and then commenced her last conflict with the power

of darkness; and a most painful conflict it was. It lasted for three hours—during which she prayed in an agony, pleaded the promises, and expressed a hope that the Lord would deliver her: her friends in the mean time, were praying for her, and encouraging her to expect help from heaven. The Lord answered the prayer of his servant, the cloud which hung over her mind was instantly removed, and she cried aloud, "Glory be to God, he has delivered me from satan, who wished to rob me of my confidence. Had I ten thousand tongues I could not sufficiently praise my God. O! the happiness which I feel!

From this time until her death she continued, without a moment's interruption, to rejoice in the Lord, and to praise him with her whole heart—and with so much energy, that her friends were astonished. Her friend and constant companion, Miss Wilde, said, "You have conversed with heaven;" Miss D. replied, "I have, glory to God who supports and comforts me.—I shall soon be with him."

Monday, 2d of April, she was very weak and full of pain. She prayed that the Lord would preserve her from uttering a murmuring expression.—She used to say, "O my God, give me patience to bear all that thou art pleased to lay upon me." To her friends she said, "My breath is nearly gone, and I shall shortly be with my Saviour." On Tuesday she was much worse, but very happy. On Wednesday morning she asked for a little water; and when she had drunk it, she put forth her arms and smiled, saying, "I am going." She ceased to speak, but remained perfectly sensible; and at two o'clock, April 4, 1810, she put forth her hand in token of eternal victory, and with a heavenly smile on her countenance, resigned her happy soul into the hands of her Saviour, in the 22d year of her age, and the second of her conversion to God.

Salford, October 2, 1810. P. GARRETT.

MEMOIR OF MRS. FAIRBOURN.

SKIPTON, in Craven, was the place which gave birth to my late dear wife, whose maiden name was Atkinson. When a child, she was dutiful and affectionate to her parents. As she grew in years she was but little attached to those amusements which generally occupy so much of the attention of youth. It was with difficulty she was prevailed upon to join parties of pleasure; and when she complied, she returned dissatisfied with the experiment, and grieved at her folly.

Affiictions were the portion frequently assigned to Miss A——, and they, through the divine blessing, proved the principal instrument of bringing her to God. At a time when she was labouring under indisposition, she received an invitation from

Mr. and Mrs. Midgley, to take a journey with them to Brough, in Westmoreland, for the benefit of the air; which invitation she readily accepted. This journey afforded her the privilege of hearing the Gospel: she was frequently introduced into companies where religious subjects were discussed; and had now the opportunity of seeing religious profession supported by religious example: all of which made a blessed and indelible impression on her mind.

It was now that she was truly convinced of her sinful state, which induced her to seek the Lord with strong cries and tears. Mrs. Midgley observing her one day bathed in tears, asked her if she was not comfortable with them,—to which she replied, "My tears are not occasioned by the absence of any temporal comfort, but proceed from a want of Christ."—This information was cheering to her kind friends, who diligently taught her the way of salvation, and earnestly and perseveringly wrestled with God in her behalf, till the Lord appointed unto her "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Then with the prophet she could triumphantly exclaim, "O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me." Then she felt an interest in the Redeemer's blood; could rejoice with joy unspeakable and full of glory; and with the apostle say, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved *me*, and gave himself for me."

My acquaintance with Miss A—— commenced soon after the Conference of 1805, when stationed in the Brough circuit. I had then opportunities of being frequently in her company, and of witnessing the excellencies that adorned her character. From the opinion I then formed of her, I judged her a suitable person to become my partner for life. In the year 1805, when I was upon the Carlisle circuit, we entered into the marriage state. My expectations were more than realized in her, and we were truly happy in each other. At this time the health of my dear wife was better than it had been for some years before. This afforded us the cheering hope of its full restoration and establishment, and the pleasing expectation of the continuance of our happy union. But, alas, how uncertain are all worldly hopes and comforts! In the years 1811 and 1812, we were stationed at Otley, nearly the whole of which time she was exceedingly weak and delicate, and towards the close of that period, she became much worse, and was threatened with a consumption. By visiting her native place she was considerably recovered. Our next appointment was Stockport. During the first year she was much as usual; but early in the second year, her complaint attacked her with double violence. Medical aid was resorted to, but proved ineffectual. As she was in a state of pregnancy, I

looked forward to the time of her delivery with great anxiety; but after the lapse of a few days from that period, her cough returned with greater severity than ever, and a visible change took place for the worse. Although her sufferings became so great that she was unable to take rest day or night—in patience she possessed her soul. When I observed to her, "Your sufferings are great," she would reply, "Nothing in comparison of what my Lord suffered for me! I am willing to suffer, provided grace be given." From her calm resignation and firm acquiescence in the divine will, when her sufferings most abounded, it was evident she had for some time, with more than ordinary diligence, been preparing to encounter her last enemy. That religion which had long adorned her character, now shone with the greatest lustre, and in the severity of suffering, proved itself to be deep and genuine.

A few days previous to her departure, when she was suddenly taken worse than usual, she asked me to raise her in the bed, and said, "Now it is over, I am going! I am going!"—the cold sweat running down her face. It pleased the Lord, contrary to our expectations, to revive her, that she might witness his utmost power to save. On her recovery, I said, "My dear, had you any doubt or fear upon your mind?" she replied, that all was well, and that she could say, "O death, where is thy sting!" Her mind continued in a state of sweet composure until her happy spirit, in the 29th year of her age, took its departure to Jesus, to join those who had washed their robes and made them white in the blood of the Lamb.

Preston, Dec. 19, 1814. JOHN FAIRBOURN.

TO THE EDITOR.

SIR,

THE following short account of the *ministerial* endowments of Mr. John Fairfax, ejected from Barking, in Suffolk, appears to me so pertinent, and so well suited to a certain class of your readers, that I have copied it for insertion in your Magazine.

Your's, very affectionately, J. B.

"He was an *orthodox* minister, who adhered to all the doctrinal articles of the Church of England.—He was an *eloquent* minister: his very language melted the ear: he sought out for acceptable words, and God made them powerful.—He was a *well-furnished* minister, who had a body of divinity in his head, and the power of it within his heart. His gift in prayer was extraordinary, especially on peculiar occasions. [He had a great aptness of speech, variety of words, pertinence of matter, and fervency of spirit. He had a most attracting and captivating power in his preaching.] He was a *laborious* minister, who would spend and be spent in the Lord's work. He preached

even to the last of his old age, no less than seven times a fortnight, in a stated course, in places at a considerable distance, besides many other occasional services.—He was a *prudent* minister, who knew when to speak, what to speak, and to whom he spake. He made not religion burdensome by prolixity; nor did he betray the reputation of his office by indiscretion in his carriage. He was an *exact* minister. His sermons were all composed in his mind by deliberate thought: he engraved them on his own heart by meditation, and imprinted them on the memories of his hearers by an easy method. He ever disliked all rude and indigested expressions in the pulpit, and advised young ministers (as Demosthenes did the Athenians) to study before they spake, and by no means to allow themselves in a loose and careless way, as thereby they would neither discover a sufficient reverence for their Lord and Master, nor an awful sense of the greatness of their work, nor a due regard to the precious souls of their hearers.—He was a clear and *searching* minister, who ransacked the heart, and laid open the state of his hearers.—He was an *affectionate* minister. He spoke not in a formal, frozen, sleepy manner, but in such a pathetic moving way, as could not but convince all of the fervency of his affection to them. What is recorded of *Bucholcer*, may be said of him, "That he seldom went into the pulpit but he raised in his hearers almost what affections he pleased, and none were weary of hearing him.—He was a minister who delighted in his work. [He often ventured into the pulpit when many of his hearers could scarcely expect him to be alive out of it, and ordinarily found relief by it, as to his bodily disorder; he therefore called preaching his *remedy*: yea, so much was his heart set upon this work, that he was actually preaching to his family and friends about him when dying, till his speech began to faulter.] Finally, he was a *successful* minister; being the happy instrument of converting many souls.

He never courted preferment, nor was he tempted by it from the people of his first love. As Gregory Nazianzen made choice of his little village before the most populous city, and would not leave his beloved flock, so this servant of Christ had it always in his heart to live and die with his beloved people at *Needham*.

J. Barker.

MISCELLANEOUS.

To the Editor.

Dear Sir,

If you think the following translation from St. Chrysostom worthy of the public attention, you will oblige me by giving it a

place in your useful and widely-extended Miscellany, the Magazine for *July* or *August*. This venerable father having spoken of the ambition of those who built the tower of Babel with a view of immortalizing their names with posterity, he proposes alms as a more short and certain way to reputation.

"There are many," says he, "in the present day, who imitate these proud men, and who are desirous of signalizing themselves by works of this nature, in building magnificent structures, baths, galleries, and walks. And if you ask each of these in particular, why they give themselves so much trouble, and incur so much expense for things of no moment, they have no other answer to return, but that they desire to render their names immortal, and that after their death it may be said concerning them, behold the house of such a man; behold the lands of such a person. But this is more likely to incur the blame of posterity, than to render thy memory glorious. For they who may say, behold the house of such a man, will add a thousand dark accusations and vile reproaches, and will say at the same time, '*This is the house of that covetous man, of the extortioner, of the man who plundered the widows, and oppressed the orphans!*' This then is not the way to acquire glory and reputation, but to expose ourselves to continual accusations; it is the way to render a person infamous after death; it is to sharpen, if we may so speak, the tongues of spectators to pierce the memory of these men with a thousand cutting reproaches, a thousand bloody imprecations.

But if you have so strong a passion for signalizing your memory, to all posterity, I will shew you the true method; and teach you to gain the way of becoming esteemed and celebrated by all the world, and also to appear before God with confidence at the last day. And how *may you* acquire a reputation in this life, and open the mouths of mankind in your praise, and also receive high commendations in the future life? It is not by marble and superb structures, by great houses, parterres, groves, and baths; but it is by transferring your wealth from your hands to those of the poor. This is to render your memories immortal; this transaction will cover a multitude of sins, and enable you to appear with great boldness before God. Represent to yourself how mankind will speak of you after death. *Behold*, will they say, *this man so merciful and charitable, this man so humble and so complaisant, who distributed his abundant wealth among the needy. He hath dispersed*, saith David; *he hath given to the poor; his righteousness endureth for ever.* It is the natural quality of riches, that they remain in our hands in proportion as we distribute them; but they destroy those who possess them while they retain and hold them captive. *He hath dispersed*, says the Psalmist, and bestowed his gifts and liberalities on the poor: attend to what immediately follows: *His righteousness endureth for ever.* He

hath distributed his riches in a single day, and his righteousness remains to all eternity, and shall render his memory immortal. Do you not perceive a transaction the recollection of which runs coeval with eternity, and which includes riches, the magaitude of which cannot be expressed by human language?

Let us labour to acquire a reputation by similar edifices; for those which we construct with stone, will not only be of no avail, but will proclaim our condemnation with a loud voice, and serve as so many columns on which our infamy shall be engraven as on eternal brass. We shall carry along with us the crimes we committed in raising these edifices, and shall leave them behind us, which instead of procuring for us a cold and sterile reputation, will cover us with shame and confusion, and they shall pass into other hands, even before we are cold in the grave. For this happens to the affairs of this world; they quickly pass from this to that person, and no sooner do they go into the hands of a second person than they remove to those of a third. To-day we say this is the house of such a man, to-morrow it shall have another master, and in a short season it is in the hands of another owner. In the mean time we delight in imposing upon ourselves, instead of considering that these riches are only lent for our use, and that whatever care we take they will pass into other hands, and perhaps very different ones to those whom we may have selected for our heirs.

But if you burn with a desire of rendering your memory immortal, observe how the widows remembered Tabitha, and what sort of persons they were who surrounded St. Peter, to shew him, with tears, the coats and garments which she had made for them. Do you not recognize in them so many living temples, and their lamentations were the cause of her being raised from the dead? For they surrounded St. Peter with streaming eyes for no other reason but to shew him how needful she was to their support by her alms and labours; and the Apostle, after having put them all out of the room, kneeled down and prayed, and having raised her from the dead, called the saints, and presented her alive to the mourning widows. If you wish your memory to flourish after your death; if you have any love for solid glory, imitate this charitable widow, build houses like these, the construction of which will require less expense, and the money be much better expended, than upon dead matter, and will only require you to exercise charity towards such as resemble yourself. Behold the true manner of rendering your name glorious, and of reaping infinite advantages.

You sow gold, to reap righteousness: you sow transient things and gather everlasting treasure. The husbandman labours on a less certain foundation; and he is obliged to sow, though not

fully certain of a remuneration; since it is the bosom of the earth that receives their grain as the depot; on the contrary, when you give alms, you place them in the hand of God, where it is impossible that any thing can be lost. When, therefore, you are so charmed with the beauty of gold that you will not distribute for fear of losing it; represent to yourself the husbandman, the usurers, and the merchants, who commence by expending, and voluntarily suffer some risk, though the success of their labours, and the issue of their commerce may be unpromising and even doubtful; for is there any thing more doubtful than the waves of the sea, the bosom of the earth, and the promises of debtors. For those who lend upon interest, not unfrequently lose the principal; on the contrary, those who choose heaven for the field of their divine agriculture have nothing of this to fear, being fully assured of the principal, and of the interest, if it be proper to give the name of interest or usury to what they shall receive, since it will so far exceed the capital, and in effect the principal is nothing more than a small matter which they have distributed, and the kingdom of heaven is the interest, or usury which they receive. Do you not behold a most wonderful commerce, in which the gains are infinitely greater than the capital? But, in the mean time, while you are filled with joy at the prospect of a future world, you shall infallibly enjoy others in this life. You shall receive a great liberty. You shall no longer be exposed to snares and stratagems. You shall extinguish the most ardent fire of calumniators which they may kindle against you. You shall pass the remainder of your lives without anxiety for the preservation of your treasures, and that uneasiness too visible in many: and the hope of eternal treasure shall serve as a means on which you may easily mount and ascend to heaven.

MYLES MARTINDALE.

EXTRACTS

From the Second Edition of Captain ROBERT PERCIVAL'S *Account of the Island of Ceylon, published in* 1805.

(Continued from page 545.)

During the stormy season the variations of the climate are very great. The heavy rains, which predominate most by night, render the atmosphere at that time extremely chill and damp; while the excessive heat of the sun is by day almost insupportable. This, added to the very sudden transition from a warm clear day to cold and wet weather, makes the climate more unhealthy at this season than during the hot weather. But I have observed these changes affect the negroes much more than Europeans.

To every fort in India is attached, on the outside of the wall,

a town or village, called in the language of the natives *pettah*, and by us the *black town*, from its being chiefly inhabited by black merchants and trades-people. The pettah of Columbo deserves particalar notice, from its extent and superior structure. It is divided into two parts; that nearest the fort consists of one very broad street, beginning at the esplanade near the walls, and running on till stopped by an old mud wall, and a gate called Kenman's Port. In this division of the pettah are several excellent houses, where many Dutch gentlemen and merchants reside. Through Kenman's Port there is a narrow passage leading into the other division, which consists of a long straggling town, skirted on one side by the lake I have already described. Besides a principal street, there are several smaller ones running parallel to it. In one of them stands a large well-constructed building, called the Orphan Seminary, or school, where the Dutch used to educate the children of their soldiers and the poorer Europeans, as well as those which they had by native women. These children were here brought up at the public expense, till the boys were old enough to become apprentices to trades; and the females were settled in some comfortable situation, or married to persons of their own rank. This laudable institution is still kept up; and our government, with a liberality highly prrise-worthy, contributes to its support.

Close by the esplanade, and adjoining the black town, is the burial-ground of the garrison; the church stands at the other end of the town.

The shops, bazars, and stalls placed all along the streets, are replenished with various articles of merchandize, peculiarly in use among the natives of India; and the town, during the whole day, swarms with people of all descriptions. In the street, next the sea, is an excellent fish market, well supplied from the sea, the lakes, and rivers in the neighbourhood. Fish, indeed, forms a considerable part of the food of the inhabitants; and the procuring and bringing it to market affords employment to a number of people. The boats or canoes used in their fisheries particularly attracted my notice. They are of a curious shape and construction, used only in Ceylon, and extremely well calculated for the purpose they are put to. In length they are about fifteen feet, and not more than two in breadth. This shape is calculated to make them go incredibly fast, especially with the addition of a very large square sail, which one would imagine them incapable of carrying without being overset. To prevent this, an ingenious, and to an European, a very extraordinary contrivance is employed. A log of wood is extended five or six feet from the end of the boat, by way of out-rigger. It is larger or smaller according to the size of the boat, and is shaped at each end like the prow of a canoe, to cut through the water. This log is

fastened to the boat by two long and bent poles; and seems to serve at once for helm and ballast. Strange as this contrivance may appear, it is indispensably necessary; as from their extreme narrowness the boats would without it be upset by a person simply stepping into them. They have one mast to which the square sail is attached in such a manner, that the boat is capable of sailing either way; and can be made instantly to move in an opposite direction without turning or tacking, but merely by swinging the sail of the yard round. A paddle, something in the form of a shovel, is used to guide the boat's head.

The body of the canoe is a large tree hollowed out by fire, or scooped out by the carpenters. Along the sides of it boards are nailed to the height of about two feet, in the form of a gunwale, to prevent the water getting in by raising the boat more above its surface. When it is necessary to carry large burdens inland by the canals and rivers, two or three of these canoes are lashed together without the out-riggers. Split canes, bamboes, or bettel-tree, are then laid across them, so as to form a kind of raft; which, though so ever so much loaded, will draw but very little water.

Other flat-bottomed boats are also used by the natives. They are of a much greater breadth than those we have described; they are thatched with cocoa-tree leaves, like a house, and are large enough to hold couches. They are very pleasant conveyances, and are much used by our officers when going on shooting excursions. The owners of these boats, and vast numbers of the Cingalese, whose business it is to convey burdens by water from one place to another, live constantly on board of them. Near Columbo, in particular, I have often seen two or three hundred of these boats in regular rows moored along the banks of the rivers, with entire families on board, who made them their habitations. Boats of our European construction are seldom or never used in Ceylon; and indeed are hardly known to the natives, except at Trincomalee and Columbo.

The street, or rather alley, which leads through Kenman's gate to the outer pettah, is exceedingly narrow, and from the nature of the climate and its confined situation, is of course excessively hot. Here the shroffs and money-changers have fixed their stations. The outer pettah is very large, and branches out into a number of streets which extend some of them two miles. At the further end of one of them stands the church; and behind it a large oblong stone building supported in front with pillars, and intended for the reception of the Candian ambassadors. A number of bazars are here kept by the native men and women: they are abundantly supplied with vegetables, dried fish, and fruit.

In this part of the pettah are vast numbers of carpenters,

smiths, and artificers of various sorts, particularly workers in gold and silver. Here are also a great number of black merchants, and *canoplies*, or black accountants; as also manufacturers and traders in the different kinds of precious stones found in Ceylon.

Columbo taken altogether is, for its size, one of the most populous places in India. There is no part of the world where so many different languages are spoken, or which contains such a mixture of nations, manners, and religions. Besides Europeans, and Cingalese, the proper natives of the island, you meet, scattered over the town, almost every race of Asiatics; Moors of every class, Malabars, Travancorians, Malays, Hindoos, Gentoos, Chinese, Persians, Arabians, Turks, Maldivians, Javians, and natives of all the Asiatic isles; Persees, or worshippers of fire, who would sooner have their houses burnt and themselves perish in the flames, than employ any means to extinguish it. There are also a number of Africans, Cafrees, Buganese a mixed race of Africans and Asiatics; besides the half-casts, people of colour, and other races which proceed from a mixture of the original ones. Each of these different classes of people has its own manners, customs, and language.

The language spoken most universally, both by the Europeans and Asiatics who resort to Columbo, is the Portuguese of India, a base, corrupt dialect, altogether different from that spoken in Portugal. It may indeed be considered as a barbarous compound of a number of Indian languages combined with several European, among which the French is very distinguishable. Though this dialect be considered as the most vulgar of any, yet it is a very useful and even necessary acquisition, as in most of the settlements on the coast, particularly those which have been in the possession of the Dutch, it is common to meet with both Moors and Malabars who speak it. On Ceylon it is particularly useful to be understood.

Notwithstanding the difficulty of access to Columbo, and its total want of a secure harbour for large vessels, still the richness of the district where it is situated, and the variety of articles which it affords to commerce, render it a place of very considerable trade. It is much frequented on this account both by Europeans and the natives of the different coasts of India; and the duties on imports and exports bring a revenue of some consequence to government. It is from this district that large quantities of cinnamon and pepper, the staple spices of the island, are yearly transported to Europe in vessels which touch here on purpose on their voyage from Madras and Bengal. A great quantity of arrack is made in the neighbourhood of Columbo and the other districts along the west coast. This liquor is sent to our settlements of Bengal, Madras, and Bombay; and in

return these send rice and other articles with which Ceylon is not able to supply sufficient for its own consumption. A large quantity of coya rope, or cordage, is also manufactured here, and supplies of it are sent to our ships on the various stations in those seas. A number of inferior articles, the produce of this quarter of the island, are exported by the Moors and Malabars who reside here for that purpose. These articles are betel-leaf and areka nut, jaggery, a sort of coarse blackish sugar, cocoa-nuts and oil, honey, bees-wax, cardamoms, coral, ivory, fruit, and a variety of other lesser articles. In return they import coarse cotton cloths and calicoes, pieces of printed or painted cloths for women's apparel, coarse muslins, handkerchiefs, palampoes, stockings, china ware, tin, copper, and a variety of toys; also *bomeloes*, a species of fish peculiar to Bombay, and onions from the same place, where they are remarkably good.

The Dutch exacted a duty of five per cent on all these exports and imports, which is still continued by our government.

Every year, in general towards February, a Portuguese or Chinese ship arrives from Macao with teas, sugar, candied sweetmeats, hams, silks, velvets, nankeens, umbrellas, straw-hats, all kinds of china-ware, and toys. These articles meet with a very speedy sale; and as they are generally paid for in hard money, they occasion a great deal of gold and silver to be carried out of the island.

The expense of living at Columbo is much more considerable than might be expected. Every thing in Ceylon in general is indeed dearer than on the continent of India, from whence most of the articles in use are imported, and the expense of carriage has consequently to be added to their original cost. Horses and servants are particularly expensive. To keep one horse at Columbo will cost as much as to keep two at Madras. Servants' wages are also nearly double, as it is the custom to bring them from Bengal and Madras, and they, as well as their masters, must pay dearer for their clothes and food than in their native countries where these articles are produced. The servants also stipulate for higher wages before they will come to Ceylon, as they are very much prejudiced against it on account of its dearness, and distance from their homes and places of religious worship. There prevails also, among the people of the continent a rooted and unaccountable persuasion that Ceylon is the most unhealthy part of India. Europeans are universally convinced of the absurdity of this idea, as they have found by experience, that it has in fact the best climate in that part of the world.

The Dutch, to avoid the expense of keeping coast servants, introduced the practice of rearing slaves of the African casts, and employing Malays, who made very excellent cooks and gardeners, and indeed good servants in every respect, although

they were kept for a trifle in comparison of the others. It would still greatly reduce the expense if the native Ceylonese could be employed for domestic purposes. The general idea however is, that from their dispositions and habits they are but ill calculated for them; it is particularly complained of that they are very inexpert and ignorant in the management of horses. I cannot, however, see why these objections might not be obviated, if they were early trained to the different offices of a servant. It would be a means of introdncing European manners and ideas among the natives, and would likewise retain in the island a portion of wealth that is carried off by strangers.

The other articles of life at Columbo, and indeed in every part of Ceylon, have for some years been proportionably high. They have all advanced very much in price; and vegetables and other provisions, that were formerly in the greatest abundance, have become equally scarce and dear. This is to be attributed to several causes. Since the British took possession of Ceylon, there has been a great influx of people of all descriptions, both those who only resort hither occasionally for the sake of traffic, and such as come with the intention of making it their permanent residence. This influx of strangers was formerly greatly restrained by the narrow and jealous policy of the Dutch; but the liberal policy of our government in encouraging it, although a few temporary inconveniences, such as a rise in the price of provisions, may be the consequence, lays the foundation of a more numerous population, and consequently a future increase for wealth and prosperity.

(To be continued.)

To the Editor.

Sir, *Plymouth, June 1st*, 1815.

The following relation, taken from a periodical work published for the year 1775, as it has a tendency to set forth the uncertainty of human judgment, if you think it deserving a place in the miscellaneous department of your useful Magazine, it is at your service. T. Roberts.

A gentleman died possessed of a very considerable fortune, which he left to his only child, a daughter, and appointed his brother to be her guardian, and executor of his will. The young lady was then about eighteen; and if she happened to die unmarried, or, if married, without children, her fortune was left to her guardian and to his heirs. As the interest of the uncle was now incompatible with the life of the niece, several other relations hinted that it would not be proper for them to live together. Whether they were willing to prevent any occasion of slander

against the uncle, in case of the young lady's death; whether they had any apprehension of her being in danger; or whether they were only discontented with the father's disposition of his fortune, and therefore propagated rumours to the prejudice of those who possessed it, cannot be known: the uncle, however, took his niece to his house, near Epping Forest, and soon afterwards she disappeared.

Great inquiry was made after her; and it appearing that the day she was missing, she went out with her uncle into the forest, and that he returned without her, he was taken into custody. A few days afterwards he went through a long examination, in which he acknowledged that he went out with her, and pretended that she found means to loiter behind him as they were returning home; that he sought her in the forest as soon as he missed her, and that he knew not where she was, or what was become of her. —This account was thought improbable; and his apparent interest in the death of his ward, and, perhaps, the petulant zeal of other relations, concurred to raise and strengthen suspicions against him, and he was detained in custody. Some new circumstances were every day rising against him. It was found that the young lady had been addressed by a neighbouring gentleman, who had, a few days before she was missing, set out on a journey to the north; and that she had declared she would marry him when he returned; that her uncle had frequently expressed his disapprobation of the match in very strong terms: that she had often wept, and reproached him with unkindness, and an abuse of his power. A woman was also produced, who swore, that on the day the young lady was missing, about eleven o'clock in the forenoon, she was coming through the forest, and heard a woman's voice expostulating with great eagerness; upon which she drew nearer the place, and, before she saw any person, heard the same voice say, "Don't kill me, uncle; don't kill me:" upon which she was greatly terrified; and, immediately hearing the report of a fire-arm very near, she made all the haste she could from the spot, but could not rest in her mind till she had told what had happened.

Such was the general impatience to punish a man who had murdered his niece to inherit her fortune, that upon this evidence he was condemned and executed.

About ten days after the execution, the young lady came home. It appeared, however, that what all the witnesses had sworn was true; and the fact was found to be thus circumstanced: The young lady declared, that having previously agreed to go off with a gentleman that courted her, he had given out that he was going a journey to the north; but that he waited concealed at a little house near the skirts of the forest, till the time appointed, which was the day she disappeared: that he had horses ready for him-

self and her, and was attended by two servants also on horseback: that as she was walking with her uncle, he reproached her with persisting in her resolutions to marry a man of whom he disapproved; and, after much altercation, she said, with some heat, "I have set my heart upon it, and if I do not marry him it will be my death;" and "Don't kill me, uncle; don't kill me:" that just as she had pronounced these words, she heard a fire-arm discharged very near her; at which she started, and immediately saw a man come forward from among the trees, with a wood-pigeon in his hand, that he had just shot: that coming near the place appointed for their rendezvous, she formed a pretence to let her uncle go on before her; and her suitor being waiting for her with a horse, she mounted, and immediately rode off: that instead of going into the north, they retired to a house, in which he had taken lodgings, near Windsor, where they were married the same day; and, in about a week, went a journey of pleasure to France; from whence, when they returned, they first heard of the misfortune which they had inadvertenly brought upon their uncle.

So uncertain is human testimony, even when the witnesses are sincere! And so necessary is a cool and dispassionate inquiry and determination, with respect to crimes that are enormous in the highest degree, and committed with every possible aggravation!

To the Editor of the Methodist Magazine.

Rev. Sir,

It has for some time past been a matter of surprise and regret to me, that at the present eventful period, when exertions quite unprecedented are made in order to obtain *pecuniary* assistance in aid of the Missionary Society, no particular time has been set apart by the Methodists, for the *express purpose* of supplicating the blessing of Almighty God on the Missionaries and their labours, in order that the means used for the conversion of the Heathen, may answer the desired end.—The Missionary Meetings which have lately been held in various places, and the Societies formed, have excited a great degree of interest in the minds of the people in their respective vicinities for this noble cause; but would it not have a great tendency to *keep alive* and *strengthen* the favourable sentiments that have thus been imbibed, were *Missionary Prayer Meetings* held regularly once a month, or as often as may be deemed expedient, in every part of the United Kingdom.

Another very important reason in favour of the plan I wish to recommend, is, that the Missionaries themselves would feel encouraged to persevere in their exertions, from the consideration, that whilst they are *labouring* for the conversion of the Heathen world, tens of thousands of their brethren are assembled regularly with the avowed design of entreating the blessing of God upon their efforts, that they may have favour in the eyes of the people amongst whom they reside, and see

the pleasure of the Lord to prosper in their hands. An increase of *courage*, *confidence*, and prosperity may reasonably be expected from such a procedure. The exhortation of the Apostle Paul to the church at Thessalonica, and which he repeatedly enforces in his other Epistles, is, doubtless, the language of every Missionary to his absent friends, "Brethren, *pray for us*, that the word of the Lord may have free course and be glorified, even as it is with you:" and if St. Paul, who enjoyed the extraordinary influences of the Spirit of God, he who had been "caught up into Paradise, and heard unspeakable words, which it was not lawful for man to utter;"—if such an one *desired*, and of course considered that he *needed* the prayers of his brethren, surely it is not unreasonable to conclude, that the prayers of the people of God are requisite in behalf of *all* the Ministers of the Gospel, and Missionaries *in particular*, who are not so abundantly favoured as St. Paul was; and their prayers will not be in *vain*, their petitions will be registered in heaven, and the work of the Lord more generally grow and prevail. If "the effectual fervent prayer of *one* righteous man availeth *much* with God," we may infer, that the prayers of *a multitude* of characters of this description, will be efficacious in proportion. The adoption of such a plan would moreover shew, that after making use of every possible and requisite exertion to evangelize the Heathen, we rely *solely* upon God to make them successful; for we ought not to *expect* the Almighty to bless the means used in *any* undertaking, unles it is previously asked, as the language of inspiration is "for all these things I will be *inquired of* by the children of men to do them for them."

In making the foregoing observations I would not be understood as wishing to *imply*, that either the Ministers of the Gospel, or individual Christians *neglect* this important duty; I have no doubt but the greatest part of them, if not all, whilst making prayer and supplication for *all* men, particularly remember those Missionaries who have gone into distant lands to unfurl the banner of the Cross, and proclaim to these Gentiles "the unsearchable riches of Christ;" but the *time* allotted to Prayer in the religious services of the Methodists, or any other denomination of Christians, does not afford *an opportunity* to plead with God so particularly in their behalf, as the persons thus engaged may wish. The sole end I have in view, is to shew, that various reasons combined to prove the *propriety* and *necessity* of the Methodists, as a religious body, who employ a number of Missionaries in different parts of the world, appointing *stated* times for prayer for *them*, and the prosperity of the undertaking in which they are engaged, viz. the extension of the Redeemer's kingdom, by the conversion of the Heathen. If this *is* our duty, the sooner we engage in performing it the better; "*whatsoever* our hand findeth to do, let us do it with our might," for the very important reason, that "there is no work, nor device, nor knowledge, nor wisdom in the grave whither we are hastening."

The Dissenters have long pursued the plan which I have taken the liberty to recommend, and no doubt find it *good* and *profitable* so to do; *they* have imitated *us* in the mode of collecting weekly subscriptions for the support of the Missionary cause; let *us* imitate *their* manner of regularly assembling together, for the express purpose of entreating the blessing of God on the labours of our Missionaries. I

am happy to say this plan is adopted here, and I hope it will shortly become *general* throughout the Methodist connexion.

A variety of additional arguments might be adduced, to support what I have advanced; but to avoid prolixity, I forbear entering into detail. Should the foregoing Remarks be deemed worthy of insertion in the Methodist Magazine, your early attention to them will oblige,

REVEREND SIR,

Bridlington Quay, Your's, very respectfully,
8th June, 1815. G. L.

OBITUARY.

DIED, Nov. 25, 1814, aged 36 years, ANN YEOMANS. She was born at Osmaston, near Ashbourn, October 29th, 1779. Her parents, who were moral, although unacquainted with vital godliness, took care to preserve their children from the prevaling vices of the age. She manifested no particular concern for the salvation of her soul till the 22d year of her age. At this period, her mother, one brother, and a sister, began in good earnest to work out their salvation. Ann could not comprehend the reason of this: she thought the family was so good already, that to seek for any change, would be superfluous. But being of a teachable disposition, she was soon prevailed upon to accompany them to hear the Gospel preached by the Methodists. When under the word, she was chiefly solicitous to know the nature of that change which she had discovered in some of the family. It was now that the light of truth began to shine upon her mind, and by this light she saw the nature of that kingdom, which is righteousness, peace, and joy in the Holy Ghost. She was at that time a servant in a family where religious privileges did not abound; but it was her constant care to embrace every opportunity to wait upon the Lord, both in his public and private ordinances. She suffered much from the powers of darkness, before she was brought into gospel liberty. She declared that it often appeared to her as if Satan was just standing by to resist her; and that he frequently suggested that her case was too bad to admit of a remedy. A little before the day breaks, is commonly the darkest part of our natural night; and it was spiritually so with our pious friend. The time of her deliverance drew near, and the Lord favoured her with such conspicuous manifestations of his power to save, that not a doubt remained concerning her acceptance into God's favour and family. His Spirit clearly bore witness with her spirit, that she was now a child of God, by faith in Christ Jesus. Her zeal for God's glory, and the happiness of others, began to burn with more than common fervour. Her love and duty to her parents, and the tender regard she expressed for the happiness of all with whom she had to do, will never be forgotten while any of her friends survive. From the year 1810 to 1813, she lived with one of her brothers, who has been for many years a member of our society. He makes honourable mention of his sister, and gives glory to God that ever she became one of his family. He adds, that her private devotions, meekness, and uniform walk with God, were made a great blessing to his soul. In the course of the time Ann lived with her brother, he removed to Derby, where she was blessed and owned of God in a way she had never before witnessed. She possessed plain, good sense; but no uncommon talent for either prayer, or religious conversation; however, what she had received, she freely employed for the good of others, and her labour was not in vain in the Lord: four persons, at least, who know the Lord, declare that she was the chief instrument in their conversion. Gladly would she have continued with her religious friends at Derby, to whom she was much united; but duty called her back to her father's house to attend upon her parents in their old age and increasing infirmities. Her own health also had begun to decline. Her faithfulness, diligence, and filial love in this department, were noticed by all who beheld her good conduct and exemplary behaviour. She was much deprived of the public means of grace; but duty called, and she never murmured, nor said unto the Lord, "What doest thou?" She assisted her parents cheerfully, out of the little she had saved, and not a gloom was ever discovered upon her countenance. It is commonly thought, that her care and

assibility were so great, that she shortened her own days by her unremitted attention to her parents. The last nine months she lived, was with her sister and brother in-law, at Osmaston. They are both members of our society, and we preach in their house. Their testimony is the same concerning their sister's deep piety, and uniform devotedness to God. They say, "her path was clear, and her prospects bright. Nothing shook her confidence, for it was built upon the rock of ages. She expressed only one desire, which was, to depart and be with Christ." What she had done, in relieving her parents, the Lord returned with great interest! He raised her up friends, who took pleasure in serving her. She used to say that her stores were like the widow's barrel of meal, and cruse of oil. Her heart was truly grateful upon these occasions; and her life was spent in thanking God, and praying for her benefactors. I saw her every time I preached in the village, and always found her in a blessed frame of mind. A few days before she died, her mental powers began to fail; but at intervals she expressed her happiness in God. Near the close of life, when her brother had been praying with her, she said, "Rest! Eternal rest! Salvation! I shall soon have everlasting salvation." She then quietly slept in Christ. JOS. TAYLOR.

Derby, Feb. 24, 1815.

MISSIONARY INTELLIGENCE.

Account of the Formation of a Methodist Missionary Society, at Rochester.

(Continued from Page 477.)

THE REV. J. LOMAS, in moving the Third Resolution, said, among other things worthy of the greatest publicity,

Mr. Cunningham.—The nature of a Missionary Society, may be gathered from the general rules thereof. The object is to form a proper union of talents and exertions, which, through Christ, and those connected with it, may be instrumental in extending the gospel of peace. A very short time ago, we—"There are heathens at home, we ought to convert them!"—I grant it—but those at home are willingly such. Britain, Sir, is highly favoured. Here we have the Bible and other religious books in abundance: the Gospel is preached in every city, town, and almost in every considerable village in the land. Tract Societies are forming in various places, by which religious knowledge will be increased. So that in England none need be ignorant of the religion of Jesus Christ. It is further observed by some, "Many of the heathen have the Bible already by means of the Bible Society." It is so: and may that blessed Society go on and prosper more and more! But how can the heathen understand the Scriptures without preachers? and how can they preach except they be sent? How can they be sent without money? and money be raised in any other way than by means of Missionary Societies? When I consider that Christianity has been established about 1800 years, and that the world is supposed to contain about 900,000,000 of inhabitants, hardly 200,000,000 of whom have even the name of Christians; that all the rest are either Jews, Pagans, or Mahometans, in a state of ignorance, sin, and wretchedness; I say, when I consider this, I conceive there is a necessity for us to use these extraordinary means. And what nation is so well qualified for Missionary exertions as England? Here Christianity is established, acknowledged, and protected. We are men whom God has qualified for the great and important work of preaching the Gospel to the heathen. They are ready to go. The poor heathen are stretching out their hands to us, and saying, "Oh ye Britons, send us the word of eternal life." And are we not able to do it? Yes (for we may say of England what Moses said of the ancient Jews—"What nation is there so great, that has statutes and judgments so righteous as as we have."? What nation has the means that we have? There is, Sir, a necessity and an obligation laid upon us, to send Missionaries to the heathen. Oh may the time soon come, when the the Kingdoms of this world shall become the kingdoms of our God and his Christ!

The motion was seconded by Serjeant Major Aden.

MR. OSBORN prefaced his motion (the 5th) with the following address. I have sometimes thought that what Dr. Young has said on the worship of God, might with some degree of propriety be applied to those who unite to promote Missionary efforts—"Who worships the great God, that moment joins the first in heaven, and sets his foot on hell;" for of the angelic train, it is said—"Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" "With ardent zeal, with sacred rapture fired, to his extensive empire's utmost bound, they bear his orders and his charge perform," and among the glorified saints who differ, as, "one star differeth from another star" in glory, of those who turn many to righteousness, it is said—"They shall shine as the stars for ever and ever." I believe, Sir, it is

standing, but they appeared as if they were ashamed to bring forward those Missions to public observation, or to extend them, lest the funds for their support should fail. The command of Christ was universally obligatory, "Go ye into all the world and preach the Gospel to every creature." When our Lord gave the command, it was certainly his intention that it should be obeyed. Why it had not been attended to, he should not then state, further than that worldly mindedness, and indifference to the immortal interests of men, were the chief obstacles. It was their business to endeavour to obey the command as fully as possible. The means for doing this, added he, are in our own hands: the plan of raising large sums by small weekly contributions originated among us; the Church Missionary Society, Bible Associations, and other Societies, have not disdained to follow our example. He then adverted to the importance of the late Mission to Ceylon, as being a central spot whence Missionaries might go forth to Continental India, to Africa, to the populous Empire of China, to the Continent of Asia in general, and to the Asiatic Islands.

The motion was seconded by Mr. Hicks, who said—The beginning of Missionary Societies may be compared to what the power of God effects in nature and providence, in causing great things to take their rise in very small beginnings. For instance, the mustard tree, which in its seed is the least of seeds, but when matured is so great that the fowls of the air lodge in its branches. In providence, the child that is suckled at the breast of the mother, how helpless! but the hero with all his courage and magnanimity, the politician with all his wisdom and sagacity, the philanthropist will all his feeling and humanity, and all who have adorned civil and religious society, were once helpless infants. What then may we not expect from the same power with respect to Missionary exertions? It was a seeming evil, when the church doors were shut against Mr. Wesley, yet here was that promise fulfilled, "Behold I set before thee an open door, and no man can shut it."

My respected friends, it is the end of Missionary Societies, to teach men the knowledge of God and Jesus Christ—to teach man to know nothing in man but a friend and a brother—it is, that our Earth, this Aceldama, this field of blood, may be turned into a paradise. The end of religion is to bring up man to that state in which he was created; it began in the first ages of the church, and will be completed in the last, when all shall know the Lord, from the least to the greatest.

The First Anniversary of the Methodist Missionary Society for the London District.

(Continued from page 479.)

Dr. James Hamilton, in seconding the motion, said, if it were necessary, he might say much to induce the adoption of the proposed resolution. In so doing, he might mention the ruined state of the immortal soul, which is of more worth than a thousand worlds, and the amazing price paid for its redemption; no less than the incarnation, suffering, and death of our Redeemer, who was the only begotten Son of God, the Creator of the heavens and the earth, with all things therein. How astonishing! that he whom no bounds could circumscribe should veil his divinity in a body of humanity, and die that we might never die, and live that we might live for ever! What mercy! what an awful lesson to all created intelligences throughout eternity! He might mention the blessed work in which multitudes are engaged in sending the Bible, the revealed word of the Lord, over the whole earth. What is wanting to complete the glorious work of enlightening the world? The Preaching of the Gospel. For where one person has been savingly converted to God by reading the written word, twenty have been convinced of the error of their ways, and saved, by the preaching of the word. Here the Doctor strongly enforced the liberal support of the Methodist Missions, he said that many possessed the good things of this life, and it was a great blessing so to do. Some prided themselves on their Freeholds, and almost idolized their estates; but he thought, in one view, no person could be said to be the proprietor of a freehold.—No,—they were only Tenants at the will of another. They were only stewards for God, the proprietor of the great universe, and soon, very soon, must give an account of their stewardship. He would therefore earnestly recommend to that respectable assembly to embrace the present opportunity; for if they were not faithful stewards, God might take away that which he had entrusted to them, and give it to others, who would be more faithful in its distribution. He observed that he had been particularly acquainted with the Methodists, and had been a member of the Society between fifty and sixty years: that he had, with great pleasure, seen the work of the Lord prosper by the ministry of the preachers, many of whom he had known, and rejoiced in their usefulness; and he should ever pray

that it might extend to the ends of the earth.

The REV. JABEZ BUNTING, from Leeds, in moving the second Resolution, delivered an eloquent and very interesting speech, in which he stated the necessity of Missionary exertions, and the duty of all Christians to engage in them; and the very great encouragement they had to perseverance, in this work of christian benevolence. He concluded by relating several striking anecdotes which produced a powerful effect upon the minds of all present. We are sorry that very particular reasons prevent our giving the speech at large, which, we are persuaded, would have been gratifying to our readers.

The REV. RICHARD RODDA seconded the motion by saying: It is with unspeakable pleasure I rise to second the motion now made. Considering my age, now in the seventy-third year, and surrounded with a complication of infirmities, I never expected in this place to have addressed so respectable an assembly, though this is a day I have long wished for, and now rejoice to see! It is more than sixty years since I was first admitted a member of the Methodist Society; a Society (under God) raised by Missionary labourers: men called of God to evangelize the world. These men of God were not tied to stated times and places, they were instant in season, and out of season. The love of Christ constraining them, they rushed into every open door, proclaiming *the Lamb of God who taketh away the sin of the world!* Many who sat in darkness, saw a great light, and those who dwelt in the shadow of death, heard the voice of the Son of God, and felt his quickening power. Many spectators were ready to say, "What *new* doctrine is this?" and when the servants of God came to a new place, some cried out, "The men that turn the world upside down are come hither also." True, they were instrumental in turning many from darkness to light, and from the power of Satan unto God. But was this change wrought by *human* might or power? No; but by the Spirit of the living God! When I first heard of a Missionary Society being formed in the North, I felt an eager desire for us in London to imitate the good example set us, and mentioned it to our brethren, but it was at that time declined. We have now lived to see the good effects, and abundant fruit of that Institution, and these loudly proclaim to all who will hear, its great utility! What have we now to do but to follow hard after those who have gone before us, and endeavour by our liberality to overtake them. At present the fathers unto their children may declare, "The right hand of the Lord bringeth mighty things to pass!" But the rising generation will see greater things than these, and shall say in their turn, "O God, we have heard with our ears, and our fathers have declared unto us the noble works thou didst in their days, and in the old time before them." Let us then, my brethren, unite our addresses to that God who heareth prayer, in the language he has taught us. Shew thy servants thy work, and their children thy glory. And may the glorious Majesty of the Lord our God be upon us; prosper thou the work of our hands upon us, O prosper thou our handy work!

The REV. FRANCIS WRIGLEY, from Leeds, who moved the third Resolution, expressed his confidence in God as to the success of the Missions. He said, their venerable father, Mr. Wesley, always professed to follow the openings of Providence; and he believed he was particularly honoured of God in this respect. He believed that God had now opened a providential door to different parts of the Globe, into which it was our duty to enter. We had for our encouragement the promise of God in which he had said, a nation should be born at once. He spoke of the liberality which he had witnessed in Leeds; and concluded by relating some interesting anecdotes expressive of the pious zeal and generosity of the poor in support of this glorious cause.

Mr. RANCE, in seconding this motion, thus addressed the Chair—

"Mr. Chairman—

"Sir, it would be vanity and presumption in me, to attempt to add any thing on the General Question. Its object meets with my hearty approbation, and the measures adopted, in order to carry it into effect, receive my cordial concurrence: In saying this, I do not wish to distinguish myself from others; for I am persuaded but one sentiment pervades this Meeting. It is the work of God, and has his glory in view, therefore man ought to approve; its object is the salvation of man, producing his present and eternal happiness, which God will, yea does approve. To warrant this deduction we have the testimony of his holy word; which we know is true. And as this is the work

the great Author of our being, we are satisfied that it must succeed and prosper.

"Permit me, Sir, to congratulate you and this assembly on the arrival of this evening. This month is now set apart for the anniversary meetings of several benevolent and religious institutions, and is considered by the various denominations of Christians as a religious festival. Amongst these, a Methodist Missionary Meeting will now be enumerated, in the list of which I trust it will bear no inferior rank; and that this may be effected as speedily as possible, I most cordially second the motion of my venerable friend.

"It may be asked by some persons where is the necessity for such a resolution? taking it for granted that the inconveniences which have prevented the establishment of Missionary Societies have been merely temporary, and are in many instances now removed, we are desirous that they should be established without further delay. The fields are ripe for the harvest, and there is no want of labourers; for men, called to this glorious work, are ready to go with their lives in their hands, to preach the gospel of our Lord Jesus Christ. In a conversation with our much respected friend, Mr. Bunting, he observed that there was an open door to the labour of Methodist Missionaries in the north of Germany. I asked why Missionaries were not sent? he replied, The want of pecuniary means is our only obstacle; I could not but observe, that if the regulations of this Society were carried into effect, this would easily be removed. In looking over the Minutes of the Conference for the last year, I find there are in those circuits now comprehended in the London District, above 11,000 members in the Society; a contribution of a penny a week from each, would produce the sum of £2500, without much exertion this may be raised; and considering the affluence of some of our members, and others who are friendly to our missions, I trust we shall be enabled to average two-pence per week each member, and that our Chairmain will, at our next meeting, be able to announce as many thousands, as we have now raised hundreds. If this be carried into effect throughout the United Kingdom, as there are above 200,000 members, if they average one penny per week, nearly the sum of £50,000 will be raised, which, with the assistance of others who are favourable to the institution, may easily be effected.

"As this, Sir, is a labour of love toward our fellow men, let us all immediately engage in it, for human life is transitory: let us therefore work 'while it is day, the night cometh when no man can work.' I say immediately, because men of all nations and tongues are daily, yea, hourly, passing into the eternal world; and a short delay on our part, may prevent many of these attaining to that eternal happiness and glory which they might have enjoyed, had they heard the sound of a Gospel ministry; let us not procrastinate, for

'To-morrow! where is to-morrow? in another world!
For numbers this is certain, and the reverse is sure to none.'"

The fourth, fifth, and sixth Resolutions were moved and seconded, by the Rev. Thos. Wood, of Deptford, Samuel Woolmer, of Rochester, and Robert Wood, of Brentford.—Surgeon Morton,—Messrs. Hulett, of Brompton, and Fisher, of Liverpool. In consequence of the variety of Missionary intelligence, which crowds in upon us, we are under the necessity of omitting several interesting speeches delivered on this occasion. The Rev. S. M'Dowell, who had been some years a Missionary in Newfoundland, stated at large the success which had attended the preaching of the word in that part of the globe, in the conversion of sinners, and the increase of the spirit of piety, he had witnessed in the Societies. The Rev. J. Bryan, from Arbroath in Scotland, addressed the meeting with great animation. Mr. Hulett, of Brompton, Kent, in moving a vote of thanks to the Committee of Ladies, for their zealous and active services, very appropriately alluded to those pious females, of whom the Holy Scriptures made honourable mention, as patrons worthy of their persevering imitation. The Rev. James Wood, in moving a vote of thanks to the Chairman, and the Rev. Jos. Benson, in seconding it, expressed their high satisfaction and cordial approbation of the meeting with its great objects. The motion being put, received the unanimous and most cordial approbation of all present. The business of the evening concluded under the influence of additional feelings being excited, for the prosperity of the Redeemer's kingdom, and liberal exertions for the promulgation of the Gospel of Christ through the heathen world.

NEWARK MISSIONARY MEETING.

In addition to the numerous societies which have been lately formed, to augment the funds of our Missionary system, we have the pleasure to announce the formation of a "Methodist Missionary Society for the Newark circuit," on Tuesday the 6th of June, 1815. Sermons on the occasion were preached by Messrs. Griffith, Bunting, Newton, Birdsall, and Watson, and the publick meeting was very numerously and respectably attended.

The Rev. Walter Griffith being called to the chair, a number of Resolutions similar to those adopted at Leeds, London, and other places, were proposed and and carried, and several able and interesting speeches were delivered on the occasion. A deep sense of the divine presence, and a lively compassion for the perishing millions of the Heathen world, was manifested by the assembly; and the services of the whole occasion, it is believed, will leave a lasting impression behind them of the value of the Gospel, and the high obligation of Christians to endeavour to diffuse its life and blessings among all nations. The liberality of the people of Newark and its neighbourhood, on this occasion, deserves the highest praise. More than one hundred and twenty-six pounds were the result of the public collections, and a few subscriptions; and the plans of the Society have been entered into, with a promptness and zeal which promise the utmost success, in obtaining regular supplies for the important work of evangelizing the world. Several preachers and friends from the adjoining circuits in the Nottingham district, were present, who expressed great satisfaction at the proceedings, and declared their intention of associating in the same excellent work, as soon as local circumstances would permit, and we trust that period is not far distant.

On the afternoon of Thursday the 1st of June, a Public Meeting was held in the Methodist Chapel, Oldham, for the purpose of forming an Auxiliary Missionary Society.

The Rev. JONATHAN CROWTHER was unanimously called to the chair. Several important Resolutions were adopted. Much religious feeling appeared to be excited; and the speeches delivered in favour of Missions were truly appropriate and impressive.

The Rev. Messrs. REYNOLDS and M'NICOL, preached two excellent sermons on this very interesting occasion.

WEST INDIES.

Letter from Mr. HURST, to the Rev. JOSEPH BENSON.

St. John's, Antigua, Jan. 19, 1815.

MY GOOD FRIEND,

As the prosperity of the work of God among the Negroes is ever grateful to you, and to the religious Public in Europe, I wish simply to say, that such of them as we have under our care here are increasing in knowledge, piety toward God, and mutual love toward each other; which are happy fruits of that wisdom which comes from above. We had a refreshing season last Christmas. As my appointment was in St. John's that day, I preached at 4 o'clock in the morning, on Luke ii. 10, 11; at ten I read prayers, and preached on 1 Tim. i. 15; and after that conducted the love-feast. At four I opened the Sunday School, and at seven preached to a very large congregation on Isa. ix. 6. After preaching, I administered the Sacrament; and, notwithstanding the labours of the day, I was enabled to preach the next morning at five. Thus I planted, and I trust that the great Head of the Church gave the increase. I thank God, I am well, and the climate seems friendly to my constitution.

I am, your's, &c. THOMAS HURST.

A Letter from Mr. LEWIS to Mr. DAVID EVANS, transmitted to Mr. BLANSHARD.

St. John's, Antigua, March 12, 1815.

DEAR BROTHER,

REFLECTING on the desire which you expressed in your last letter, of my writing to you, induced me to take this opportunity of informing you of my safe arrival at my destined place. Since I saw you, I have, amidst many mercies, experienced many trials; but the Lord has been my strong tower and defence.

On Sunday, December 25, we sailed from Falmouth, in Cornwall, whereat we had to stop for three weeks, on account of contrary winds: during which space I employed myself in preaching the kingdom of God in towns and villages; and thousands were flocking to hear the gospel. Thanks be to God, I there had some seals to my ministry. On Tuesday, the third day after we sailed, we had a very heavy gale of wind, which lasted about eight hours. It was most tremendous while it continued; the ocean swelled with awful commotions: and, O, how vain was the sailor's art, how weak the mariner's strength! The

failors reeled to and fro, and ftaggered like a drunken man, while the raging billows foamed over the deck, and death, like a grim tyrant, with unrelenting fury, fat threatening on every furge. Our trunks were floating on the water in the cabin, and ourfelves were expecting every moment to fink into a watery grave. Bleffed be God, the tranquillity of my mind was great; I was able to anticipate the joys which awaited me on the other fide of Jordan. Then we cried unto the Lord in our trouble, and he delivered us out of our diftreffes. He commanded, and the ftorm was huſhed to filence: the billows fubfided into a calm: and inftead of finkihg in a watery grave, we were providentially wafted to our defired port. O may we ever confide in him! On December 28, we entered the Bay of Bifcay. O how calculated is this wonderful element to lead a reflecting mind to reverence that omnipotent Being, who rules the raging ocean!

"This awful God is ours,
Our Father and our Love."

O what a rapturous and tranfporting thought!

On February 1, we fafely landed at Barbadoes, but found that fome of our fhips were loft, two taken, and two deftroyed by the Americans. O what a mercy that we and all the Miffionaries are ftill preferved! O God, renew our commiffion, and fend us forth full of faith and of the Holy Ghoft; and may we be inftrumental in thy hands in the converfion of many. On February 3, we parted with our kind Captain Reynolds, and went on board another fhip, which was bound to Antigua; we left two of the Miffionaries behind, who were to go, one to New Providence in the Bahama Iflands, and the other to Tortola and the Virgin Iflands. In the evening we failed, and on Monday the 6th, we arrived at Antigua, and found that Meffrs. Morgan and Coultas were gone to the Diftrict-Meeting to St. Kitts; but Mrs. Morgan was at home, and well in health. On Wednefday, February 9, Mr. Mortier preached to a very large and refpectable congregation, who feemed to be very attentive, and tolerably well informed. On the Sunday following I left Mr. Mortier in the town, to preach in the morning and evening, and went to another part of the ifland, to a village called Parham, where we have above eight hundred members in the Society. After I read the Prayers, (which is always the cuftom in the Weft-Indies every Sunday morning,) I preached to a crowded congregation; the chapel and the yard were full of white, coloured, and black people: it was a time of refrefhing from the prefence of God, and five were admitted into the Society on trial. Some of them were crying, "Glory be to God for his care over us, in fending out Miffionaries to preach the gofpel to us." And fome faid, "God blefs you, Miffionaries, and profper you in all your efforts." We have in this ifland 2985 in our Societies, and more than 800 of thefe are in St. John's; where Mr. Morgan and myfelf refide, and where we officiate every morning at five o'clock. The moft refpectable gentlemen in the ifland attend our preaching: but our congregations chiefly confift of coloured and black people, who are greatly attached to and fincerely love their preachers. There are no other denominations here, except a few Moravians. Thank God, I feel myfelf quite at home with the poor negroes, and my fervent defire is to be ufeful to them. We have much to attend to; fometimes we have to baptize fifty or more children on one Sunday; and frequently to bury the dead, and marry, &c. With regard to this ifland, it is very pleafant, and fruitful in producing fugar-canes; the houfes are built of wood, but very genteel and handfome. Almoft every thing is to be had here, but at a very high price. The climate is warm, but I do not feel any inconvenience from it. I enjoy my health here as well as ever I did in England or Wales: and I really believe that it is the beft climate in the known world, if a perfon will take care of himfelf; but the fact is, when the Europeans come hither they drink rum, &c. to excefs, which of courfe muft be injurious to their conftitution; and for that reafon I have determined to practife on Mr. Morgan's plan; not to drink any thing but water, and fometimes fome lemonade, &c. There are in this ifland all kinds of fruit; but Europeans fhould not take too much of them. Bleffed be God, the gofpel is preached here, and I thank God that ever his Providence pointed out the way for me to crofs the Atlantic Ocean, to carry the glad tidings of falvation! O may I be found faithful in the exalted fphere of fervice which God has caufed me to move in; and may I with energy and ftriking folemnity illuftrate and inculcate the duties of Chriftianity; alarming guilty and obftinate finners, and exhibiting a bleeding, dying Saviour, as a fovereign remedy for the wounded heart and confcience! and, meanwhile, may I attend to my own heart, and daily live under a fenfe of my

own unworthineſs, and of the tranſcendant excellency of the Chriſtian religion, and of the great importance of my public engagements. May I ſee the neceſſity of promoting the grand intereſts of vital, evangelical piety, and ſpread the knowledge and influence of real religion in the hearts and conduct of men; advancing general good, and vindicating the things which are calculated to do ſo. And, O! may I ever live in the enjoyment of God's favour, who only can ſupport in all the trials of this fluctuating world. Praiſed be his bleſſed name, though I have come to this Weſtern clime, I am not beyond his reach! Far from it: I am encircled with the immenſity of his preſence. O my dear brother, let us never be weary in well-doing! May God ſeize all our mental faculties for his own ſervice!

I am very much attached to Mr. Morgan; he is a bleſſed man, and a noble herald of the Miſſionaries' cauſe. I am appointed to travel with him at St. Vincents the next year, if the Conference will approve of it. The other Miſſionaries which came with me hither, are gone to Nevis. Dear brother, pray for us, that the word of God may have free courſe, that it may run and be glorified in the converſion of thouſands. Amen!

I have acquired a little knowledge in the Daniſh and Portugueſe languages, and I intend to learn the French if I can get an opportunity, as it will be very uſeful to preach in it in ſomeof the Weſt India Iſlands. I am, &c.

JOHN LEWIS.

Extract of a Letter from Mr. MORGAN to Mr. SLUGG: tranſmitted to Mr. BENSON.

St. John's, Antigua, March 17, 1815.

MY VERY DEAR BROTHER,

SINCE my laſt to you, my health has been good, and I truſt the conſtant language of my heart is,

"Take my body, ſpirit, ſoul,
Only thou poſſeſs the whole."

My ſoul frequently rejoices in God my Saviour. He cheers me with his preſence, and gives me the earneſt of my future inheritance. At thoſe tranſporting ſeaſons, earth, with her numerous attractions, loſes her charms, and to depart to ſhare the viſion above, appears deſirable. At other times, when on the mountain top, length of days becomes the object of deſire, in order that my Miſſionary career may extend beyond the common lot of my contemporaries, for the edification of thoſe who inhabit the dark places of the earth, and to whom the Saviour has never been preached. I would gladly give a thouſand worlds, were they in my poſſeſſion, for age and vigour like that of Methuſelah's; then would I viſit every inhabited corner of the earth, and point my erring Brethren to the Saviour of the world. But as ſuch a longevity muſt not be expected, I deſire to improve my few remaining days to the beſt advantage. Thank God, my preſent ſituation is favourable to my wiſhes. Here, in point of uſefelneſs, a miniſter of the Goſpel may live much in a little time. May I not ſay, *ten years in one?* yes, with ſafety. A review of my ſhort itinerant life, confirms the propriety of this concluſion in regard to myſelf; and perhaps very few will queſtion the propriety of its general application.

Since my coming on this iſland, I have often witneſſed the power and glory of the Goſpel, both in our public and private aſſemblies. The name of Jeſus, in all his offices, has been to liſtening hundreds "like ointment poured forth." Indeed we ſeldom meet together in vain, eſpecially in the country: here the Lord makes known his ſaving power. The divine glory generally reſts on our aſſemblies, filling the hearts both of ſpeakers and hearers; ſo that in a Negro's hut we frequently anticipate the more exalted delights of heaven. During the laſt year, we have added many true penitents to our number, and many have ſtepped into the liberty of God's children. Theſe, in their humble ſtates, are demonſtrating the excellency and purity of the Goſpel; and are living witneſſes that our Miſſion is of God, and that our generous friends in England have not contributed to the propagation of a cunningly deviſed fable, but to the preaching of that glorious Goſpel which invariably proves the power and wiſdom of God to all who embrace it. The goodneſs of God towards us the laſt year is great, and we enter on the preſent under thoſe circumſtances which encourage us in our happy toil. Our proſpects are bright. The fields are white for harveſt, and already he that ſoweth, and they that reap, rejoice together. Brothers Coultas, Lewis, and myſelf, are much united; and we purpoſe, by God's grace, to labour more abundantly, and not count our lives dear unto us, ſo that we may preach ſucceſsfully among the poor Negroes, the unſearchable riches of Chriſt. With delight, I infer from the ſpirit of our laſt Diſtrict Meeting, that this year will

prove a jubilee to thousands in these islands, who are now strangers to the commonwealth of Israel. Oh! may the Lord endue us who are called to preach the Gospel with power from on high, that the word spoken by us may came to the hearts of our hearers, in the demonstration of the Spirit. Bear me and my brethren on Foreign Missionaries much on your mind before God, that the design of our sojourning in a strange land, may be accomplished, and that, through our instrumentality, tens of thousands may come from the West, as well as the East, to join with Abraham and all the company of heaven, in praising him that sitteth upon the throne, God over all, blessed for ever.

We much regret the unexpected removal of the great and good Dr. Coke, from the Church Militant, when, to human appearance, his presence was so much wanted to head our infant Mission in the East. Here we may pause and exclaim, "How unsearchable are his judgments! and his ways are past finding out!" In the Doctor, the Missionary cause has lost a powerful advocate, one whose memory will be handed down to the latest posterity, and especially in these islands. Thousands here call him blessed On receiving the news of his death, the chapels were put in mourning, the members of society, with hardly an exception, put on something black. When the funeral sermons were preached, thousands of tears were shed by those who had either been benefited by his personal ministry, or by the labours of those he had been the chief instrument in sending among them. The scene was truly affecting. Now the good man rests from his labours, and, no doubt, has been greeted on his entering into rest, by thousands of his spiritual children. Our loss is great; but, blessed be the Lord our God, a supply is easy with him; and hence, we have no reason to fear.

My dear wife joins me in much love to sister S. yourself, &c. Wishing you every personal and relative blessing, I bid you farewell in Jesus.

I remain your's, in endless affection,

THOMAS MORGAN.

Extract of a Letter from Mr. WILSON to Mr. BUCKLEY.

Hamilton, Bermuda, March 16, 1815.

MY DEAR BROTHER,

YOUR letter, which I received a little before the arrival of Mr. Rayner, afforded me unspeakable pleasure. I am happy to inform you that Mr. Rayner is well. His coming was unexpected, but I trust providential. I thank God that I feel as much zeal as when I left home, and that I am as willing to spend my every breath in publishing the glad tidings of salvation; but I want wisdom from on high, and strength of body to labour. I am, your's, &c,

W. WILSON.

Extract of a Letter from Mr. WIGGINS to the Secretary of the Missionary Committee.

Kingston, Jamaica, April 21, 1815.

My dear Brother,

Since the 28th of March, 1814, it has pleased God to bless us greatly. The number in Society is much increased, and their growth in knowledge and holiness, I am persuaded, is equally manifest. We have nearly 100 excellent class-leaders, and not fewer than 100 men who have assisted as local preachers, exhorters, or leaders of prayer meetings; and were we in want of their assistance, I really think that we could readily find among the members of the Society double that number possessed of zeal and talents worthy of encouragement. It is taken for granted by our people, that every man in Society is expected to pray extempore, in his family, and elsewhere as occasions may offer; and this is well attended to by the women among us as well as the men. Our leaders possess zeal and talent, but are warm tempered; yet, blessed be God, peace and harmony prevail among us.

When, in the year 1811, this Society fell under my care, it consisted, I think, of 560 members, and our chapels were in a very bad state of repair. I was left too, without a single shilling, nay, 60*l.* in debt, and without liberty to preach; and now, blessed be God, our chapels are out of debt, and in a good state of repair, and our society consists of 2700. I make these observations, because I wish the Conference to know that I have uniformly endeavoured to make myself useful in this place, and that I set a high value upon their esteem and approbation.

I am your's, &c.

JOHN WIGGINS.

Extract of a Letter from Mr. DAVIES, Missionary, to Mr. BUCKLEY.

Free Town, Sierra Leone, Feb. 20, 1815.

MY DEAR SIR,

THANK God, we arrived in safety in

this Colony, on Monday the 13th inst. after a pleasant voyage from the Cove of Cork. We stopped there about nine days, three days at Madeira, and a week at Goree. On Monday evening, I waited on his excellency, Dr. Purdie, the acting Governor; and on Tuesday, at 7 o'clock, I preached to a large congregation. Yesterday, at nine in the morning, I read the prayers of the church of England, and afterwards preached; at two I heard Mr. Healy, and preached again at six. I trust that we shall see good days in this colony. I am persuaded that there are many in the society who are truly alive to God, and, consequently, walk worthy of their high vocation. The schoolmasters here have been very useful; many of the boys have proceeded so far in arithmetic as the Rule of Three, and they can read and write tolerably well. As the school is calculated to do good, and as the Methodists have been as useful as any others, in the instruction of youth, it is agreed upon that we shall open it this day week.

There are very many perishing for lack of knowledge in this town and its vicinity; and there are many towns within a few miles of this place which I intend to visit, if the Lord grant me health. Certainly the harvest is great, but the labourers are few. Of late I have seen the value of the Methodist discipline more than ever. It affords me great pleasure to think of the zeal and faithfulness of our friends at home, in exerting themselves to form Missionary Societies, and in holding Missionary prayer meetings. Go on, my worthy friends, in the name of the Lord. You are highly blessed with gospel privileges.

I need not ask you to remember us at the throne of grace, as I believe you do; and it affords me great pleasure to think of the thousands of prayers which are daily offered up to God in our behalf.

I am, your's, &c.

W. Davies.

Copy of a Letter from Mr. John M'Kenny to Mr. Francis Collins.

Cape Town, March 28, 1815.

My dear Brother,

I have not forgotten your particular requeſt that I ſhould write to you from this place: and I can aſſure you that I ſhould feel much more ſatisfaction in complying with it, if I had more pleaſing news to communicate. I have no doubt but you have already heard of the oppoſition which I have met with from government. Notwithſtanding there has been, ever ſince my arrival, a moſt delightful opportunity of preaching the word of life to many who deſire to hear it; yet I have been obliged to be ſilent to the preſent, and muſt remain ſo until I hear from home. So that I have not had the privilege of preaching one ſermon ſince I came to Africa. O! what a time of trial has this been! but I muſt wait the Lord's time. His will is beſt whatever that may be. But I truſt great good will be brought out of this evil. I look forward with pleaſing hope when I ſhall enjoy the opportunity of being uſeful in the vineyard of my Lord. Yes, methinks the blooming proſpect opens to my view, and I rejoice in the anticipation of much better days. I know well that all is in the hand of almighty power. God grant that my preſent trials may be ſanctified to my good! Your good friend, Mr. Thom, has in every reſpect acted towards me as a kind and affectionate brother. He is a very zealous, active young man, and I have every reaſon to believe that God has made him the means of great good to many in this place. However there are difficulties in *his* way alſo, though he has permiſſion to preach; and he often finds it hard to ſtrive againſt the ſtrong tide of prejudice in this colony. The devil has his kingdom here; but it muſt and will come down. This is God's work, and what power can withſtand the arm of Omnipotence? Jehovah reigns, and let the children of God rejoice. Providence has made, in many reſpects, our way plain before us; and though we came to a ſtrange land, yet the Lord in great mercy has raiſed us up many friends. We receive every bleſſing we enjoy from his hand; and may we be enabled to give him all the glory! I found the tracts which I received from the ſociety, very uſeful, as well on the paſſage as at this place. Several men on board received them with thankfulneſs; and I have reaſon to believe read them with much attention. I was much pleaſed on accidentally finding that one of the ſailors had with care bound thoſe which I gave him together in a paper cover, that they might be preſerved. This proved to me that, at leaſt, in ſome degree he eſtimated their value. God grant that the reading of them may be attended with the divine bleſſing! If the ſociety would give me ſome more Dutch and Engliſh tracts, they may reſt aſſured that I ſhall endeavour to diſtribute them faithfully.

I think you said, if I would write to you you would be sure to answer me. Now you must allow me to keep you to your promise. The value of information from home is very great to me, and I hope you will not forget this.

My dear partner enjoys good health, thank God, and on Christmas morning last we were blessed with a son; and we are very thankful that he is doing well. My dearest Nancy joins in the warmest regards to you and your dear companion.

I remain, dear brother,
Your's, affectionately,
JOHN M'KENNY.

Letter from Mr. S. LEIGH, Missionary for South Wales, to the Secretaries of the Missionary Committee.

Near Madeira, March 30, 1815.

DEAR BRETHREN,

THERE being a conveyance from our vessel to Madeira, I seize the opportunity of sending you this letter.

On Tuesday, February 28, we sailed from St. Helen's; the wind continuing fair for some time, we soon lost view of our native country, but not without the feelings which such a circumstance naturally excites. When we took our last view of England's shores, all our wishes appeared to be, that the blessing of God might rest upon all we had left behind.

Monday evening, March 6, we were separated from the convoy by a gale of wind. On Tuesday morning, at day-break, we saw two large vessels; conceiving them to be two American brigs, all hands were called on deck to prepare for action: but soon the cabin echoed with the news, "All is well! all is well!" The captain judged them to be two Spanish vessels.

Tuesday evening, the 7th instant, we were driven into the Bay of Biscay, by a storm which continued more or less till the 17th. After the storm had ceased, the captain assured us, that though he had been thirty years at sea, he had never witnessed such a storm before; and that he had thought several times of throwing the guns, &c. overboard. All the passengers seem thankful to God for preserving their lives, and saving them from accidents. Not so much as a rope failed in all the tempest; neither have we sustained any loss since we left England, except our live stock, nearly all of which is destroyed by the water coming on board; of this, however, we think little.

With respect to my situation, I can say, on board a ship, "the lines have fallen to me in pleasant places." When I first came on board, things being in a confused state, I judged it best to defer making any request to the captain on the subject of exercising my ministry, until more order should be established; but I noted in my book what I intended to ask him at the first proper opportunity. This day, after I had made my memorandums, the captain came into my cabin, and requested me to oblige him by asking a blessing before, and returning thanks after, our meals; and to read prayers, and preach a sermon on Sabbath days. I assured him that it would afford me great pleasure to do so, and at the same time thanked him for his kind and obliging request. In a few days after, he expressed a desire to have the children on board instructed in reading, &c. but did not know how to accomplish this object; for he thought I should think it too much trouble to attend to them. I assured him that whatever I could do to render myself useful to the children, or to any others in the vessel, I should attend to with the greatest pleasure: he then put the children under my care.

The course which I pursue at present, is nearly as follows: I am always at table to ask a blessing; each morning, at ten o'clock, I attend to the children, read the lessons and Psalms for the day; I begin and conclude with prayer. On Sabbath days, I read the church prayers and deliver a sermon, when circumstances will admit. On the other parts of the Sabbath, the children read, and endeavour to answer such questions as I propose to them; and I can assure you that I have experienced many blessings while thus engaged.

I could not help weeping for joy, after the captain left my cabin, especially when I considered that the things which he requested me to do were nearly those which I had intended to ask permission, as a favour, to undertake.

I have likewise under instruction a young man, who is going, with his parents, to settle in New South Wales. Every morning, except Sunday, he attends to the Latin Grammar, &c. and in the evening I give him a lesson in Geography, in my little cabin, and conclude with prayer. The manner in which, through divine grace, I have been enabled to conduct myself, has already gained the approbation of the passengers, &c. and I am only in danger of being lifted up with pride. May the Lord keep me humble.

Since I left London, I have been much exercised with respect to the New South Wales Mission: but when new difficulties have appeared before me, I have thought that I heard a voice crying, "Go on, the Lord is with thee, thy God will protect thee." I have likewise thought, you had received letters from Sidney, and other parts of the globe, intreating you to send more Missionaries; that this gave fresh vigour to your zeal; and that there are several young men full of faith and of the Holy Ghost, who are crying, "Here are we, send us;" and that nothing appears to be wanting to accomplish your wish, and the prayers of many, but money, to fit those men for their voyage, &c. And, said I, shall this be wanting? If the highly favoured Methodists in England know that you want pecuniary aid, they will, from the least to the greatest, contribute towards enabling you to send the glorious news of salvation to perishing sinners.

With respect to myself, I am constrained to say, "Goodness and mercy have followed me all my days." I know that "the Lord is my portion," and that as long as I live to him, I shall not want.

Dear brethren, pray for me, that I may be brought in safety to Sidney, my wished-for station.

I am, your's, &c.
SAMUEL LEIGH.

Declaration of the Archbishop of Constantinople, and Patriarch of the Greek Church, in favour of the Modern Greek Testament, printed by the British and Foreign Bible Society.

Extract of a Letter from the Rev. HENRY LINDSAY, Chaplain to the British Embassy at Constantinople.

British Palace, Constantinople, Jan. 12, 1815.

I inclose for the Society a Paper from the Greek Patriarch of Constantinople. What gave occasion to it was this:—Upon making inquiry relative to distributing, either gratis or by purchase, the Modern Greek Testaments, which the Society had entrusted to my care, I was generally given to understand that the Greek Priests would do all in their power to thwart and render ineffectual any such distribution. I determined, therefore, to go at once to the Patriarch, and, if possible, procure his sanction. Accordingly I got translated a large Extract from the "Summary Account" of the Society, which I left with him, together with a Copy of the Modern Greek Testament. When I next saw him, he told me that he considered the object of the Society highly laudable, and presented me with the enclosed Declaration.

As the present Patriarch is considered a person of great literary attainments, the opinion of so competent a judge respecting the version adopted by the Society, may be thought in itself satisfactory; but I conceive the Declaration may be also extensively useful, if the Society should think proper to print and prefix it to each copy of the Romaic Testament which may hereafter be issued. I have been credibly informed, that many Greeks have scrupled to purchase, or even receive the Scriptures, without some such authority; and I understand, that the persons acting for the Society at Nante, are of opinion, that the sale of the Testaments, transmitted thither, has been materially retarded by those scruples.

TRANSLATION.

CYRIL, ARCHBISHOP OF CONSTANTINOPLE, NEW ROME, AND ŒCUMENICAL PATRIARCH.

Our Lowliness notifies by this present Patriarchal Declaration, that, having examined accurately, and with the necessary attention, the Edition of the New Testament in two languages, Hellenic and Romaic, published in England by the Society there established, of British Typography, by John Tilling, at Chelsea, in the year one thousand eight hundred and ten of the incarnation of Christ our Saviour, we have found in it nothing false, or erroneous; wherefore we have judged right to give permission for it to be used, and read by all pious, united, and orthodox Christians; to be sold in the Booksellers' shops, and to be bought freely by all who wish it, without any one making the least hesitation: for the manifestation of which, this our present Patriarchal Declaration has been issued.

In the thirteenth day of the month of December, 1814.

SUNDAY SCHOOL UNION.

ON Wednesday morning, May 10, the Annual Meeting of this Society was held at the City of London Tavern, Bishopsgate-street.

Joseph Butterworth, Esq. M. P. in the Chair. The Rev. Mr. Hartley, of Lutterworth, opened the meeting with prayer, after which, a pleasing report of the Society's transactions during the past year was presented, and extracts of a

very intereſting nature were read from the reports of Auxiliary and Country Sunday School Unions; forming a moſt animating body of intelligence, and proving the flouriſhing ſtate of Sunday Schools in this kingdom, and their progreſſive eſtabliſhment abroad.

The report, with an appendix, containing extracts of correſpondence, will ſpeedily be publiſhed.

The meeting was fully attended, and addreſſed by the chairman—The Rev. Meſſrs. Hillyard, of Bedford; Campbell, of Kingſland; Slatterie, of Chatham; Dunn, of Pimlico; Allen, of Exeter; Johnſon, of Farnham; Fennel, of Penton; Upton, C. Hyatt, James, and Blackburn, of London; and by Meſſrs. C. S. Dudley, Marriott, Lloyd, and J. A. Coombs.

POETRY.

LINES

Compoſed while Travelling from Buxton to London, September 5, 1814.

Buxton, farewell! I love thy mountains wild,
From whoſe rude tops refreſhing breezes blow,
In forming thee, majeſtic Nature ſmil'd,
And from thy ſprings bade healing waters flow.

No more with panting breath I climb the ſteep,
Where freſh and fair the purple heath-flower blooms,
To mark the ſhadows o'er the proſpects ſweep,
Or taſte the gale, the fragrant ſweet perfumes.

From diſtant hills, and miſty mountains blue,
To watch the ſlowly ſailing clouds retire,
Or catch the green-ſward's ever-varying hue,
While through the vapour darts the ſolar fire.

The cultur'd field with lively verdure bright,
Skirting the ſlope, the varied landſcape cheers,
While far above upon the dizzy height,
The ſnowy ſheep, and grazing beaſt appears.

Health, ſwift of foot, with roſy, bluſhing cheek,
Flies ſwiftly o'er the wide-extended ſcene,
Scatt'ring ſweet incenſe in theſe mountains bleak,
For thoſe who follow nature's wildeſt mein.

No more along the deep'ning valley's courſe,
I trace the wayward windings of the ſtream,
Or loitering liſten to its murmurs hoarſe,
While on its boſom plays the ſparkling beam.

Save where the tow'ring rock's majeſtic height
O'erhangs the vale with ſhadows ſtrange and rude,
Or, riſing to repel intruſive light,
Grows the cloſe foliage of the varied wood.

How grand the ſcenes by Nature's penci drawn!
Her taſte how fine, how delicate, how true!
Beauty and ſtrength her matchleſs work adorn;
On maſſive rocks ſhe hangs her bell o blue.

From crevic'd ſtones the ſimple wild-flowe creeps,
Gracing the firmneſs that affords it reſt
So, Innocence, her guarded ſtation keeps,
By Honour's ſide, who, bleſſing her, i bleſt.

The tufted moſs, in verdent velvet gay,
Sleeps ſoftly ſilent on its rocky bed,
O'er poliſh'd ſtones the limpid waters play
And broad-leav'd lilies on the margi ſpread.

The mountain-top, the deep ſequeſter'd vale,
The ſpringing ſtreamlet, the full-chan nel'd flood,
The ſweeping blaſt, the odoriferous gale,
The flowers that grace, and trees tha form the wood,

Have each with varying beauty charm'd m mind,
By turns expanded, ſoften'd, and ſubdu'd
In all, Jehovah's boundleſs power I find,
They are his works, and he pronounc them good.

Hills, rocks, and rivers, for awhile I leave,
Yet leave not thee, thou perfect Source o bliſs!
Thy preſence cheers, thy preſence, while live,
Shall be my joy, my glory, and my peace

Thou ſpread'ſt the lovely landſcape to th view,
Thou giv'ſt the ſenſe that loveliness t feel,
Bade beauty touch the ſoul with pleaſur new,
And grandeur through the mind its trans ports thrill!

Divine Creator! thee, thy works ſublime,
In wiſdom boundleſs, as in grace declare
Thine be the glory through revolving time,
Eternity thy ceaſeleſs triumphs bear.

A. B.

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THE

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BIOGRAPHY.

THE following Memoir was written by my dear uncle himself, in the year 1798, at my particular request. He sent it to me in a rough state, and desired that I would correct the MS. and prepare it for the press. The sentiments are precisely his own, and in general the language, though I have taken the liberty, at his request, to alter some words, and the construction of a few sentences.

London, Nov. 1, 1798. CHARLES ATMORE.

MEMOIR OF MR. WILLIAM LAMB,

LATE OF HADDISCOE, IN THE COUNTY OF NORFOLK.

Written by Himself.

I was born at Blofield, in the county of Norfolk, in the month of January, 1725. My father was a farmer. At the age of twenty-five, in May, 1750, I married Mary, the daughter of Charles Rowland, of Brareaster. I now clearly discover the Divine hand in the various ways he was pleased to lead me at that time, and particularly in the choice of my dear partner in life. In the days of my youth, I was much addicted to the vices of the age. Cock-fighting, dancing, card-playing, &c. were some of the snares into which I frequently fell. But at that time we had no one to shew us the evil of our doings, nor to guide our feet into the paths of peace! A short time after I was married, I met with a suitable situation, and entered into business at Bramerton, near Norwich. In the year 1762, my wife had an estate left her by Mr. John Rowland, of Great Yarmouth, her uncle, situate at Haddiscoe, in the county of Norfolk; and in the year 1773, I took it into my own hands.

All the time that I lived at Bramerton, which was twenty-one years, I knew nothing of genuine religion: I lived after the course of this world, following its customs and manners. I

constantly attended the Church and Sacrament, and this was all the idea I then had of religion. Nor do I believe there was one soul in the whole parish who at that time had any notion of real experimental religion: it might well be said, "Like people like priest;" and I fear that many of the people perished for lack of knowledge. In an adjoining village, there were two or three persons who went to Norwich to hear preaching: these were in derision called *Whcatleymites*, (after that poor unhappy man James Wheatley.) Whether they attended the preaching at the Tabernacle, or at Mr. Wesley's Chapel, I never knew; but I believe some of them were pious good people.

Since I have been brought to the knowledge of God, I have seen the Divine hand in certain circumstances of my life, in which at the time they occurred, I saw nothing of it. My wife had an only sister, who was married to Captain Massar Atmore, of Lynn, in Norfolk. While he was on a voyage to the East, in the year 1761, his wife died. It had pleased the Lord to give us one son, whom we named *Charles*, after his grand-father, but he was taken away in infancy; and as our dear sister left an only son, about eighteen months old, of the same name, my wife and I resolved, if agreeable to his father, to take him and adopt him for our *own son*. This we did, and as the following account will evince, this may be acknowledged as one peculiar circumstance which God in his great wisdom and love was pleased to render subservient to our being brought to the knowledge of the truth as it is in Jesus.

About the time that I took possession of my estate at Haddiscoe, the Methodists came to an adjoining village; and as there was much said against them, I also joined in the general cry; and most cordially believed them to be hypocrites and enthusiasts; and that their preachers were the false prophets that our Lord had predicted should come in the last days, to deceive, if it were possible, even the very elect. I was much prejudiced against this *new religion*, (as it then appeared to me,) and my attachment and bigotry for the church were greatly increased. The minister of our parish was a notorious drunkard, which I confess often staggered me, yet I thought his sermons excellent, and that he was a good man *in the pulpit!* O the darkness of the human mind, till it be illuminated by the grace of God!

In the year 1778, my nephew began to attend upon the preaching of the Methodists, at which being grievously offended, I violently opposed him. He was dutiful and affectionate, and I loved him as my own child; yet my enmity against God and his cause rose so high, that I had determined to disinherit him, and to turn him out of doors. In the month of June, 1779, he joined the society; and as I found he was determined to follow *this way*, I thought my opposition would avail nothing, and I

would therefore wait and see the issue. My nephew had often requested me to hear the preaching for myself, but to this the pride of my heart would not permit me to consent. He laid various plans to get me to hear, and at last he succeeded. Some friends from Bramerton (in the month of July) came on a visit to our house; they were desirous to hear the Methodists, and I and my wife were solicited to accompany them; to this, as they were our visitors, we could not, consistent with propriety, object: accordingly I went with them on the Sunday afternoon, though with a considerable degree of reluctance. I found Satan very busy, filling my mind with prejudice; and I had various reasonings in my mind. I told them, "I would go for that time, but I would get as near the door as I could, in order that if I did not approve I might the more easily go out." I had never been in any place of worship, except the church of England, in all my life before, and therefore every thing seemed quite new to me. I was exceedingly struck with the solemnity of the place, though it was only a dwelling-house, and with the seriousness of the people: but when the preacher entered, I thought I never saw such a countenance before; he appeared to me more like an angel than a man. As I had always had a taste for music, I was well pleased with the singing, and when the preacher said, "Let us pray," I was deeply affected, yet I would not bow my knees, though I believe there was not one in the congregation but did so, except myself. When the preacher opened the Bible, and, addressing himself to the people, said, "The word of God," I was very sensibly affected; and the words of the text were applied with peculiar power to my mind—indeed they appeared to be particularly adapted to my state; and I have often thought, and I still think, he was directed to the choice of them by Him who had gracious intentions in his heart towards his poor wandering creature. The words were, "We are journeying unto the place of which the Lord said I will give it you: come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel," Numbers x. 29. Having never before heard *extemporary* preaching, I was much surprized to hear him preach for so long a time without either book or notes, and even with the Bible shut. I paid great attention, and I was fully persuaded that he spoke as the oracles of God. I went again in the evening to a small house where I heard Miss Sewell give an exhortation, and was more confirmed in what I had heard from the preacher. I thought, "I do not perceive the least appearance of the vile reports I have heard concerning this people, they seem to be the very reverse of what they are represented;" and my prejudices were greatly removed. I frequently mused on the words of the text, which were fastened as a nail in a sure place by the great Master of assemblies; and I thought "surely

I ought to go with this people—surely they are the people of God, and the Lord is in the midst of them." I went again the following Sunday, and I was more confirmed in my good opinion of them: the third time I went, I heard a sermon from, "If any man have not the Spirit of Christ he is none of his." This was a word in season, and it came with power; I was more confounded than ever: I did not know what this could mean, but I thought I never had it. Under the fourth sermon I was fairly stripped of all my religion: I had vainly imagined I had much, but when I came to be tried by the touchstone of divine truth, I found I had none.

"I fell before the cross subdued,
I felt his arrows dipt in blood."

I cannot describe the state I found myself to be in: I was filled with almost inexpressible grief, and yet there arose joy in the midst of it.

My dear Charles had frequently solicited me to have family-prayer, or at least to permit him to pray with me and his aunt when the servants were gone to bed: I had often listened and heard him pray in his own room, and had at times been deeply affected; but I would never consent till now that he should pray with us.

In the latter end of September, it pleased the Lord to lay his hand upon me, and also upon my dear wife: we were both taken ill at Yarmouth market, and it was with difficulty we reached home. Through the goodness of God I soon recovered, but my wife grew worse and worse for some time, till her life was despaired of, and once we thought she was expiring in my arms. This was a severe trial in several respects: I was not only likely to lose an invaluable partner, who had been the willing sharer of all my joys and sorrows, but the estate that was willed to another branch of the family; this, together with the concern I felt for her soul, and the distress on my own account, rendered my state almost insupportable. I cried mightily to God in the best manner I was able, and often did I pour forth my soul in groans which could not be uttered. I remember, one day, in the bitterness of my soul, I fell upon the neck of my dear nephew, and breathing out of a full heart, said, "O my dear Charles, pray for your dear aunt's soul—you are righteous, and I am wicked." The doctor who attended her was a religious character, and a Methodist; this I considered as a providential circumstance; he prayed with my wife, and also spoke to her respecting the state of her soul. I now consented that the preachers also should come to the house and visit her: prayer was made for her by the faithful almost without ceasing; and I have no doubt that she was raised up, and her days prolonged, in answer to their

prayers. Prayer was now also established in the family, both morning and evening; and, I thank God, has been continued, without intermission, to this day. Notwithstanding hopes were entertained of my dear wife's recovery, yet the distress of my mind, on my own account, increased; and I was so terrified at the thoughts of dying in my sins, that at times an horrible dread overwhelmed me, and the pains of hell gat hold upon me. I now also began to share in the shame of the cross: many of my neighbours wondered that *I* should have my religion to seek so late in life, while others, from the change that was obvious in me, concluded I was certainly beside myself.

I continued earnestly seeking the Lord, and waiting for his salvation, till the eighth day of December; then it pleased the Lord to turn my captivity, and to bring my soul out of prison. About two o'clock in the morning, as I lay in bed, meditating on my state, I twice attempted to pray, but could not: I then attempted it the third time, and was enabled to say a few words. I felt an inward pressure, which I am not able to describe, and this continued for about a quarter of an hour. When I named the name of "Jesus," I was inwardly pressed to such a degree as constrained me to cry aloud, so as to alarm the family. My eyes were closed, and yet it appeared to me as if there was a strong light in the room. My nephew being awaked with my cries, came into my chamber. He prayed with me, and then sung, "O what shall I do my Saviour to praise." I was instantly filled with the power of God, and felt myself as a little child. O what a Saviour did I feel Jesus to be! and how did my soul rejoice in him. Though at so early an hour of the morning, we called together a few pious friends, who shared in my joy; and we sung, and prayed, and praised God together, till past six o'clock.

Having experienced the loving-kindness of the Lord, and found redemption in his blood, I now determined to unite myself to his people; and as the visitation of the classes was at hand, both my dear wife and I went and gave up our names to the Lord, and subscribed with our hands to the God of Jacob. This was in the month of December, 1779, and here we are at this day—among his people, and with our hearts and faces towards his kingdom! I now also determined to lay myself out for God, and to do all in my power to promote his glory upon earth: my new heart said, "What shall I render to the Lord for all his benefits?" And I replied, "He shall have my little all: my heart, my house, the residue of my days, shall all be devoted to him." I therefore desired that my dwelling might be an habitation for God, and I instantly procured a license, and invited the preachers to preach in my house. We also established a prayer meeting on Sunday mornings, at seven o'clock, which, though our number has at times been very small, yet I never

would give up: and it continues to this day. The class meeting was also now removed to our house, and as my nephew began to exercise in public, we had a meeting every Sunday evening, where he continued to preach till he was called to act in a more enlarged and important sphere. The Lord was graciously pleased to own his word; the people flocked to hear as doves to their windows; and many felt the word to be the power of God to salvation. Some of these are living witnesses for God to this day, while some are removed,

> "From a suff'ring church below,
> To a reigning church above."

The Lord having called my dear Charles to speak in his name, he was often invited to preach in different parts of the circuit, and his time was now mostly employed in that work. The preaching at our house was attended with divine power; we had wonderful seasons of refreshing from the presence of the Lord; and scarcely a week passed without some being awakened, and others enabled to rejoice in the God of their salvation. But now my dear wife and I had a cross to bear that we little expected; even to sacrifice our *Isaac* to God. We had always found a parental affection for our nephew from his infancy; but after he had been brought to God, and made the instrument of our partaking of like precious faith, he was endeared to us by a double tie, viz. that of nature and grace united: besides, both my wife and myself were in the decline of life; old age, with its numerous infirmities, were coming on apace; and we were led to hope that he would have been to us a stay, support, and a comfort, in the evening of our days. But God's ways are not as our ways, nor his thoughts like our thoughts: he had more important work for his servant than following the plough; and as I discovered the divine hand, though my nature and interest opposed, who was I that I should withstand God? I therefore said to him, "My dear Charles, if you think God demands this at your hand, go, in the name of the Lord; and may his presence go with you." Accordingly, in August, 1781, he went forth into the vineyard of the Lord, as an itinerant preacher; and has been labouring therein ever since. When he left us, not only my wife and myself, but all the society were much distressed; but then did the Lord say, "I will be with you: I will never leave you, nor forsake you." And his word has been fulfilled. He took up his residence, and planted his little church in this obscure place: here the Lord put his name, and promised his blessing, even life for evermore.

Since I enlisted under the banner of Christ, I have had many battles to fight: I have had to wrestle, not only with flesh and blood, but with principalities and powers. I have met with

many crosses, and with various difficulties; but hitherto the Lord has been on my side, and hath upheld me in the way. The agents of satan have thrust sore at the work of God in this place, and have used their utmost efforts to overthrow it, but they have not yet been able, neither shall they, so long as it is written, "The gates of hell shall not prevail against it." I desire to give glory to my great Redeemer that I have ever found him true to his word, and faithful to his promise. He hath said, "Whosoever receiveth you (i. e. my servants) receiveth me; and he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." Since I became a Methodist, I have found the service of the Lord perfect freedom, and the very delight of my soul. I have proved "Godliness to be profitable unto all things; and I know it has the "promise of the life that now is, and also of that which is to come." What I have done for his cause and servants, hath been rewarded, not only *four* but *seven-fold.* I know "it is more blessed to give than to receive;" and since I received the Methodist preachers under my roof, the Lord hath blessed me in my basket, and in my store, more than ever.

I am fully persuaded that the doctrines preached by the Methodists, are the doctrines of Jesus Christ and his gospel: I am a living witness of the truth of them, having experienced them to be the power of God unto the salvation of my soul.

I can appeal to the Searcher of hearts, that ever since I was brought to the knowledge of the truth, I have never wickedly departed from the Lord; my heart has cleaved to him at all times, and I have aimed at his glory: but not being sufficiently upon my guard, and being in some degree ignorant of the devices of satan, I have been brought twice into bondage, since I was "justified freely through the redemption that is in Christ Jesus." The first time was occasioned by giving way to my own spirit, and speaking unadvisedly with my lips, to a servant who had disobeyed my orders, and who, when I reproved him, gave me very impertinent and provoking answers: my natural spirit so far prevailed over me, that I attempted to strike him, and just as I was giving the blow, I was tempted to curse him: and in the heat of my passion I did so. Darkness instantly fell upon my soul, even darkness which was felt. I was filled with such horror and distress for twenty-four hours as I cannot describe; my agony was so great that I sweat in the night, as I lay in bed, so that my linen was as wet as if it had been dipped in water. My dear wife was alarmed, and asked what was the matter.—I answered, "I have lost my soul;" I cried to God with all my might; I came to him through Jesus Christ, as at first I came, that my sin might be washed away; and before the next night he gave me back his precious love again, and restored to my

wounded soul, the joy of his salvation. I then enjoyed an increase of divine peace, and my soul was remarkably happy.

In about six months after this, one Sunday morning, in the month of January, 1785, the Lord was graciously pleased to pour out upon me and two others, a double portion of his Spirit. All the preceding night I had been much harassed by the enemy, who was endeavouring to counteract the gracious designs of God concerning me. We had two pious friends on a visit at our house, and I particularly desired them to pray for me: my distress was similar to that which I felt previous to my being justified. I continued crying to, and wrestling with God, for near an hour; and when I attempted to rise from my knees, I was constrained to fall down again several times. My friends continued in prayer for me, that I might be brought into *full* liberty; and they exhorted me simply to cast my soul upon Jesus Christ: my heart melted like wax, and tears flowed plentifully from my eyes; but unbelief still held me fast, and kept me as in chains. At last, one of our friends addressed me again, and said, "*Now believe, now* venture all upon Christ." In that moment I was enabled to do so, and the power of God came down upon me, and I was filled with such a degree of his precious love as I am not able to describe. Two more were made partakers of the same blessing that morning; and we continued praising God together till ten o'clock.

(To be concluded in the next.)

DIVINITY.

HOPE FOR THE HEATHEN:

A SERMON *preached at the Old Presbyterian Church, before the New-York Missionary Society, at their Annual Meeting, November 7, 1797.*

ISAIAH XXV. 6, 7.

The LORD *of Hosts—will destroy, in this mountain, the face of the covering cast over all people, and the vail that is spread over all nations.*

THE exercise of divine mercy towards man is coeval with his need of it. The shock of the fall was hardly felt; remorse had only begun to prey upon the conscience, and guilt to rally his terrors, when a hope, as consoling as it was unexpected, dawned from heaven upon our revolted race. "I will put," said God to the tempter, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. In this original

promise were included all subsequent revelations concerning the redemption of sinners. The doctrine of the Messiah's person, of his sacrifice, of his triumph; together with that vast system of prediction which extends from the beginning to the end of time, and all the corresponding dispensations of the new covenant, are nothing but its regular developement. But this being slow as well as regular, and all flesh corrupting his way, the Lord selected the family of Abraham to be, for ages, both the witnesses of his grace, and the depositaries of his truth. To them were committed his living oracles; to them the ordinances of his worship; to them the symbols and doctrine of the great atonement. Among them he designed to dwell, and to raise up an illustrious line of prophets, who should direct their faith and hope to Jesus their Saviour. "To him," saith Peter, "give *all* the prophets witness, that through *his* name, whosoever believeth in him shall receive remission of sins." Acts x. 43.

But though the children of Israel enjoyed these privileges, while other nations were "suffered to walk in their own ways," they were taught that the covenant of peculiarity should one day be abrogated, and be succeeded by a more general and more glorious economy.—"In thee, and in thy seed, shall *all* the nations of the earth be blessed," (Gen. xii. 3, xxii. 18,) was the catholic promise to Abraham their father. As the time of its accomplishment approached, the circle of prophetic vision grew brighter and larger. Later prophets were enabled to explain the enigmas of their predecessors, and to speak, with precision and clearness, both of the coming of the Messiah, and of the glory that should follow. Isaiah, in particular, appears to have been favoured with the most liberal disclosure of the divine purposes. Borne on high by the revealing Spirit, he sees far beyond the common horizon. The extremes of the earth, and the ages of futurity, are commanded into his view. He sees the "Sun of Righteousness" ascending the heavens, and breaking in upon the thick darkness which enwraps the globe. He sees the fiends of night stretch their foul wings, and fly from the spreading day. He sees the tabernacle of God descending to dwell among men: his eye rolls ardent over the wondrous scene; his bosom heaves with mighty emotions: and when utterance is granted, he bursts forth in the language of the text, *In this mountain will the Lord of Hosts destroy the face of the covering cast over all people, and the vail that is spread over all nations.*

The Lord hath not been slack concerning his promise, nor have the words of his servant fallen to the ground. The elementary dispensation of Moses is no more; its shadows have received their substance, and its types their truth, in the person and offices of the "Word made flesh." Millions of Gentiles,

and among them, believers of this assembly, who were once "afar off, are now brought nigh by the blood of Christ," and are "no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God." Eph. ii. 13, 19.

But though all this hath happened, according to the scriptures, much is yet required to their complete fulfilment. Many families of the earth are still unblest: these too are reserved for the trophies of Emmanuel's grace, and are to be subjected to his authority, by the same means which he hath ever employed in converting sinners—the gospel of his cross. Three topics of discourse, not less appropriated to the design of our meeting, than plainly suggested by the text: For *in this mountain shall the Lord of Hosts destroy the face of the covering cast over all people, and the vail that is spread over all nations.*

1. Many families of the earth are yet unblest. They are described as destitute of spiritual and saving knowledge; an idea obviously conveyed by the figures of a VAIL and a COVERING—Darkness, thick darkness, enshrouds their minds, and conceals from them those facts and principles which it most interests them to know and to improve.

Of the nations thus under a vail we reckon four classes:

1. The families which adhere to the "man of sin:"—Enticed by his lying wonders, and given up to strong delusions, they have deviated into the paths of apostasy; they are under the vail of *anti-christian error.*

2. The families of rejected Israel:—Having disowned their Messiah when he came; and being disqualified, by judicial blindness, for discerning the real sense of their scriptures, which testify of him; the vail upon their hearts is the vail of *obstinate unbelief.*

3. The families which embrace the doctrines of Mahommed:—Turned aside after fables, and amusing themselves with the belief of lying vanities, they are under the vail of *gross imposture.*

4. The families which are usually called Pagan:—With no other instruction than the glimmerings of natural reason, and the refracted rays of distant tradition, they are covered with the vail of *deplorable ignorance.*

All these are characterized in the text. But our attention is invited more immediately to those who are without any scriptural revelation. Though true of all, it is of them pre-eminently true, that they are under the double vail of a benighted understanding, and an erring conscience.

God is the source of intellectual light; for he alone is perfect reason. Wisdom in natural things is his gift; much more that wisdom which is spiritual and divine. Loss of ability to discover the chief good, was at once the just reward, and the native consequence of revolt. For as all spiritual light in the creature

beams from the effulgence of the Godhead, whenever sin had intercepted the communion of man with his Maker, the day which shone around him vanished; the gloom of the pit thickened on his soul; and from that accursed hour to this, unless illumined from above, he hath wandered out of the way, and his feet have "stumbled upon the dark mountains." Does the assertion need proof? Proofs innumerable are furnished by the unhappy Heathen. Of the very God who "breathed into their nostrils the breath of life;" on whose bounty they are continual pensioners; and at whose tribunal they must shortly stand, they are fatally ignorant. The "heavens may declare his glory, and the firmament shew forth his handy work; (Psalm xix. 1;) but the Pagans, unaccustomed to decypher their language, and to study their lessons, do not thence derive, in fact, just and clear perceptions even of "his eternal power and Godhead;" far less of his moral character; less still can they learn that he is the only satisfying portion of rational beings; and least of all, that he is accessible to the rebellious. Those general notices of his being which have prevailed in all countries and at all times, have never sufficed to direct men aright in their inquiries after him; nor do they now prevent the most foolish, the most extravagant, the most abominable conceptions of his nature, and of his operations.

Mistake in the first principles of religion and of morals, must generate uncertainty in all the subordinate principles of both. The rule of obedience is, therefore, at best, a subject of conjecture. What is the genius, measure, and manner, of acceptable worship? What are the relative duties of society? Wherein they come short? And what shall be the fruit of transgression? few of the Heathen ask, and none can tell. Yet they are under a law of righteousness which saith, "The soul that sinneth shall die." The origin of their wants and woes they are unable to explore. To the demerit and wages of sin they are utter strangers. The consequences of death they are equally unprepared to meet, or to estimate. All beyond the grave is impenetrable obscurity. Their notions of immortality are less a speculation than a dream. When called hence, they plunge into the world of spirits, unconscious of their destiny; and, till that consummation of sorrows, they grope, at a venture, after the path of life; but grope, alas! in vain; "having the understanding darkened; being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart." Eph. iv. 18.

Of this intellectual darkness the inseparable companion is an *erring conscience.*

Although light in the understanding does not, of course, imply moral excellence, yet without the former, there can be none

of the latter. To this it is necessary not only that there be a law of morals, but that it be obeyed from a regard to the authority of the lawgiver. Both the lawgiver and the law must, therefore, be known, or conscience will inevitably go astray. The general sentiment of right and wrong, though sufficient, if violated, to leave men without excuse, will by no means conduct to the proper discharge of duty. The fact is notorious; and a glance at the Heathen world will descry a thousand monuments of it. To those who have the advantage of revelation, no truths appear more simple and luminous, than that there is but one God, and that he only is entitled to religious homage. Yet how dubious, on these points, were the most celebrated Heathen philosophers! how embarrassed their research! how conjectural their opinion! And of that spiritual devotedness which is the life of real religion, they had as little knowledge as the sons of modern unbelief. If from them we turn to the mass of their contemporaries, or to those who are now in a similar condition, we are startled and shocked to see them "worship and serve the creature more than the Creator, who is blessed for ever." Rom. i. 25. One poor idolater bows to the "host of heaven; another trembles before an evil spirit—Here, he finds his divinities in birds, and beasts, and reptiles; there, he "changes the glory of the incorruptible God into an image made like unto corruptible man," (Rom. i. 23;) and lies prostrate before a deity of stone or of wood, the work of his chisel or his axe. "He heweth him down cedars, and taketh the cypress and the oak—he burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied;—yea, he warmeth himself and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god.—And none considereth in his heart, neither is their knowledge nor understanding to say, I have burnt part of it in the fire; yea, I have also baked bread upon the coals thereof; I have roasted flesh, and eaten it; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?" Isaiah xliv. 14—19.

The rites of Paganism are worthy of its creed. Instead of a worship, reasonable, reverend, and pure; it exhibits all the frightful varieties of whatever is absurd, or blasphemous, or obscene. Its effects on individual and social character, are precisely such as we might anticipate. Unrestrained by any just apprehensions of God, of his law, or his government, the most baleful passions domineer in the heart, and the most horrible excesses pollute the life. Moral distinctions confounded; the sense of relative obligation extinguished; crimes the most atrocious perpetrated with deliberation, and upon principle, are, among the

Heathen, the result of being "without God."* If, in the midst of this degradation and these enormities, the thought should occur, "that they who do such things are worthy of death," a secret horror creeps through the blood; conscience, the scorpion of guilt, strikes his sting into the bosom; forebodings, equally dark and intolerable, the mysterious presentiment of "judgment to come," harrows up the soul. Whither, in this extremity, shall they turn for succour? All around them is one dreary waste; the reign of silence and of desolation. No friendly voice is born to the listening ear; no tower of help rises up to the anxious eye. The Comforter, who should comfort their souls, is afar off. They have not heard, like you, of the name of Jesus. They have none to tell them of "redemption through his blood, even the forgiveness of sins, according to the riches of his grace." Eph. i. 7. And the termination of their mortal course—O brethren, how tremendous! The heavens blacken; the tempest roars; the whirlwind rushes by; down pours the torrent; and without a refuge, and without a hope, they are swept away in the ruin of the nations that forget God.

Exposed to this melancholy fate, the Heathen claim our sympathy; and we eagerly ask, Is their doom to such woe irreversibly sealed? Are they shut out, for ever, from the divine compassions? No! To the praise of his grace, Jehovah hath thoughts of mercy, rich mercy, towards them. He WILL DESTROY, saith the prophet, *the covering cast over all people, and the vail that is spread over all nations*—a design, the contemplation of which forms the

Second Part of discourse.

From the days of eternity, the Father hath given to the Messiah "the Heathen for his inheritance, and the uttermost parts of the earth for his possession." Psal. ii. 8. The whole earth, therefore, being included in the covenant-grant, shall be filled with the knowledge, and subdued to the obedience of Jehovah. On the maxims of carnal wisdom, the fact is, indeed, impossible, and the expectation wild. To extirpate prejudices implanted in infancy, nurtured by habit, confirmed by example, and consecrated by tradition—to enlighten the stupid idolater, and soften the ferocious savage—to persuade men to despise as contemptible, and loathe as abominable, the objects of their respect and veneration—in a word, to change the opinions, the customs, the characters of nations; and unite them in a religion, simple, holy, heavenly—a religion opposed to every vicious principle, and every vicious act—a religion which proscribes all human merit, and prostrates all human pride—This is an undertaking which equally defies the policy and the power of man. And the belief that it shall, at any time, be attended with success, furnishes in-

* Ward's History of the Law of Nations, v. i. p. 81—85, 104—106.

cessant matter of derision to the philosopher, and of sneer to the witling. Their mistake lies in supposing the God who made them to be as foolish and as feeble as themselves, or as little concerned in the salvation of sinners. But we, according to his promise, look for the interposition of his arm, by which, however mean the instruments, this prodigious revolution shall be effected with no less ease than certainty. For,

1. He directs the complicated movements of the universe. However confused and contradictory things may appear to our little minds; with him whose "understanding is infinite," there is neither surprise, perplexity, nor chance. "Known unto the Lord are all his works from the beginning of the world." Acts xv. 18. Not only are the laws of matter his sovereign will, and their operation his continual agency, but the whole system of intellect is under his controul. All the discordant passions, interests, designs, which dash, in eternal collision, the affairs of men; all the activities of superior intelligences, as well the enmity of fiends as the ministry of angels, are combined, in the harmony of providence, to produce the result which he hath ordained; and hither every occurrence irresistibly tends. "He doth according to his will in the army of heaven, and among the inhabitants of the earth." Dan. iv. 35. He causeth "the wrath of man to praise him, and the remainder of wrath he will restrain." Psal. lxxvi. 10. The unpromising situation, therefore, of the Heathen, is no obstacle to Israel's God, and should be none to Israel's faith. Be the mountains of difficulty ever so impassible, at his presence they fly away. Let the "nations rage, and the kingdoms be moved," if he "utter his voice, the earth is melted." Psal. xlvi. 6.

2. The glory of the Messiah is a chief end of the dispensations of Providence.

The vicissitudes of kings and kingdoms, and all the stupendous events which shine in ancient annals, were important chiefly as they served to prepare the way, and to spread the triumphs, to him who was "a light to lighten the Gentiles." For this God gave the learning of the world to Greece, and its empire to Rome. Both contributed to facilitate and extend the victories of the gospel. The same design is prosecuted in the events which, at this moment, astonish the world, If "nation rise up against nation, and kingdom against kingdom"—if establishments, imposing from their antiquity, and formidable from their strength, be undermined by the progress of opinion, or shattered by violent explosion—if impiety and ambition, and all the infuriate passions, be permitted to take their course; and scenes of desolation and blood, such as history hath not learned to record, nor imagination to paint, be opened to our view; it is, that God may destroy the dominion of hell by her own chosen legions, and

make them subserve the introduction of that kingdom which is "righteousness, and peace, and joy in the Holy Ghost." Thus saith his high decree, "I will overturn, overturn, overturn, until HE shall come whose right it is, and I will give it him," Ez. xxi. 27.

In the scriptures of the prophets, this spiritual revolution, by which the "kingdoms of this world shall become the kingdoms of our Lord and of his Christ," (Rev. xi. 15,) is frequently predicted and strongly marked. "All the ends of the world shall remember, and turn unto the Lord; all the kindreds of the nations shall worship before thee. (Psal. xxii. 27.) It shall come to pass, in the last day, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills, and all nations shall flow unto it: And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: (Isai. ii. 23.) So that from the rising of the sun, even unto the going down of the same, his name shall be great among the Gentiles; and in every place incense shall be offered unto his name, and a pure offering." Mal. i. 11. Is there, then, a nation that yet "sit in darkness and the shadow of death?" for them "light is sown," and to them shall "light spring up." Is there a nation "mad upon their idols?" Jehovah shall "famish all the gods of the earth," and teach their votaries that he is "the God of salvation;" and that "there is none beside him." Is there a nation enslaved to superstition, or abused by imposture? He shall "frustrate the tokens of the liars, shall make the diviners mad," and convert the bondage of their followers into the liberty of his dear children. "Rejoice, therefore, ye Gentiles, with his people. (Rom. xv. 10.) Faithful is he that hath promised, who also will do it." 1 Thes. v. 24. Heb. x. 37.

But here occurs an important query. By what means are these predictions to be fulfilled, and these prospects to be realized? The means are prepared; they are extremely simple; they are in your hands—even *the doctrines of the gospel of peace.*

(To be concluded in our next.)

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

No one who has been in the habit of reading the periodical publication of the ANTI-JACOBINS, but must know their firm attachment to the *Establishment* and the *State*, and their antipathy to the *Emperor* of *France* and the *Edinburgh Reviewers.* Tocon-

demn their adherence to the church established by law, would expose the writer of these remarks to merited censure. They are justified in their attachment by right of private judgment—sanctioned in the exercise of religious duties by a mild government—and, it may be added, will ever be protected from insult, at least, as it regards the Methodists, by the benevolent spirit inculcated in the gospel of Jesus. There is no absolute necessity, however, for a person to take up a dagger, and, in order to prove his partiality to a *friend*, stab an innocent fellow creature. Yet, similar to this, is the conduct of these reviewers; which brings to my recollection a Danish bishop, who, in the height of his zeal against the Reformation, wished to be transformed into one of the lapsed intelligences of the lower regions, that he might enjoy the pleasure of tormenting in hell the heretic soul of king Frederic. But the characteristics by which our *love* to any particular cause may be distinguished, are so numerous, that *hatred* of others should remain behind the scenes as a kind of dernier resort—a *last* expedient.

These critics, Sir, in reference to the *State*, will probably find as great an assemblage of admirers among the Wesleyan Methodists, of its laws and leading characters, as among any other religious body, the members of the Establishment not excepted. Of the *Edinburgh Review*, little is requisite to be said. Though conducted with great ability, and with such ability too as leaves the Anti-jacobins far in the shade, some of the *religious principles* exhibited in its pages are no more to be admired or justified than the *despotic sway* of *Napoleon*. During the time, however, that the latter was deposed, there seemed with the conductors of the *Anti-jacobin* or *Churchman's Magazine*, to be a little want of employment. They therefore, agreeably to ancient usage, but, if possible, with still greater virulence, began to attack Methodism in his stead; of which they really seem as much afraid as the frightened sheep in Cowper's "Needless Alarm," or the trembling pigs in Bloomfield's "Farmer's Boy," which, through the rustling noise of a few wild ducks among the sedges, were completely panic struck. Never were the words of Virgil applied more appropriately,

"All parts resound with tumults, plaints, and fears."

In the December number for 1814, we are presented with a review of "A Village Sermon," entitled, "Plain Thoughts on Division." These "Plain Thoughts," Sir, are really so *plain*, that, were it not for the *slow* poison conveyed under them, they might be put into the hands of children entering upon their *monosyllables*. But even in their present form, some slight extracts might be made for an enlarged edition of "*Reading Made Easy*."

"Methodism," say the reviewers, "is, unhappily, now spreading so very wide, and Methodists have become so outrageously audacious, under the fostering encouragement of a *liberal* legislature, that it is high time the ministers of the church should cry aloud and spare not; that they should paint, in its true colours, the sin of schism, and represent, in its true light, the conduct of those self-taught and self-ordained preachers and teachers who swarm in our country, to its infinite disgrace, and are worse than a nest of hornets." This, Sir, in the language of Juvenal,

"Might be borne with, if they did not rave."

We have here sufficient to discover the occasion of their fears: "Methodism is unhappily spreading very wide." Like the general deluge, it rolls along; every nation, city, town, village, and hamlet, is menaced. The mountains seem the only places of safety; and even there, as "Methodism is unhappily *spreading*," they may be in the utmost danger of being overwhelmed—of feeling the force of the devastating torrent. Whether it is really "*unhappily*" the case, that Methodism is spreading, and that thousands are become Methodists, who, but for Methodism, would, to all human appearance, have been degraded in morals, embarrassed in their temporal circumstances—bad parents—disobedient children—tyrannical masters—or unfaithful servants, these sapient moralists and philosophers are left to determine. That public morals, the domestic circles, and individual happiness have been improved, cannot but be perceived by a very superficial observer. It is of no avail: *Methodism*, under God, has been the instrumental cause of this reformation of manners: and better, better—according to the *Anti-jacobin* Reviewers, had these benefits never been enjoyed, than to be conveyed through such a channel. As these gentlemen look more at *names* than *things*, more at *secondary causes* than *effects*, it would be well, perhaps, to adopt for that of *Methodism*, the term *Christianity*. But here a difficulty occurs, as there is no Christianity apparently out of the establishment. There appears, indeed, no way of compromising matters, since they are so *strait laced*, but that of *undoing* a few *stitches*. Would they only submit to this, they would find it a *real*—a *personal* advantage. In the mean time, as Methodists, we may say with Horace,

"'Tis hard: but when we needs must bear,
Enduring patience makes the burden light."

Yes, Sir, with a little patience, we can hear them tell us without knitting our eye-brows into a formidable curve, that "Methodism is the *infinite* disgrace of the country." It has stood the

test of those who have been at the pains to examine it; and those who have not, should pronounce with hesitancy.

"The Methodists" too, it should seem, "have become outrageously audacious, under the fostering encouragement of a *liberal* legislature." What there is in the front, the spirit, or the conduct of a Methodist, characteristic of boldness or *audacity*, has yet to be explained; for persons blest with discernment can see no difference between them and pious characters of other denominations. Really, Sir, I never recollect having felt the force of Ovid's remark so much at any time as on the present occasion—

"To save your house from neighb'ring fire is hard."

It is a *possible* case, it must be allowed, for an *Anti-jacobin*, out of a *hundred* Christians belonging to different religious communities, to be able to select, by some peculiarities known only to himself, a Methodist from the whole. But claims to such superior sagacity must for ever remain with its pretenders. Methodists, in matters of *religion* are *firm*, not "*audacious*." From the term "*liberal* legislature" being noticed, it is probable, that a glance may be taken at their *political character*; or rather, their late earnest appeal to the legislature for the removal of certain obnoxious acts. In that, as well as in all other cases, they *modestly* but *earnestly* urged the plea of religious liberty: and it is only when *conscience* and *religion* are concerned, that they, as a body, interfere in the affairs of civil government. In matters *purely political*, not any are more disposed to resign their cause into the hands of King, Lords, and Commons. It was owing, perhaps, to their too officiously interfering with state concerns, that many of the Scotch Reformers, though otherwise eminently holy men, suffered imprisonment and martyrdom. The Methodists endeavour to preserve religion and politics distinct: and the reason why they interfere in cases of religion is, because, in all such cases, they consider themselves *individually responsible to God*.

It is deemed "high time for the ministers of the church to paint, in its true colours, the sin of schism." The misfortune, Sir, here, is, it is taken for granted that it is the imperious *duty* of every individual to attend the service of the Established Church. Upon what is the supposition of such a duty founded? Is it merely on the ground of its being a *national* establishment? If so, it follows, that the *Church of Rome* may, on the very same principle, having once been the established religion of the *nation*, urge the present establishment to return within her pale—to return to the observance of her duty. The latter, unquestionably, is a *division* of the former. Agreeably, however, to the doctrine of Locke, as stated in his "Letter on Tolera-

tion,"* no man is born a member of any church. Were this the case, the religion of parents would descend to their children, by the same right of inheritance as their temporal estates, and each individual would hold his faith by the same tenure which secures his lands; than which nothing, seeing that it would deprive the parents of their religious enjoyments in the world to come, can be more ridiculous. If a man, then, is not obliged by any law of *nature* to join himself to any particular religious sect, exclusive of all others, he must be considered under the character of a *volunteer*, and as uniting to a society, merely because he believes he has found in that society, a profession and mode of worship truly acceptable to God. As the *hope of salvation* was the only cause of his *entrance* into church fellowship, it can be the only reason of his *continuance*. Should he afterwards discover any thing in the body to which he has joined himself, either erroneous in doctrine or incongruous in worship, why should it not be as free for him to *leave* as it was to *enter?*—Here, Sir, I should have enlarged, had it not been for an excellent sermon of your own, "On Schism," in the Methodist Magazine for 1798, p. 401; a sermon which is every way calculated to furnish the *Anti-jacobin Reviewers* with correct views on a subject, which, at present, they seem imperfectly to understand.

Closely connected with this, is another passage, to which you will excuse a reference, before the quotation is finished which has been hitherto under consideration. "The language of Scripture," they inform us, "is at direct variance with the language of the British House of Commons, on the subject of unity, and nothing can speak more plainly than the Scriptures do, on the sinfulness of separation from the apostolic church of Christ." According to the sacred writers, the term *church* denotes, first, an *assembly of people;* secondly, an assembly of *peculiar* people. The word εκκλησια, as you, Sir, well know, translated *church*, is derived from εκκαλειν, which properly signifies, *to call out*. Hence, the *church* is an *assembly called together*—called out of *sin* and the *world*, by the preaching of the *word* and the operations of the *Holy Spirit*. Taking this view of the term, the Methodists will perhaps bear as great an affinity to "the *apostolic church*" as their neighbours. No, says the publisher of "Plain Thoughts," "the church *is* among us, and *was* among us, long before our fathers, and before our grandfathers, and before the name of *Methodists* was heard." This sage remark, clothed with all that is venerable, armed with the authority of *fathers* and *grandfathers*, is considered of itself sufficient to overturn a host of objections. But, as it would not be

* Page 38, Quarto Edition.

prudent for the religion of parents, for *their own sake*, to descend to their children; so, neither would it be *proper in us*, in many cases, to make them the models of either our *faith* or *practice*. *Christ* is our great *exemplar*; the *Bible* is the *standard* of our *religious principles* and *experience*. With equal propriety too, the *Syrian churches*, of which Dr. Buchanan gives us such an interesting account in his "Christian Researches," might say, "The church *was* among us long before the name of the *Church of England* was ever heard." What is the inference? The very same as that which is to be deduced from the remark when applied to the Methodists, *viz.* the Church of England is not the *true church*. Away with your inferences! Listen to the voice of the preacher of "*Plain* Thoughts." "If you believe that my soul desires your soul's good—and as one that must give account; if you believe I deal truly with you, and do not speak ignorantly; if you have respect for my opinions, and owe me any thing; if you will believe that at this moment I am aware of the account I must give for advice of great importance, receive my advice in the *plainest words*—'NEVER GO TO MEETING.'" He could not be more in earnest, in warning his parishioners "*to flee from the wrath to come*." What would he think, if every dissenting minister were to return the compliment, and, in their respective pulpits, to bawl out—"NEVER GO TO THE PARISH CHURCH?" Would it be to their credit? Infinitely preferable to the narrow contracted views of a bigot, whose whole aim is to defend his *own* church, and who, for this purpose, slanders all other communities, was the disposition of St. Paul, who intimated that *the care of all the churches came daily upon him*. Preachers, in fact, who imbibe this illiberal spirit, have been generally considered by thinking men, as more concerned for some insignificant appendages, which their parties have thought proper to associate with christianity, than for christianity itself.

But the most objectionable part is that in which the reviewers censure "the British House of Commons" for its *tolerant* spirit. Though both Church and State are respected by the *Anti-jacobins*, yet the former apparently lies nearest the heart. Hence, men must be *forced* into the Establishment by the *civil power*. But *force* in religion is highly impolitic. This has been argued with great clearness by a number of writers, and perhaps by few living authors more ably, than by a *member* of that church whose cause the *Anti-jacobins* so earnestly advocate; *viz.* Mr. Ely Bates, in his "Christian Politics." He shews that religion depends upon *conviction*, and all conviction depends upon *evidence*; and force, whatever impression it may make upon the *body*, is no apt medium to convey light to the *understanding*. It will indeed convey a feeling intimation that you are willing another should be of your opinion, or, rather, that he should speak your lan-

guage, and conform to your practice; but will afford him no just reason why he should do either. Besides, force prevents *free* and *impartial inquiry*: for a man will judge very improperly while the rod is hanging over his head. Nor does it less afford a *presumptive proof against* the *religion* itself it is intended to *support*; as may appear from a variety of considerations. Violence is *less a character of strength* than of *weakness*, and especially in things *intellectual* and *moral*. When a man is *clear* and *decided* in his *judgment*, he is better *able* to brook *opposition* than when he is *weak* and *wavering*. *Divine truth* too, is perhaps of all other the most *difficult* to be *attained* or *communicated*: and it should never be forgotten, that the natural expression of truth is *charity*, and charity is very unnaturally expressed by *persecution*. Finally, force in religion makes *hypocrites*. It will produce an external compliance, but will never produce conviction. Persecution and the sword we leave for the propagation of *Mahometanism*, not for *Christianity*. But these remarks will make no impression on the judgments of the conductors of the CHURCHMAN'S MAGAZINE. Arguments are lost upon them when Methodism is concerned. They are *determined* not to hear. Let them speak for themselves. "No matter *what* they *say*, or *what* they *think*, they *must* be *exposed*, and *ought* to be *restrained*;" that is, the Methodists. It is all in vain, Sir; our case is hopeless; judgment is past; "*their hearts are set in them to*" condemn. Were we to judge of the *spirit* of these gentlemen by their *language*, we should almost be led to conclude, that they would have no objection to engage gratuitously in the humble office of *fire-teazers* in Smithfield. But we hope better things. Perhaps gentle coercion—the pillory—or imprisonment, would be as far as they would wish to proceed.

The cant objection which has been urged a thousand times against the Methodist Preachers, is again urged by the supporters of this periodical publication. The preachers, they say, "are self-taught and self-ordained." Admitting them, like the original apostles, never to have entered the doors of a college, does it follow, Sir, it may be demanded, that they are thereby incapacitated for the work of the gospel ministry? Had Christ enjoined it, a college education would have been essential to the discharge of those duties incumbent upon his ambassadors. But this is not the case. Nevertheless, that God has called numbers to preach his word from the Universities of *Oxford* and *Cambridge*, and numbers more from the different *seminaries* of *learning* among the *Dissenters*, is beyond dispute: and that he may call numbers more from thence, is the desire of all the real friends of our common Christianity. Let us, however, guard against placing limits to the Divine Being, in the choice of ministers. He is no more to be *confined* to the *schools now* than he

was under the *law*. *Amos* and other *prophets* can still be sent forth without being indebted to human institutions for their qualifications. Schools may impart *learning*, but cannot impart *grace*; they may improve the *mind*, but cannot give *utterance*; they cannot, in short, make preachers of such as are *physically* incapable of *speaking*, and who, to enable them to speak with any degree of *acceptance*, would require almost as great a *miracle* as was necessary to produce the powers of speech in the animal which rebuked the madness of the prophet. Do not imagine, Sir, that there is in me the least disposition to decry what is termed *human learning*. It is to men of literary eminence—men educated within the walls of our *English Universities*, that we are indebted for the translation of the Scriptures into our native language; a blessing for which we cannot be too grateful. A distinction, in the mean time, should be made between the *use* and the *necessity* of a thing; for a thing may be useful when not absolutely necessary. The knowledge of Hebrew, Greek, and Latin, is a great acquisition to a minister of the gospel: but the Scriptures being now translated into *English*, a knowledge of these to the mere English preacher, though unquestionably very useful, becomes less necessary, and a man may be made the honoured instrument in the hand of God, of the conversion of his fellow creatures, without knowing any of them. But still we have it muttered in our hearing, "they are *self*-taught." Very good! It now becomes of importance to know what difference there is between a person *taught* by *man* within the precincts of a college, and a person *teaching himself*; the *agent* employed on either side is *human*: and the one, whatever may be his attaiments, is as *unfit*, without *divine teaching*—without the teachings of the Holy Spirit, for the work of an *evangelist*, as the other. The *natural* abilities of both may be *equal*: but the *acquired* abilities of the collegian will be superior to those of the latter; and, indeed, it would be little to his credit, considering his *time* and *advantages*, if they were not. "They are *self*-taught." Very good! The phrase has become quite familiar to us. But with whom is *superior merit?* The cobler, Sir, at his stall, who, amidst a thousand disadvantages, has acquired a knowledge of the Bible in the languages in which it was first written, is perhaps as exalted a character, and possesses as much real merit, as some who are bedaubed with Roman capitals from head to foot—as some who are decorated with all the initials of diplomatic and academical honour.

So far are Methodist Preachers from being *solely* "self-taught and self-ordained," that they profess to be *taught* and *ordained* of *God*. Yes, Sir, they can adopt the language of the Establishment with a *good conscience*, and say, that they "*are moved by the Holy Ghost to preach the gospel*." In unison with the senti-

ments of the reviewers, the author of "*Plain* Thoughts" informs us, that the Methodists "have set up *teachers* other than those whom the bishops, the *apostles* of the church, have ordained." Now, the clergy must either receive their mission from the *bishop*—the *people*—or *Christ*. That the *bishop* is unable to give a divine mission, would be no difficult matter to prove. Nor can it be said, that the clergy receive it from the *people*; for the people, in most cases, have *no choice*, the benefice being the gift of an *individual*. The mission, therefore, not being *human*, but *divine*, *Christ* alone can grant it to his ministers. But what proof is there, that Christ never commissioned—never ordained—never appointed, Methodist Preachers to publish the gospel? The laying on of hands, the sanction and authority of a bishop, may be highly proper; but without the appointment of heaven, the whole is a mere farce.

Till now, Sir, it was not generally known, that Methodists are *dangerous* to approach. We are informed that "they swarm about and are worse than a nest of hornets." From this it should seem, that they

> "Rush all at once to seize the welcome guest
> Like *wasps* disturb'd by school-boys in their nest.
> Forth from the hole they dash with buzzing wings,
> And bury in the first they meet, their stings."

It is difficult for me to determine whether the reviewers have ever been *stung* by these Methodistical *hornets*: and yet, from the *noise* they make, a person would be inclined to imagine, that there was a degree of *soreness* experienced. Could I, however, persuade myself that the sting of a Methodist is any way dangerous in its effects, I should almost be led to conclude from the copious stream of venom which has been emitted, that the poor sufferers are in a state of convalescence; and that, in a little time, they will be pronounced *out of danger*. It is hoped they will take warning from what is past, and, in future, be a little more *cautious* in their dealings with these hornets. For as each reviewer apparently, possesses only *one eye*, and with that can only perceive *one side* of a *subject* in ecclesiastical affairs, there will be some danger in having the other stung out. The words of an ancient writer are too applicable to many: "Better or worse, profitable or disadvantageous, they see nothing but what they list."—TER.

"If the Methodists," continue they, "are suffered to proceed with impunity, for a few years longer, they will not only poison the public mind, but enervate and impair the national spirit; converting the frank, open-hearted Englishman, and sober rational Christian, into a canting, whining, hypocritical, fanatical knave." You need not be informed, Sir, that there are Metho-

dists in the *Senate*. But it admits of a doubt, whether *Methodism* has converted, in them, "the frank open-hearted Englishman, and sober rational Christian, into a canting, whining, hypocritical, fanatical knave." There are Methodists in the *army*. But it admits of a doubt here too, whether *Methodism*, in them, has "enervated and impaired the national spirit." There were Methodists in the army under the command of the *Duke of Wellington*, and from various authentic accounts, they were surpassed by none for their order and heroic disposition. Names might be mentioned; but to proceed. There are Methodists in the *navy*. In this instance also, there is equal ground to question, whether *Methodism*, in our tars, has "enervated and impaired the national spirit." A number of examples might be brought forward to rebut the charge. Please to accept of the following as one among many. "I shall now," says a sailor in a letter to his mother, "relate a circumstance which it concerns you to know. We are refitting in this place, after an engagement with a Turkish frigate, of 52 guns and 540 men, and a corvette of 24 guns and 2 mortars. In such an affair as this, you may wish to know what were my feelings: then, really I longed for an action. We were at quarters nearly 2 hours before the action commenced, during which time I had many thoughts: shall I be killed or wounded? I felt confidence in God, that he would deal kindly with me. I prayed that I might not see any fall near me, or if they did, it might not affect me. My prayer was answered. I chose the most dangerous station. The question was put, 'Who shall load the guns?' All were silent, till I spoke. A consultation was held, and I took the office apparently unwelcome to others. My reason was, I am called a *Methodist*, they think us cowards; and I wished to convince them that we are not; and I believe that now most people on board are satisfied on that head." This testimony in favour of Methodistical prowess, is taken from what these reviewers style. "That mischievous publication, *The Evangelical Magazine*,* which is labouring very hard to bring us back to the days of Puritanism." *Anti-jacobin*, Jan. 1815, p. 42. Happy, Sir, would it be for the religious public, if the Anti-jacobin Review breathed the same spirit of *candour* and *piety*, and displayed equal *talent* with the Evangelical Magazine. Waving, however, a defence of others. It is fortunate for the Methodists, that the *British Government* and its *servants*, both at *home* and *abroad*, have evinced a spirit widely different to that inculcated in the Churchman's Magazine. Here it would be ungrateful to look over the kind reception of our Missionaries to the *East*, by his Majesty's servants.

Another article is termed, "METHODISTICAL PRESUMPTION."

* See Mag. for 1809.

The writer observes, "Instead of *Bethel*, *Bethlem*, *Ebenezer*, *Zion*, and a hundred other fanatic and fantastic designations, we have simply, boldly, and impudently 'METHODIST CHAPEL,' with the date of the erection. At a village called Redburn, in Lincolnshire, the founders of these Tabernacles have exceeded all others, by the vain-glorious addition, to the general title, of this inscription,

'Jehovâ certe est in hoc loco.'"

Some persons, Sir, are unfortunately never pleased. If a place of public worship is called *Bethel*, it is a "fanatic and a fantastic designation;" thus they quarrel not only with the *application* of the term, but with the *term itself*: for it should seem that it is *fanatic* and *fantastic*. Nor is it to be called a *Methodist Chapel*; for this is *boldness* and *impudence*. To wade through whole pages of old dusty folios, in quest of other names, would, it is to be feared, be useless. No title would apparently please them, unless it were, perhaps, Lord Byron's description of the usurper of France.

"A nam'd but nameless thing."

As to the Latin inscription, "Jehovah is surely in this place," it appears more intolerable than the others. But what is there in it incompatible with truth? Will the writer presume to tell us where Jehovah *is not?* The phrase is perfectly justifiable on the ground of the *ubiquity* of God. And has not the Saviour said, "Wherever two or three are gathered together in my name, there am I in the midst of them?" The writer's first business, therefore, should have been to prove, that the people worshipping in the place referred to, did not meet in the *name* of the Lord, and that the Lord *did not meet with them.* One would really be led to imagine from his manner of writing, that the Divine Being paid more attention to *places* than *persons*, and and that there is something more attracting in a parish-church than in a dissenting chapel. But if God "fills heaven and earth," and is "no respecter of persons," we may safely infer, that the worship of a sincere soul will be as acceptable to him when performed in an *old barn*, as though it had been offered up in one of the most magnificent buildings in the land.

What is not a little curious, each article in this periodical publication, where books are reviewed, is entitled ORIGINAL CRITICISM. Would it not be more proper, in many cases, to dub the article *Original* ABUSE? The word *original* should be retained, as the reviewers certainly have the property of *originality*. They hazard opinions frequently which few would dare to do, or would have thought of, but themselves. The term

criticism, however, should never be *degraded*, as it certainly is, by many of the articles. The most singular of all is, the Antijacobins recommend the author of "*Plain* Thoughts," for his "*true christian charity*," and for a "prayer conceived in the *true spirit of christian charity*." Were they only to *practise* what they recommend by *precept*, it would be more to their credit. As it was in the days of Horace, so it is now,

> "Many, though faultier much themselves, pretend
> Their less offending neighbours' faults to mend."

But who are those reviewers, Sir? Far be it from me to entertain the opinion of them, which Dr. Walcot, under the assumed name of Peter Pindar, entertained of some others; as a set of mercenary beings famishing in a garret, with only a single coat to the back. No, Sir; their poverty is not their fault; and their *honest* attempt to obtain a *livelihood* by their pens is laudable. The evil is, they assume it as a prerogative of their own to abuse and quarrel with every man who is unfortunate enough not to see with *their eyes*. In the number for Jan. 1815, p. 36, they inform us, that "the Eclectic Review is a *Methodistical* publication." The fact, Sir, is, that persons who know any thing of that Review, know that it is entirely in the hands of the *Calvinists:* nor have the conductors of late failed to avow their principles to be decidedly Calvinistic. I wish by no means to censure a work of such sterling merit as the *Eclectic Review;* I only wish, as Mr. Williamson, the oculist, is not at hand, to administer to the sight of those who can only distinguish objects through a kind of haze. The review of "Brooks's Lives of the Puritans," in the Eclectic, for February, 1815, would, were he to attend to the sound, manly reasoning displayed in it, be of essential service to an Antijacobin.—The Churchmen go on; "In Bishop Lavington's memorable work, the great similitude between Popery and Methodism was fully illustrated by abundance of proofs:" a plain *proof* this, Sir, that they know as little about Methodism as the worthy Bishop himself.—"It is lamentable," they further observe, "that a spirit of *sensuality* should pervade most of the hymns and devotional exercises of the Methodists." Another proof, Sir, that they know not whereof they affirm.

To say that these gentlemen have never done justice where a Methodist is concerned, would, perhaps, be going too far. By turning over the pages of this work a few years back, we meet with a review of Drew's "Original Essay on the Immateriality and Immortality of the Human Soul," in which the highest encomiums are passed upon the author and his work. Yet this same Mr. S. Drew happens to be one of those "self-taught and self-ordained teachers" whom they hold elsewhere in such sove-

reign contempt. Query; Did they know that it was the work of a local preacher among the Methodists?

Bramley, near Leeds, April 19, 1815. J. E.

REVIEW OF

An Enlarged Series of Extracts from the Diary, Meditations, and Letters of Mr. JOSEPH WILLIAMS, *of Kidderminster: with Notes, &c.* By BENJAMIN HANBURY, *a Descendant of the Author.* 1815.

THE first edition of this work was published by the late Rev. B. Fawcett, in 1779, since which many important papers, not then collected, have been obtained by Mr. Hanbury; and with these he has greatly enriched the present edition. Readers of sense, piety, and candour, whether Churchmen or Dissenters, Calvinists or Arminians, will peruse, with pleasure and profit, Mr. Williams's Diary, Meditations, and Letters. In these they will discover the true character of a man who, amidst a variety of secular concerns, lived in the constant view of eternity; and by a life eminently holy and useful, adorned his Christian profession. The divine spirit which he breathed, and the maxims of solid piety which he inculcated, will appear to our readers in the extracts with which we shall furnish them in the course of this article.

The account of Mr. Williams's early conversion to God, and of his conflicts with the powers of darkness for several years after, occupies several pages, from the beginning of the volume. His temptations, his unfaithfulness, (and who has not been unfaithful?) and the divine mercy in bearing with him, he details with faithfulness and humility.

"1710. After entering (saith he) into my *eighteenth* year, and changing my daily employment for that which allowed me more time for religious duties, my convictions for sin, and humiliation for it, increased. I was more enlarged in secret prayer, and so filled with a sense of the greatness and majesty of God, that frequently I was scarce conscious of a wandering thought in that duty. As I then worked in a shop with three journeymen, I found their conversation very irksome to me, because I made conscience of my thoughts and words. Yet, though I came from prayer to the shop, resolved not to hearken to their discourse, but to keep my heart fixed upon God and heavenly things all the day; after a while the gayety of my natural temper would betray me, first into free, and by degrees, into vain conversation. This much retarded my progress in piety, and filled me with remorse and grief every evening. At length I prevailed on my father to let me work in a chamber by myself; but, though it was a com-

mendable one, I was ashamed to tell him the reason. Being thus alone, I endeavoured to keep my heart all the day bent on religion. To this end I contrived to set Mason's Hymns, or some other devotional book, so near me, that, with little or no hindrance to my work, I could, by glancing my eye upon it, take in a line or two at a time. In this manner I committed to memory all Mason's Hymns, and with such a devout frame, that I could adopt almost every line in them, even his song of praise for grace,—for deliverance from spiritual enemies,—for answers to prayers,—and for joy in the Holy Ghost; as the genuine language of my own soul. I found my will so changed from what it had been, that I entertained a very comfortable hope I was 'renewed in the spirit of my mind;' and frequently I had not only peace but joy in believing!

"About this time I was walking, on a summer evening, in the meadows, and fell into a solemn meditation. 'While I was musing the fire burned,' so that I could not but speak with my tongue.' I discoursed to myself on the shortness and uncertainty of life, my own mortality, and the wide difference between an eternity of happiness and misery. I had such a sense of the joys of heaven, and the pains of hell, as made all the beauties of this lower creation to disappear, and all worldly riches and honours not worthy to be compared with securing my great concern, the salvation of my soul. I wondered how people could spend all their time in labouring and caring for things which they must shortly leave, while they neglected the salvation of their souls. I wondered how people could so generally allow themselves to think and talk of nothing but the trifling affairs of this life. I wondered at myself, that I could spend so much of my time hitherto to little purpose. I wondered at my father, though a good man, and my faithful monitor, that he had not warned me oftener, and more earnestly, of the danger I was in of perishing for ever. I was glad to find in myself such a lively sense of invisible things. In this temper of mind I could almost say with Elisha, in wishing for an opportunity to pray—'I am full of matter—my belly is as wine which hath no vent; it is ready to burst like new bottles. I will speak that I may be refreshed! The dusk of the evening, and the solitary place I was then in, afforded me a sufficient retreat. Sometimes kneeling, sometimes prostrate, I there poured out my soul before the Lord; and there received an inward witness that I was a child of God. I was even ravished with the love of Christ. I was in the apostle's 'strait betwixt two, having a desire to depart, and to be with Christ, which' I then esteemed 'far better.' I was ready to say with Peter—'It is good to be here; and with Jacob—'This is no other than the house of God, and the gate of heaven." (p. 4—6.)

Thus, at the age of about eighteen, was Mr. Williams brought to a saving experimental knowledge of God.

We transcribe the following paragraph, not only as a proof of Mr. Williams's faithfulness in writing an account of himself, but also as a warning to such, whatever their spiritual attainments may be, as may imagine that they are in no danger of falling into heinous sins.

"*November* 10, 1710. Being charged with a thing I had done, which would have brought some shame on me, I denied it. The next morning, being in some measure awakened for my sin, I confessed and bewailed it before God; and begged earnestly for pardon and for strength of grace: yet, Oh! most horrid! I had scarcely been on my knees an hour, when being charged with the same thing, I denied it again, with these words—'No, indeed did not I.' Afterward, being convinced of my great wilful sin, I was filled with horror lest I had sinned the sin against the Holy Ghost; and these two scriptures—'For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins;' and, 'It is impossible for those who were once enlightened, &c. if they shall fall away, to renew them again unto repentance.'—These, together with the subtle insinuations of satan, brought me almost to despair of any mercy: but going in a few days to a friend's, I there met with a sermon concerning the sin against the Holy Ghost, which I borrowed, and on perusal, found that sin represented to be committed with malice in the heart toward God,* when I had reason to hope mine was only infirmity, and want of watchfulness. This hope, through mercy, administered comfort to my soul, and I sought by prayer the following dispositions—'Sin no more, lest a worse thing come unto thee;' 'keep back thy servant also from presumptuous sins; let them not have dominion over me.' For when I am weak, then am I strong.'" (p. 11, 12.)

True religion, which never fails to confer true dignity and gracefulness on its possessors, seldom, if ever, appears more lovely than in the filial affection and duty of children to their parents, especially when in trying circumstances. The truth of this remark will appear from the following quotation.

"*Thursday, July* 4, 1717. This day (saith Mr. Williams) my father sent for me to come to him in his chamber. There, with a deal of difficulty, he informed me of the state of his worldly affairs; and that, when every thing he had, or was concerned in, was estimated, we should possess but a trifling remainder. This was a very melancholy account to me, who had, for a long time, entertained different expectations; had had some fair offers made to me; and, particularly, had the entire affections of one who had mine equally: all which seemed now quite blasted, and my

* Concerning this sin, see our Number for July, p. 516.

glaring hopes instantly dissipated. I wish nothing may cause me to be in a worse frame! It immediately produced soul-humbling, self-condemning thoughts, and increased my tenderness for my dear parents, to whom I expressed myself in these, or such-like words, accompanied with tears—'I did not expect that matters were so; I confess I am surprised; but seeing how things are, our best way, I think, is to be submissive to the will of God, humbly to acquiesce in his disposal, and endeavour to bring our minds to our condition. For my part, I am, through mercy, able to do somewhat more than to maintain myself, and do assure you, that I will endeavour to the utmost to support you, if need be, even to bread and water: this is my present resolution.' To which my father answered, with a flow of tears —'I thank you, son, very kindly.' I then, addressing both my parents, added thus—'You have been good to me all my days; and now I will endeavour gratefully to demonstrate the apprehensions I have thereof.' On retiring, I went immediately to prostrate myself before the Lord. I wept much, and humbled myself, as it were, to the dust, acknowledging the righteousness of God in all his proceedings; and lamenting my own particular sins. Now, how to manage myself as to worldly affairs, I know not; but pray that God will be pleased to direct and guide me." (p. 33, 34.)

That Mr. Williams's father was a man of uncommon worth, will appear from the following memorial of his death.

"*May* 2, 1721. My dear and honoured father has been dead, now, two years. His memory is blessed, and will be for ever dear and precious to me. In him I have lost not merely a loving father and friend, but a wise and able counsellor, a faithful guardian and monitor, and an excellent pattern of sobriety, watchfulness, self-denial, and diligence, particularly in his heavenly calling. He redeemed a great deal of time from his bed, rising commonly at four, and spending two or three hours, till the family rose, in reading, meditation, and prayer. He was a man of a hot, passionate temper, but through his great watchfulness, and close walking with God, it seldom broke out; on the contrary, he was remarkable for his meekness, calmness, and affability. As he lived generally beloved by persons of all denominations, so he died much lamented. I have great reason to bless God I had such a father. Oh! that I might more and more copy his excellent virtues," (p. 41.)

It has been observed, that uninterrupted worldly prosperity is not favourable to religion, and that afflictions of various kinds, when sanctified, have a direct and powerful tendency to promote a growth in the divine life. In the day of adversity, the best of men are wont more especially to consider, than at other times; and important advantages are invariably consequent on serious

consideration. That Mr. Williams proved the truth of these maxims, will appear from his observations on the subject of his losses in trade.

"*Lord's-day, June* 6, 1725. After many years of prosperity, it has pleased God to exercise me with great losses this year, to almost the whole of my capital in trade; but they are blessed to my great advantage in spiritual things, and made an occasion of clearing up my interest in the love of God, and my title to eternal life; for which I had long before been labouring in vain, by close examination and earnest prayer. While my mind was very apprehensive of the fatal consequences that might attend these overwhelming losses, I went into my closet, and read Flavel's *Saint Indeed*, particularly his directions—How to keep the heart in times of adversity. It pleased God to bless that good man's advice in such a case, and so to set it home to my soul, that I was brought into a submissive, resigned frame. It stilled the storm, and produced a perfect calm. I was perfectly convinced, that honey was in the rod, and that God was doing me good, and not evil, by my chastisement: and I was particularly convinced, that this was sent in answer to my prayers. I had often bewailed a proud, earthly heart, and had begged for humility and heavenly-mindedness. I was convinced that no means could be more likely to obtain such a blessed temper, than impoverishing providences. I had often prayed, that God would 'hedge up my way,' rather than suffer me to be proud and carnal. I conclude that God has been doing it, and that the issue of all will be gracious.

"*Lord's-day, July* 11, 1725. I greatly hope my kind and gracious God hath been pleased to bless the afflictions to my benefit. He hath thereby brought my soul into a more resigned frame, and made me more solicitous about my interest in himself—'that good part which can never be taken from me.' He hath discovered so much love in this providence, as makes me even rejoice in it, and bless him for it. The three sermons I have been hearing, from the Rev. Matthew Bradshaw, on these words, '*Thou art my portion, O Lord*,' administered great comfort and joy to my soul. I have more cheerful hope, that I have chosen God for 'my portion,' and that this affliction is so far blessed to me, as to make the frame of my spirit more serious, and to enable me to engage in every religious duty with greater fervency, and to labour after a more close walking with God. Oh! gainful loss. Oh! wondrous grace. How 'are all his ways mercy and truth! In very faithfulness he doth afflict.' He reserves his cordials for his children in their greatest straits or difficulties. Let me still hope and trust in thee, O my God, and not return to vanity, earthliness, or pride any more; but keep me humble and serious, and let my soul ever bless thee.

"*Friday, July* 16, 1725. Oh! how wise and gracious is my heavenly Father. How sweetly doth he over-rule afflictive and disappointing providences to my great advantage and comfort! Surely I find my heart improving and growing hereby in submission to the will of God, delight in God, and in duty. Surely I am enabled to love God more, not only by means of this trial, but for it. In prayer, this morning, my soul was drawn out in love and praise, and my affections sweetly stirred. Blessed be God!" (p. 44—46.)

As Mr. Williams thus acknowledged God in all his ways, discovering wisdom and goodness in the most afflictive dispensations of Providence, he was sure to have his paths well directed. After his severe losses, God, who, in the order of his providence, maketh poor and maketh rich, prospered him in his temporal affairs. This he records with gratitude to his heavenly Father.

"*Lord's-day, November* 20, 1726. God, my good and merciful Father, hath been pleased to appoint a merciful issue to my temporal losses, and to give me a year of considerable prosperity in trade; and yet, I humbly hope, my mind hath not been puffed up with it as formerly." (p. 59.)

The sound, practical views which Mr. Williams had of religion, will appear from the following extract.

"*Lord's-day, July* 24, 1737. What is my heart set upon, this world or God? I must not dissemble or deny, that a care for, and a delight in, my wife and children, a care to make the best advantage of my trade, and to render my present life easy and pleasant, have most of my thoughts. Yet, I humbly hope, yea, surely in this I may be confident, by the experience now of twenty-seven years, but more remarkably of the last twelve years,—that the love and favour of God are what I prize above all things; that to 'walk in the light of his countenance,' is the highest felicity I either enjoy or hope for, in the present state; and to dwell for ever in his glorious presence is the highest of my future hopes and expectations. Though my conscience blames me for many defects in my obedience, and care to please God; though it reproaches me for many omissions of secret duty, and many sad neglects in the performance of duties of every kind; all which may justly lead me to call in question the sincerity and predominance of my love to God; yet, it also witnesseth, that in general I am more solicitous to please God than any besides him; and that I never have such enjoyment of myself as when I do the things that please him; nor any joy like that which flows from a sense of his approbation and love. In all my wants I fly to him for a supply; in all my perplexities I seek to him for counsel; in every distress he is my refuge and strength. Under all my pains and indispositions of body, my life, my help is in the great Physician: I look unto him as the first cause; observe

his hand in appointing, directing, and limiting them; and endeavour humbly to inquire into the meaning and design of them, and 'wherefore God contendeth with me.' In like manner would I be found eyeing the hand of God in every loss, whether in trade, or by the death of a child, or other dear relation. When viewed in that light, I may truly say, it hath never been very difficult to submit, how severe soever afflictions have been, and whatsoever their kind. I have found my faith in him—a sense of his love—a prevailing hope that he is my God, a full support under my greatest burdens. I have enjoyed a satisfying assurance, that if I were stripped of every worldly good, I might possess all in him alone. Conscience is my witness, that now, in the fulness of worldly good things, and in the prospect of making some considerable provision for my family, I would be found referring my prosperity to his blessing on my endeavours. Frequently my heart is lifted in thankfulness to my bountiful benefactor." (p. 103, 104.)

Though Mr. Williams, an eminently holy man, held the doctrine of unconditional election, yet, in general, he wrote and spoke, as well as acted, as if he had believed election to be conditional. None who believed that Christ *tasted death for every man*, in the *only* proper sense of the words, and that, in consequence of his death, *all* men receive such a portion of preventing grace, as implies "moral power" to accept of proffered mercy, could express themselves more consistently with those views, than Mr. Williams does in the following excellent letter to one of his daughters?

"Dear Child, *(On a North Journey,) July* 2, 1742.

"'My heart's desire and prayer to God for you is, that you may be saved.' Our blessed Saviour hath left it upon record, that, in his days, 'the kingdom of heaven suffered violence, and the violent took it by force;' that is, persons were awakened by John the Baptist's preaching, and his own, to a serious concern about their salvation, and to see the necessity of repentance in order to salvation: and elsewhere, our Lord tells his disciples, that 'many shall seek to enter in at the strait gate, and shall not be able.' From whence it is plain, that salvation is not to be obtained without much labour and diligence. I have blamed myself many a time for not saying more, and speaking oftener, to you on this head, in order to quicken you now, 'in this your day,' to 'give diligence to make your calling and election sure.' And I should have been glad to have heard from you oftener; but there is, I know, an unaccountable shyness in young persons to open their minds freely about matters relating to their souls, and their everlasting interest. I hope you 'have chosen the good

part.' I see nothing blamable in your conduct, nor would I discourage you, or excite needless fears in your mind; but yet, how it is betwixt God and your soul is best known to God and yourself. It is a matter of such vast importance, whether you be really converted, and savingly interested in Christ or not, that you will, I doubt not, bear with me when I tell you, that I cannot but be desirous of fuller satisfaction about this point; and the more so, because I cannot but fear that thousands have deceived themselves by resting in a bare profession, and in 'a name that they live,' while they have been 'dead in trespasses and sins.' If your case be good, it will bear examination; and if it be otherwise, it is high time to use your utmost diligence, in order to make it better. I would, therefore, not only put you on a close and careful examination of yourself, as soon as you can get leisure for it, but would likewise gladly assist you therein, as well as I can. For this blessed purpose, I would propose two queries, to which, after a careful examination of yourself, I desire you would set down your answers in writing, as I suppose you can do that with greater ease and freedom than by speaking to me: and let me have your writing in a few days. I would ask you, therefore, and put you on asking yourself—

"Have you reason to hope that you are really converted, and savingly interested in Christ?

"What are the grounds of your hope, or what evidence have you, that you are interested in Christ?

"The day is coming, when you will be judged by him who searcheth your heart. 'If your heart condemn you' now, you may reasonably fear God will condemn you, 'who is greater than your heart, and knoweth all things:' but if, on an impartial examination of yourself, 'your heart condemn you not, then have you confidence toward God.' 'If we would judge ourselves, we should not be judged;' that is, we shall not be condemned. Therefore, be at pains about this great concern, chiefly for your own advantage; and in a subordinate degree for the satisfaction of your affectionate parent, J. W." (p. 183, 184.)

An interesting account occurs at page 356, of the happy death of Mr. Williams's wife. "'The Rev. Mr. Fawcett had been asking her some questions relating to the state and temper of her mind; and she let him know—'that the tempter was restrained; that she had a cheerful, steadfast hope in Christ, and had not a doubt.'"

The account of Mr. Williams's second marriage cannot be better given than in his own words.—"*January* 25, 1752. Four months ago I was observing that my children are all married, and, through the blessed hand of Providence, well provided for; that through the divine bounty and goodness, I enjoy easy cir-

cumstances, and flowing prosperity, without much worldly encumbrance; that my health seems firm, nor do my spirits flag, or fail of their wonted alacrity; and that a suitable companion seems more desirable to me than a single state. I *then* wanted to know what the mind of the Lord was, willing either to continue a widower, or to marry again, 'only in the Lord,' which he should choose for me. *Now*, the Lord hath carried me through a wonderful and delightful scene, which I would not quickly forget. He hath given me a most agreeable wife, for which I desire daily to bless his name. Oh! may we be mutual helpers of each other's holiness, faith, hope, love, and joy in the Lord. I was, as I thought, at a point, whether to marry again or not, and resigned to the divine will; but importunate in prayer, that if I were to marry again, God would give me one of his dear children, and he hath indeed granted my request. Blessed be his name, who inclined Mr. Darracott to mention her to me, and whose providence so nicely adjusted every circumstance of my journey to Biddeford, inclining me to go at the instigation of my daughter Winter, when I had laid aside the thought of going. Blessed be his name who so exactly marked out all my steps, and made my way plain and prosperous; inclined her heart towards me, and formed her every way suitable to my temper and wishes. 'What shall I render to the Lord for all his benefits,' and for this instance of his bounty in particular!" (381, 382.)

From a note which occurs at page 487, we transcribe the following particulars concerning the last sickness and death of this excellent man.

"Mr. Williams was in perfect health when he left home, October 22, 1755. His illness began in less than a week after; which induced him to use the Bath waters, under the direction of an eminent physician there of his intimate acquaintance; and he appeared to be so well recovered, that he left Bath, November 10, to prosecute his journey. But after the gradual advance of every threatening symptom, he wrote a letter to his wife, which she received, December 11, about an hour before he himself was brought home in a chaise. His complaints terminated in a lethargy, of which he died, on Lord's-day morning, December 21, about a month after he had completed his grand climacteric."

The letter referred to above, and which was the last that Mr. Williams ever wrote, occupies nine pages; but it is so excellent, that no reader of sense or piety will think it too long. With what composure, with what joy, with what true dignity, does the good man approach the end of his journey! In no other part of his writings does he manifest more strength of intellect, or correctness of style, than in his last letter, with a few extracts from which we shall close this article.

"*Windsor, Lord's-day, December* 7, 1753.

MY DEAREST,

"If the Lord will, I shall be in Kidderminster soon after this reaches your hands; but, if it be his will, I should never reach that dear place of my nativity, his 'will be done.' It hath long been my earnest prayer—that I may have no other will but my Father's; but that, he alone can give: I trust he hath given it me in part; and I trust he will give me it more entirely; and that 'as my day, so shall my strength be' also. If it be his will, I would gladly return from whence I came, either to recover strength, or to die, as pleaseth my 'Father who is in heaven.' But if it please him who said—'Take Aaron up to mount Hor, and Aaron shall be gathered unto his people, and shall die there,' to say—Let Joseph Williams die on the road, or at Windsor, or Beaconfield, or Wycombe, or Oxford, or wheresoever, who dare say against it? I desire to say still, and in every case, 'Father, not my will, but thine be done.'

"I suppose myself a dying man; and upon such a supposition, what can possibly stand me in stead? I read in St. John's Revelation—'Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them:' and that this he 'heard' by a 'voice from heaven.' Should I not hereupon inquire—What is all this to me? What is it to 'die in the Lord.' It is to die united to Christ by faith, firmly believing on him, and both as 'able to save to the uttermost,' and as equally willing to save. Shall I thus '*die* in the Lord? Do I *live* in the Lord?' and 'to the Lord?' 'The life that I now live in the flesh,' do 'I live by the faith of the Son of God?' Do I 'do all' that I do, 'whether in word or in deed, in the name of the Lord Jesus Christ?' 'Certainly my conscience beareth me witness,' that I have long since absolutely and entirely devoted to the Lord Christ, and to his interest, all that he hath intrusted me with; yea, every day have endeavoured and designed afresh to consecrate to him and his service, all I am, and all I have; resolving, by his grace, to render him whatever his providence may ask for, be it more or less. Long since he hath clearly shewed me, that I came 'naked' into this world; and that, consequently, all I am possessed of is the free gift of his bounty and kind providence; therefore, all I have is his own, and sacred to him and to his sovereign will and pleasure: and his promises assure me, I shall not, I cannot, be a loser by whatever I do for him. Not that my Lord forbids me, or restrains me, from freely using whatever may contribute to my present comfort; for 'he giveth liberally, and upbraideth not.' Nor doth he restrain me from providing for my own, but

commands me to 'provide,' according to my ability, 'especially for those' who are 'of my own house.' Yet he expects I should eye and observe the calls of his providence, and obey them; 'not grudging' to give whatever he seems to demand of me, either to the relief of his people's wants, or for the furtherance and prosperity of the gospel. How far I have acted by this rule, the last great day will, in the best manner, declare. Undoubtedly, in many things, I 'have sinned, and come short of the glory of God;' yet, in the main, and believing him to be 'the Lord God, merciful and gracious,' &c. I dare lodge my appeal with him 'who searcheth the reins and hearts,' that he doth know it hath been my desire and design to 'honour him with my substance,' &c. Nevertheless, I freely own, that I draw my brightest evidences, and derive my liveliest hopes, not so much from what I have done for him, as from what he hath done for me, and in me, and by me. Certainly I experienced the mighty power of grace, changing and renewing my heart in the days of my youth, when aged about seventeen or eighteen; drawing me to hate what I naturally loved, and to love what I naturally hated. In numberless instances, he hath cheered my heart with the smiles of his reconciled face, and hath 'shed abroad that love' of his 'which is better than wine.' Certainly, in very numerous instances, he hath enabled me to 'rejoice with joy unspeakable and full of glory,' and many times on account of immediate answers to prayer; and the brighter and fuller the discoveries of his love have been to me, the more deeply have I been made to humble myself at his feet; yea, to 'abhor myself and repent,' as it were, 'in dust and ashes.' And there is not any thing I have been more desirous, or even ambitious of, these many years, than to lie, and always lie, at the foot of the cross of Christ, in the lowliest submission and prostration of soul, sensible that I am nothing, have nothing, and can do nothing; and, at the same time, to see myself 'complete in him.' Surely, nothing have I desired more, or more fervently, than that he would make me humble, and keep me always humble.

"Oh! how dear is Christ now to my soul. I hope my christian friends pray for me. I can do but little of that work myself; but, blessed be his name, I can cast myself at his feet, and say (I think with my whole heart) as holy Baxter did—'Lord, what thou wilt, when thou wilt, and as thou wilt.' 'The Spirit,' I hope, 'beareth witness with my spirit, that I am a child of God;' and the same Spirit, in many of my fellow Christians, beareth the same witness."

Farewel, my dearest, I hope to see you again; but if not, all is well. We shall spend a long eternity at our Father's house together. If separate spirits may have the honour of 'ministering spirits,' how gladly would I be a witness to your private devo-

tions, and, if possible, an assistant! And how gladly would I receive your expiring spirit, in order to convey and present it at the foot of the eternal throne! But how little do I yet know of these things! Yet 'a little while,' and we shall know ten million times more than is yet known by your poor, loving, rejoicing, JOSEPH WILLIAMS." (p. 478—487.)

THE WORD OF GOD ILLUSTRATED.

ILLUSTRATION OF SEVERAL SCRIPTURE PASSAGES.

(Concluded from page 600.)

4. *Maimonides* has proved from the propriety of the Hebrew words, that the *image* and *likeness* of God, in which man is said to have been made, is to be understood of the faculties of his mind; and he lays this down as a general and known rule amongst the Jews, *Loquitur lex secundam linguam filiorum hominum;* and he likewise observes, that both *Onkelos* and *Jonathan* have, in their paraphrases, taken care to give the true sense of such expressions as seem to imply any thing corporeal in God. God is said to *smell a sweet savour*, when Noah offered burnt-offerings on the altar which he built after the flood, Gen. viii. 21. In the Hebrew it is *a savour of rest*, as it is noted in the margin; because, in the acceptance of it, God ceased from his anger, as Buxtorf observes from Aben-Ezra. He is said to bear the people of *Israel* on eagles' wings, Exod. xix. 4. We read of the wings of the Lord God of *Israel*, Ruth ii. 12; of the shadow of the Almighty, Psal. xvii. 8. xci. 4. with allusion to the wings of the cherubim that covered the ark, which signified God's protection of his people with as much care and tenderness as the winged kind have for their young, Matt. xxiii. 37. The Scriptures make mention of his eyes, and hands, and feet, to express the effects of those actions, which are performed by men with these members: the right hand of God is "the right hand of power," Matt. xvii. 64. And when it was said, "It repented the Lord that he had made man on the earth, and it grieved him at his heart, Gen. vi. 6; this was well understood to mean no more than that God acted, as men are wont to do when they change their minds, and repent and grieve at what they have done, and that he would certainly destroy the world which he had made; for Moses himself instructs the children of *Israel*, that God is without any bodily shape or substance, and therefore cannot be said to have a heart, or to be grieved at his heart, in the same sense that it is said of men. In Numbers xxiii. 19, it is declared, that "God is not a man that he should lie, neither the son of man that he should repent." And when God says, that "it re-

pented him that he had set up Saul to be king," 1 Sam. xv. 11. This is explained in verse 29. where we read, that "the strength of Israel will not lie nor repent; for he is not a man that he should repent:" and yet again in the last verse it is said, that 'the Lord repented that he had made Saul king over Israel.' The most careless writer could not so soon and so often forget himself: but what is said of God's repenting, is to be taken in a figurative sense, that God would act in that case, as men act when they repent of what they have done, though without any change of mind, or any grief, or other passion in him attending it: the effect was the same as if God had repented; and therefore, by a *metonymy*, the effect is expressed by that which, in men, is wont to be the cause of such effects; though, in God, repentance was not the cause of it: but the reason and state of the case, which he had fully known and considered from all eternity, and therefore could not be surprised, or moved to any alteration of judgment by it. "His soul was grieved for the misery of Israel, Judg. x. 16; or, it was *shortened*, as the Hebrew word is literally translated in the margin; that is, according to *Maimonides*, the Lord's anger was shortened from afflicting them, or he had no longer a mind to punish them. God has commanded, that our anger should be without sin, and he is himself angry without the least passion or commotion; but he is displeased with sinners, because he disapproves of their evil actions, and he is most angry and displeased with those whose ways and practices he most dislikes; insomuch that God often threatens "to pour out his fury" upon impenitent sinners; that is, to punish them in the most terrible manner as their sins deserve; but just and necessary punishment, how great soever it may be, is not the effect of passion, but of the highest reason. When God is said to see, the meaning is, that he knows what is done; when he is said to hear, this signifies, that he understands what is said. "Now I know that thou fearest God, Gen. xxi. 12; that is, now I have had the proof of it, and have made it evident that I know it. "God looked upon the children of Israel, and knew them, Exod. ii. 25; that is, in our translation, "God had respect to them." And to the same purpose, "You only have I known of all the families of the earth," Amos iii. 2. "To prove thee, to know what was in thine heart," Deut. viii. 2, is the same as to make that appear and become known which I know to be in thine heart. In Gen. xi. 5, the Lord is said to "come down to see" the city and tower of Babel;" and in Gen. xviii. 20, we read that "the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come to me; and if not, I will know it:" which implies, that God is not forward or willing to punish, but that

he proceeds as men are wont to do in things about which they use the most care and deliberation. God is represented as a good governor, who is unwilling to hear ill reports, and will make a full inquiry and inspection into the cause, before he punish offenders; or, in short, here is an illustration, in fact, of that adorable character which God proclaims of himself. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth," Exod. xxxiv. 6. God says, that he could not destroy *Sodom* till *Lot* was escaped out of it, Gen. xix. 22; and to Moses he says, "Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them, Exod. xxxii. 10. But we must not imagine that the reasons and motives which Moses there represents to God, in his prayer in behalf of the children of *Israel*, could prevail more with him, than his own infinite wisdom and goodness; or that he could not have preserved Lot in the midst of Sodom, as well as he delivered Shadrach, Meshach, and Abednego, out of the fiery furnace. But these things are thus expressed for an encouragement in righteousness, and to teach us dependance upon God; for the righteous "have power with God as well as with men, and shall prevail," Gen. xxxii. 28. It was an exercise of the faith and charity of Moses, and is proposed as an example of faith and charity to all who should read that account of him.

The sum is, that to give the more force and life to the discourses of the prophets, and to render them the more effectual to the ends for which they were designed, God, who is, by the infinite excellency of his nature, incapable of passion, is pleased to be represented as subject to love, and anger, and hatred, and all the passions of humanity; and He who knows perfectly all events from eternity, is contented even to seem sometimes to doubt of the effects of his designs and proposals, and of the events of human actions; to shew, as Origen, St. Jerom, and Theodoret have observed, the freedom of men, and to declare that their destruction is of themselves. He speaks to us in the language of men, and assumes to himself all the passions of human nature, that by any means sinners may be persuaded to turn to him: he is described as angry, and grieved at the sins of men, and as one who rejoiceth at their repentance; not that the divine nature can, properly speaking, be subject to passion of any kind; but because men are wont to be angry when they punish, and to be grieved when those do amiss whom they would have to do well, and are wont to rejoice when they begin to reform: therefore, to set forth that God will certainly punish unrepenting sinners, and receive the returning penitent, and reward the righteous, both the goodness and justice of God are explained in such terms as may most move and affect men, to shew that the punishments he inflicts will, in the end, be as

grievous as if he endured some loss, and suffered some disappointment by the obstinacy of the wicked; and that he will as bountifully reward the good, as if they had done him some great benefit and kindness, and had made some addition to his own happiness, which is infinite and eternal, and therefore incapable of any addition.

THE WORKS OF GOD DISPLAYED.

(Continued from page 602.)

We have offered our observations upon the structure of muscles in general; we have also noticed certain species of muscles: but there are also *single* muscles, which bear marks of mechanical contrivance, appropriate as well as particular. Out of many instances of this kind, we select the following.

1. Of muscular actions, even of those which are well understood, some of the most curious are incapable of popular explanation; at least, without the aid of plates and figures. This is in a great measure the case with a very familiar, but, at the same time, a very complicated motion,—that of the *lower jaw*, and with the muscular structure by which it is produced. One of the muscles concerned may, however, be described in such a manner as to be, I think, sufficiently comprehended for our present purpose. The problem is to pull the lower jaw *down*. The obvious method should seem to be, to place a straight muscle, viz. to fix a string from the chin to the breast, the contraction of which would open the mouth, and produce the motion required at once. But it is evident that the form and liberty of the neck forbid a muscle being laid in such a position; and that, consistently with the preservation of this form, the motion which we want, must be effectuated by some muscular mechanism, disposed further back in the jaw. The mechanism adopted is as follows: a certain muscle, called the *diagastric*, rises on the side of the face, considerably *above* the insertion of the lower jaw, and comes down, being converted in its progress into a round tendon. Now it is manifest that the tendon, whilst it pursues a direction *descending* towards the jaw, must, by its contraction, pull the jaw up, instead of down. What then was to be done. This we find is done: The descending tendon, when it is got low enough, is passed through a loop, or ring, or pulley, in the *os hyoides*, and then made to ascend: and having thus changed its line of direction, is inserted into the inner part of the chin; by which device, viz. the turn at the loop, the action of the muscle (which in all muscles is contraction) that before would have pulled the jaw up,

now as necessarily draws it down. "The mouth," says Heister, "is opened by means of this trochled in a most wonderful and elegant manner."

II. What contrivance can be more mechanical than the following: viz. a slit in one tendon to let another tendon pass through it? This structure is found in the tendons which move the toes and fingers. The long tendon, as it is called, in the foot, which bends the first joint of the toe, passes *through* the short tendon which bends the second joint; which course allows the sinew more liberty, and a more commodious action than it would otherwise have been capable of exerting. There is nothing, I believe, in a silk or cotton mill, in the belts, or straps, or ropes, by which motion is communicated from one part of the machine to another, that is more artificial, or more evidently so, than this *perforation*.

The next circumstance which I shall mention under this head of muscular arrangement, is so decisive a mark of intention, that it always appeared to me to supersede, in some measure, the necessity of seeking for any other observation upon the subject; and that circumstance is, the tendons which pass from the leg to the foot, being bound down by a ligament at the ancle. The foot is placed at a considerable angle with the leg. It is manifest, therefore, that flexible strings, passing along the interior of the angle, if left to themselves, would, when stretched, start from it. The obvious preventative is to tie them down. And this is done in fact. Across the instep, or rather just above it, the anatomist finds a strong ligament, under which the tendons pass to the foot. The effect of the ligament, as a bandage, can be made evident to the senses; for, if it be cut, the tendons start up. The simplicity, yet the clearness of this contrivance, its exact resemblance to established resources of art, place it amongst the most indubitable manifestations of design with which we are acquainted.

There is also a further use to be made of the present example, and that is, as it precisely contradicts the opinion, that the parts of animals may have been all formed by what is called *appetency*, i. e. endeavour, perpetuated, and imperceptibly working its effect, through an incalculable series of generations. We have here no endeavour, but the reverse of it; a constant renitency and reluctance. The pressure of the ligament constrains the tendons; the tendons re-act upon the pressure of the ligament. It is impossible that the ligament should ever have been generated by the exercise of the tendon, or in the course of that exercise, forasmuch as the force of the tendon perpendicularly resists the fibre which confines it, and is constantly endeavouring not to form, but to rupture and displace, the threads of which the ligament is composed.

Keill has reckoned up, in the human body, four hundred and forty-six muscles, dissectible and describable; and hath assigned a use to every one of the number. This cannot be all imagination.

Bishop Wilkins hath observed from Galen, that there are, at least, ten several qualifications to be attended to in each particular muscle; viz. its proper figure; its just magnitude; its fulcrum: its point of action, supposing the figure to be fixed; its collocation, with respect to its two ends, the upper and the lower; the place; the position of the whole muscle; the introduction into it of nerves, arteries, and veins. How are things, including so many adjustments, to be made; or, when made, how are they to be put together, without intelligence?

I have sometimes wondered, why we are not struck with mechanism in animal bodies, as readily and as strongly as we are struck with it, at first sight, in a watch or a mill. One reason of the difference may be, that animal bodies are, in a great measure, made up of soft, slabby substances, such as muscles and membranes; whereas we have been accustomed to trace mechanism in sharp lines, in the configuration of hard materials, in the moulding, chiseling, and filing into shapes, of such articles as metals or wood. There is therefore something of habit in the case; but it is sufficiently evident, that there can be no proper reason for any distinction of the sort. Mechanism may be displayed in the one kind of substance, as well as in the other.

(To be continued.)

To the Editor of the Methodist Magazine.

DEAR SIR,

AMONGST the immensity of the "Works of God," may properly be ranked the majestic and stupendous ocean. In this crystal mirror, the "glassy sea," much is to be seen richly deserving the attention of a contemplative mind. The inserting of what I have now the honour of sending in your useful and extensively-circulated Miscellany, will confer an additional favour upon,

Rev. and dear Sir,

Your's, with cordial esteem and affection,

Kettering, April, 1815. WILLIAM B. BROWNE.

OBSERVATIONS and REFLECTIONS ON THE OCEAN.

The extent of the mighty ocean, the multitude of its waves, and the boundary by which it is kept from inundating the universe, evince, in the most astonishing manner, the omnipotence of its founder, and the greatness of the Being who restrains its otherwise ungovernable force and impetuous influence. The Lord Jehovah, the God of earth and sea, saith, "Hitherto shalt

thou come, but no further; here shall thy proud waves be stayed." He holds the waters of the sea in the "hollow of his hand," and is the sole proprietor of the magnificent ocean.

Xerxes, the Persian monarch, when about to invade Greece, commanded fetters to be thrown into the sea, to curb its irregularities. And history records the case of King Canute, who, when his chair of state was set upon the shore, solicited the sea to keep at a respectful distance. This was done to admonish his flattering courtiers. But it is only the sovereign mandate of the God of nature, that will be regarded by the watery element. The royal psalmist saith of the omnipotent God, "Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them." And again, "He maketh the storm a calm, so that the waves thereof are still." The sea, as a stupendous effect of creative skill and wisdom, must astonish every beholder who surveys the vast expanse and glittering surface. The majestic ocean strikingly exhibits the power and grandeur of God, the fulness that is in Jesus Christ, the immensity of his mercy, and the overflowing of his love. The mercy and love of the adorable Saviour, are "a vast unfathomable sea, where all our thoughts are drowned." The writer of this article will now give scope to a few reflections. First, *the sea is an emblem of the present world*, in that 1. It is *unstable*. "Unstable as water" is proverbial. Under the direction of omnipotence, the tide is principally governed by the moon; hence it ebbs and flows, as the silver luminary attracts by a greater or lesser influence. Such is the uncertainty and fluctuation of the world in which we live. Hence saith a certain poet,

> "What solid worth in thee can mortals find,
> Faithless, uncertain as the sea and wind."

Empires, kingdoms, cities, towns, villages, and families, are in perpetual motion; and instability is engraven in very legible characters upon the affairs of mortals. For a season we exult in the light: but O how soon are we enveloped in darkness! In every direction we discover, either near or at a distance, variety, changeableness, and succession. Such is the diversified path, such are the chequered scenes of human life. At one time, the "spring-tide" of joy and happiness; at another, the low "ebb-tide" of misery and woe. Now, "Whoso are wise, and will observe these things, even they shall understand the loving-kindness of the Lord." For these changes, this diversity, in a variety of instances, constitute the glory and beauty of divine providence, and excite the christian believer to look beyond a mutable world, to an unchangeable state of felicity and joy, "Where the sea will be for ever calm, the sky for ever bright." The world resembles the sea, 2. Because it is *tempestuous and tumul-*

tuous. Many, very many, are the storms of human life. There is nation rising up against nation; the desolating sword depopulating empires, and laying myriads "amongst the mighty dead." Man is rising up against man by divers kinds of contention. Nor are any entirely exempt from the storms and tempests of the present scene. Beyond a doubt, a storm at sea is one of the sublimest appearances in all nature. This is a subject that has frequently employed the painter's pencil, and the poet's pen. The glowing imagination and fertile genius of David, as exercised upon this subject, has furnished us with a most admirable representation of this very impressive scene. (Psa. cvii. 23—30.) Every kind of comment upon the exhibition there given, would only tend to weaken the force, and reduce the energy of the primary description. How awful are such exhibitions of the Almighty! How dreadful to fall into the hands of such a God, who "raiseth the stormy wind and tempest," with whom is such terrible majesty. Sinners flatter themselves that they shall ride out the storm: but, let them recollect, none can successfully contend with God, or on any equal ground cope with Omnipotence. First, stop the sea in its course; and then arrest the arm, the powerful arm of God your Maker. A vessel in a storm, in the midst of the ocean, is a very fine emblem of a person enduring the calamities, the ills of life. Frequently do troubles succeed each other in a train, resembling wave upon wave during the time of storm and tempest. "Deep calleth upon deep;" and the soul, almost overwhelmed with the waters of adversity, is ready to say, "All thy waves and thy billows go over me." In the midst of a calm, it will even then be proper to prepare for a storm. At all times let the following sentiments prevail:

"Tho' prosperous gales my canvass crowd,
Tho' smooth the waves, serene the sky,
I trust not calms; they storms forbode,
And speak the approaching tempest nigh."

3. The sea is an emblem of the world, because of the *oppression* that is in it. In the sea, the small fish are a prey to the great ones; and too frequently the rich and great swallow up the poor and needy. "Hear this, O ye that swallow up the needy," &c. Amos viii. 4, 5. Again, *The church is a ship, or vessel, floating on the sea.* In the ship of the church, the christian world are all embarked. What a precious cargo of beings that are immortal! What are freights of the gold of Ophir, the jewels of Golconda, the sparkling gems and diamonds of the East, the immense and glittering treasures of the mines of Mexico and Peru, or the aromatic fragrant spices of the Indies? What are all the foregoing valuable commodities, when put in comparison with the invaluable cargo of immortal souls? One of which is of more transcendent worth than ten thousand

worlds. Who can possibly ascertain the worth of souls? Of souls for whom a Saviour spilt his blood, with whom the Spirit strives, and for whom heaven is prepared. But however valuable this cargo, the vessel is not exempt from the raging tempest, and the rending storm. It sometimes happens to the church upon the sea of the world, as to the ship that the prophet Jonah was in: "The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea; so that the ship was like to be broken." Or, not unfrequently it befals the church, as it happened to the vessel containing the disciples of the ever-blessed Jesus: "And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves." Such was the state of the ship of the church in ancient days, when the passengers on board complained: "Then the waters had overwhelmed us, the stream had gone over our soul." David, a person of genuine experience with relation to storm and tempest, thus crieth out to God: "Save me, O God, for the waters are come in unto my soul." And again he ardently solicits: "Send thine hand from above, rid me, and deliver me out of great waters." It is a law that cannot be broken, "That through great tribulation we shall enter the kingdom." Thirdly, *Heaven is the port or peaceful haven, towards which the vessel of the church is sailing.* Should not the passengers on board the ship of the church, pray for the breezes of the Divine Spirit, and spread the sails of their renewed affections, in order to receive them: that day by day they may be wafted nearer to the blissful shore?

"Where all the ship's company meet,
Who sail'd with their Saviour beneath."

What a desirable place will heaven be, after enduring the toils and dangers upon the tempestuous ocean of the present scene. In this desirable haven there will be, 1. An exemption from all labour. There will need no labour, for the port is gained. The spiritual mariner will then rest from his labours. 2. In this blissful haven every species of sorrow will terminate. "There will be no more sorrow nor crying, neither will there be any more pain. God will wipe away all tears from their eyes." Here we often sit by the river's brink weeping, "we weep when we remember Zion." Frequently have we suspended our unstrung "harps upon the willows," and taken a solitary station under the shade of the boughs thereof. But in the better world, our water will be turned into wine, our mourning exchanged for music. 3. This delightful haven, this final rest of God's people is exhibited in the Holy Scriptures under a great variety of very instructive images. To denote its superabounding delights, it is called "Paradise," in allusion to the "Garden of Eden." For at God's "right hand, there are pleasures for evermore." To signify its grandeur and magnificence, it is

called a crown, and a kingdom. As a crown, it is unfading and incorruptible, and as a kingdom it will endure for ever. It is a crown of glory, and an everlasting kingdom. 4. In the haven of immortal glory, we shall meet with our relatives and friends, who, having "fought the good fight of faith, have laid hold upon eternal life." Do they not behold us toiling on the mighty waters? labouring hard to make the blessed shore. What a desirable blessing to meet again with those, to whom perhaps for a number of years we had been united by the closest union, and the most endearing ties. Death is permitted very frequently to dissolve our unions, to loose, yea even to break the cord that has bound us so closely together. But in heaven a re-union takes place, where there will be an affection more sublime, a friendship more disinterested and exalted; and a separation never more to be dreaded. I have often, in the early part of life, observed the vessels and the mariners returning from their voyages. The seamen on board the ships, descried upon the land their wives, their children, and all that was most dear to them; with what energy they toiled to make the shore, and with what alacrity did they effect their landing. And, would not an idea of this nature stimulate the spiritual mariner to greater exertion? Finally, In the heavenly glory, the peaceful abodes of calm tranquillity, felicity, and joy, there will be no sea. This is mentioned by St. John, Rev. xxi. 1, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: and there was no more sea." That being the case, then, in heaven there will be no bar, no impediment, to the most pleasing and extensive intercourse. In this lower region, the sea separates one nation, and one part of the globe from another. Christians, though members of one mystical body, though children of one Father and family; though living stones in one celestial building; yet are they separated by this sea, or that river, or the other stream. But, in the bright world above, there shall be no obstructions to communion, no seas of separation, to prevent a happy, delightful, and everlasting intercourse. Let the spiritual mariner, now in the ocean of the present life, avail himself of whatever is necessary to make his passage to the land of uprightness safe and sure. Sea-faring characters have their compasses, maps, and charts. Now, the word of God is the spiritual seaman's map and chart, and Jesus Christ is the skilful pilot on board the vessel of his church. When a storm arises, he says, "Peace, be still," and an immediate calm ensues. Let us have faith for our cable, hope for our anchor, the Scriptures for our map, the Spirit for our compass, and the adorable Saviour for our pilot; then shall we escape the quicksands, whirlpools, and pirates that are in the way, and with crowded sails and a preserved cargo of spices and perfumes, beautifully and gallantly enter the desired haven, the ark of glory, the abodes of

blessedness, the region of felicity, the peaceful asylum of calm tranquillity, the residence of Jesus, of angels, and the spirits of the just. I now close my paper with the following beautiful poetic prayer:

"Come heav'nly wind and blow
A prosp'rous gale of grace,
To waft from all below
To heav'n, my destin'd place,
Then in full sail my port I'll find,
And leave the world and sin behind."

THE PROVIDENCE OF GOD ASSERTED.

OF JOSEPHUS AND HIS WRITINGS.

To the Editor of the Methodist Magazine.

You know that our Lord, about forty years before the event took place, foretold, in the most explicit terms, the destruction of Jerusalem; and that the exact fulfilment of all his predictions relative to that extraordinary event, furnishes an unanswerable argument in proof of the truth of Christianity. Had the particulars, given by Josephus, of the ever-memorable siege and destruction of the Jewish capital, been published by a Christian historian, however respectable, the Jews in general would have supposed that they had been accommodated to the predictions of Christ, and would consequently have looked upon many of them as mere fabrications. But what could they say formerly, or what can they now say, in opposition to the numerous facts recorded by their own justly celebrated historian? They may reply, that Josephus does not say that their forefathers, by rejecting Jesus Christ, brought down upon themselves the signal calamities of which he gives an account. He certainly does not, but this is nothing to the purpose; nor can any thing be more absurd, than to urge the silence of a Jewish historian, on the subject of the Messiah having been rejected by his nation, as an argument against the truth of the Christian religion. Had a Pagan historian recorded the very facts, of which Josephus gives an exact detail, the Jews, considering him as an enemy to both themselves and their religion, would call in question the authenticity of many important particulars contained in his account; but, as matters have been providentially ordered, they are obliged to admit, on the authority of their own great and learned historian, the very facts which demonstrate the truth of our Lord's predictions concerning the destruction of Jerusalem.

Divine Providence appears conspicuous in raising up such an historian as Josephus, and in preserving his life when in immi-

nent danger; a historian, to the truth of whose account of the overthrow of his nation, Jews and Christians equally assent; a historian, who, without intending it, has, by his faithful narrative of the destruction of the Jewish polity, contributed much toward the furtherance of the Gospel, especially among such as have been in the habit of carefully examining the external evidences of Christianity. These observations will be found well supported by the following extract from Jortin's "Remarks on Ecclesiastical History."

June, 1815. N.

Josephus mentions strange deliverances vouchsafed to him from seeming destruction. He had taken refuge in a cave with forty desperate persons, who determined to perish rather than to yield, and who proposed to pay him the compliment of killing him first, as the most honourable man in the company. When he could not divert them from their frantic resolution of dying, he had no other refuge than to engage them to draw lots who should be killed, the one after the other, and at last only he and another remained, whom he persuaded to surrender to the Romans.

Josephus was on all accounts a proper person to deliver these things (matters relating to the siege and destruction of Jerusalem) to posterity; and one to whom the Pagans, the Jews, and the Christians could have no reasonable objection: he was of a noble family, he had enjoyed the advantage of a good education, he had acted in the war as a General, he had much learning, singular abilities, a fair character, and a great love for his country. The service which he has done to Christianity was on his side plainly undesigned, he never gives even the remotest hint that the Jews suffered for rejecting the Messiah. His book had the approbation of Vespasian, and Titus, Herod, and Agrippa, and of several persons of distinction, and he wanted not adversaries who would have exposed him if he had advanced untruths; so that though in some points he might have been capable of deceiving and of being deceived, yet as to the transactions of his own times he must pass, in general, for a candid, impartial, accurate writer; and has passed for such in the opinion of the most competent judges.

But though we are indebted to him for several particulars, which surprisingly agree with the predictions of Christ, yet the destruction of the Jewish state rests not upon his single authority, but upon ancient history and general consent, and is a fact which never was questioned.

What Josephus says concerning the outrageous wickedness of the Jews, must be true; the facts related by him sufficiently shew

it: but the reason for which he dwelt so much on a subject so disagreeable to one who loved his nation, seems to have been this; he knew not how to account otherwise for God's giving up his own people to such calamities, and seeming to fight against them himself, and he was afraid of consequences which Pagans and Christians would draw from it against the Jewish religion.

The history of the Jewish war by Josephus seems to be a commentary upon the prophecies of Christ. Josephus, amongst other particulars, gives a distinct account of *fearful sights and great signs from heaven*, which preceded the destruction of Jerusalem, and Tacitus has confirmed the narration of Josephus. If Christ had not expressly foretold this, many, who give little heed to portents, and who know that historians have been too credulous in that point, would have suspected that Josephus exaggerated, and that Tacitus was misinformed; but as the testimonies of Josephus and Tacitus confirm the predictions of Christ, so the predictions of Christ confirm the wonders recorded by these historians.

To the Editor.

The following account, taken from the first volume of Brown's History of the Propagation of Christianity, (p. 607,) tends to illustrate, in a singular manner, the care of God over those of his servants who have gone forth to preach among the Heathen, the unsearchable riches of Christ. If it be considered deserving a place in your valuable Miscellany, the insertion of it will much oblige,

Brompton, Kent,
May 27, 1815.

Your's, respectfully,
W. Bonniwell.

Lewis Christopher Dehne, a Moravian Missionary at Paramaribo, in South America, being one evening attacked with a paroxysm of fever, resolved to go into his hut and lie down in his hammock. Just however as he entered the door, he beheld a serpent descending from the roof upon him. In the scuffle which ensued, the creature stung or bit him in two or three different places; and pursuing him closely, twined itself several times around his head and neck, as tightly as possible. Expecting now to be stung or strangled to death, and being afraid lest his brethren should suspect the Indians had murdered him, he, with singular presence of mind, wrote with chalk on the table, "A serpent has killed me." Suddenly, however, that promise of the Redeemer darted into his mind: "They shall take up serpents, and shall not be hurt." Encouraged by this declaration, he seized the creature with great force, tore it loose from his body, and flung it out of the hut. He then lay down in his hammock in tranquillity and peace.

THE GRACE OF GOD MANIFESTED,

In a Memoir of CHRISTIANA SWIDDY.

DEAR SIR,

AT the earnest request of several of the principal members of our society at Rudston, in this circuit, I have drawn up the following short account of the late CHRISTIANA SWIDDY, principally from some papers put into my hands by a pious friend, who was well acquainted with her, and who frequently visited her during the long and very trying affliction which removed her from this vale of suffering and mortality, to that happy place where pain and death have no existence.

This plain and unadorned memoir of an obscure individual, will not furnish matter to entertain the curious reader; but if you think it proper for your Magazine, by giving it a place in that widely-extended and useful work, you will much oblige many of those friends who were witnesses of the Christian life and triumphant death of our late friend, Mrs. Christiana Swiddy; and at the same time, I trust it will contribute its small quota in administering consolation to some pious Christian in a time of suffering.

I am,

Bridlington Quay,
Sept. 18, 1814.

Your's, in Christian love,
THOMAS INGHAM.

CHRISTIANA SWIDDY was born, November 1, 1778, at a small village called Rudston, near Burlington, in Yorkshire. Her maiden name was Walker. The following short account, which displays so much of the power of Divine grace, was taken down from her own words, during the time of her last illness, by an intimate friend of hers.

She remembered very well, that from her infancy she had been favoured with a measure of preventing grace; her parents had taught her a form of prayer, and at the age of five years, she frequently repeated her prayers, and wept over them, and found pleasure in such habits of early piety; and, remembering that she was born to die, she lived under a gracious impression of fear, lest she should offend the Lord: but not being instructed in the important doctrine of the depravity of human nature, and of the atonement, she did not apply for an interest in the blood of Christ. Whenever she did any thing that she knew was sinful, she felt that her heart condemned her; meantime, she lived without the enjoyment of God in the world, frequently resisting the powerful strivings of his Spirit.

In the year 1800, when she was about twenty years of age, it pleased the Lord to give her a clearer discovery of her

fallen and lost state, while she was attending a meeting for singing and prayer, among the people called Methodists. While that hymn was given out in the meeting, which begins, "Come, ye that love the Lord," &c. she thought within herself, "I have never loved the Lord in all my life, as I ought to love him." This thought was deeply impressed on her mind; and from that time she was convinced of her sinful state, and her need of obtaining pardoning mercy and renewing grace. She now applied herself in good earnest to seek the forgiveness of her sins: and she said, "If there be mercy for such a sinner, I will not rest till I have obtained it." For the space of two months, she laboured under the burden of her sins, seeking rest in Jesus Christ. She says, "That night on which my soul was set at liberty, I went into my room, and was resolved not to rise from my knees until the Lord had pardoned my sins; and I was enabled to be so much in earnest for salvation, that I did not wait long before my unbelief was all removed, and I was enabled to believe with my whole heart unto righteousness."—She could then declare that God, for Christ's sake, had pardoned her sins; and, for a season, she lived in the enjoyment of great peace and consolation through believing.

About this time she engaged in the capacity of a house-keeper, to a farmer, about two miles distant from the village where she had been favoured with the means of grace; but not having the privilege of attending those means as usual, the consequence was unfavourable; for notwithstanding she was kept from outward sins, she had soon cause to lament a declension of the power of religion in her soul; and she was left in bitterness, to mourn over the loss of her first love, for the space of two years; yet being preserved from outward sin, she retained a strong desire to recover that happiness which she had lost.

She now left her place, and returned home to her father's house, and became a member of the Methodist society, at Rudston. In the year 1803, she was married. In the state on which she then entered, it appears she did not meet with additional help in the way to the kingdom, but found herself rather involved in many new troubles and difficulties. After this time, for several years I have no particular account what state of mind she was in. In the year 1810, she speaks of her having been called to pass through some very severe trials, and says she was brought into great heaviness through unwatchfulness.

The following I give in her own words: She says, "On Jan. 4, 1811, I had a most severe affliction to bear, and in a measure I had lost a sense of the divine favour; the enemy came in, as if he had obtained all power, and almost drove me to despair of ever again obtaining the favour of God: I was afflicted both in body and mind; and my only cry was, that God would again

lift upon me the light of his countenance. I said to my sister, 'Go and get some Christian friend to pray for my soul.' One present said, 'Go for the doctor;' I replied, 'The doctor can do me no good; no! no! I only want the Lord to restore to me the blessing I have lost.'" She suffered much from affliction of body, and a wounded mind. She wept much, and mourned under the weight of the burden that afflicted her mind; and her continual prayer was, that God would mercifully undertake for her.

She says, January 18, "The Lord, in infinite mercy, again made me happy, by shedding his love abroad in my heart, and I could now again rejoice in a sin-pardoning God."

I have not been favoured with any further account concerning her experience of the Lord's dealings with her, till the commencement of her last illness, which appears to have been Nov. 16, 1813. Hitherto her life, with respect to outward things, appears, at best, to have been only a chequered scene; on the close of which I shall make one short reflection.

The mere nominal professor of religion, though he walks only in a vain shew, assumes the greatest confidence, when outward prosperity marks his steps, and sickness and death appear to him far from his habitation: but let adversity frown, and sickness and death assail; then, when these dark shades of the evening overtake him, his confidence deserts him, and he is consumed with terror. But the true believer in our dying Lord, is more than conqueror over the severest afflictions; and, calmly recollected, he walks through the dark vale of death with a firm and undaunted step: he fears no evil, for the Lord is with him; his faith looks forward through the gloom to the regions of immortality; his language is that of triumph over the last enemy—"O death, where is thy sting."

The truth of religion, and the power of grace, were remarkably manifested in the last affliction and death of our late friend. Her own words are to this effect: "Nov. 16.—The Lord, who is all-wise, thought it good to lay me deeper in the furnace, in order that I might come forth as gold that is refined. "This affliction," she said, "is unto death; and I have always death in view; but, blessed be the Lord, I am happy."

Our friend, who furnished me with an account of her last sickness and death, and visited her almost every day, and sometimes twice a day, gives an account of her faith and patience, and the consolation which she enjoyed, under a severe affliction of more than seven months' continuance; an account which fully demonstrates, that experimental religion is not the fantastic creature of a weak mind, but righteousness, peace, and joy in the Holy Ghost, yielding unspeakable happiness on the awful verge of life, and in full view of the eternal state. Mr. R———d, our friend,

says, June 16, 1814, "I went with my wife and sister O———, to visit her; we found her happy; her soul appeared almost ready to leave the body behind." "I am filled," she said, "with divine consolation."

On the 18th she said, "I desired my sister would leave me alone for a while in my room, because my mind was a little beclouded; and as I lay pondering how it was that I could be so dull, I cried unto the Lord, and pleaded for a deeper work in my soul. He heard my cry, and came to my help." She then broke out into such heavenly language, as caused her sister to go and see her immediately; and a very affecting scene presented itself; for she was praising God with her whole heart. She then said, "I have no more any doubt that the Lord has cleansed my soul from all sin; yea, blessed be the name of the Lord, I never was so happy in all my life. The Lord has overwhelmed my soul with his love. I long to go home; but the will of the Lord be done."

July 1, she continued in the same happy frame of mind, giving all the glory to God for his grace, which enabled her in patience to possess her soul, under all her sufferings. She said, "My sufferings are as nothing, when compared with what my Saviour suffered for me; no, bless the Lord, I am happy."

From this time, her sufferings were great, and she was reduced to extreme weakness; but she continued to breathe the language of resignation and praise. "I am trying," she said, "to wait till my change come; yea, bless the Lord, my soul anticipates that glory that awaits me." At another time she said, "Bless the Lord for all his mercies to my soul." To her husband she said, "O prepare to meet me in heaven; to be separated at last, O the heart-rending thought!" Her strength being nearly exhausted, she stretched out her arms and said, "O help, O help me to praise the Lord. I would not change my state for ten thousand worlds; no! this love makes me richer than if I were in possession of thousands.—I shall soon be in heaven; Jesus is waiting to conduct me home—I hope I shall meet you all in heaven."

Those parents who have been the most affectionately attached to their children, will undoubtedly feel the most in giving them up, either when the Lord calls them away by death, or when such parents themselves are called home, and must leave them behind in this vain and tempting world.

"I found it hard work," said Mrs. Swiddy, "to give up my child, until one night I dreamed that I was in a neighbour's house, when I thought it began to thunder and lighten in a most dreadful manner; and I thought I removed my chair to the other side of the room, to be more safe, when the lightning appeared to scorch the child's face. The Lord gave me to see

that I could not keep my child from him. It was but a dream; but from that time I was resolved to give her up to the Lord." From that period, she frequently said, "My husband and my child are in the hands of the Lord." This appears to have been her last conflict respecting her family concerns, and her final surrender of every earthly object.—To a Christian friend, who called to see her, she said, "I have not a wish to remain here: if it be the Lord's will, I would rather go to my heavenly Father, and be with him for ever in heaven; yet, not my will, but his be done."—It would swell this account to too great a length, to record one half of those pious expressions which dropped from her lips, while she languished on the bed of death. For the space of three weeks previous to her dissolution, though she suffered much from pain and great weakness, the Lord preserved her from being assailed by fierce temptation. She enjoyed inward peace, and an unshaken confidence in the Lord continually.

Her friend who had visited her so frequently throughout the whole time of her affliction, says, her sufferings were great. He saw her three hours before she left this world. She said, "The Lord is my support." Her last words, which were offered up in prayer, expressed to this effect—"Lord help me;" and then, without either sigh or groan, she drew her last breath, on the 25th day of July, 1814.

Account of the Happy Departure of CAROLINE SOPHIA HOLLOWAY, *the Seventh Daughter of John and Louisa Holloway, of the City-road, aged Nine Years and Eleven Months.*

THE influence of religion upon the mind of this child, was altogether singular and deserving attention. The first evidences of that influence appeared when she was five years of age; but long before this period, from the first dawn of intellect, her infantile mind appeared *expressively thoughtful;* and when she began to articulate, her first devotions were most materially different from those of other children;—for a singular sense of the majesty and mercy of God evidently appeared, by the infant hands being fervently put together, and all her attitude solemn and devout: but what was peculiarly discoverable at this time was a fearful surprise, approaching to horror, when she thought she had forgotten any of her devotions.

When arrived at four years of age, her devotional frame of mind was so increased, that when her brothers and sisters were at their innocent amusements, she was observed uniformly to absent herself; and on numerous occasions she was found retired to her chamber, either kneeling at prayer, or reading, with great

delight, easy extracts from the Bible, or such serious devout books as she had learned to read: and it was noticed by every one that she would come down, after a while, with such a smiling happy countenance, as is frequently seen on devotional faces of advanced Christians—so that her first impressions produced a most serious and yet *happy state of mind.* She would at times say, "For my part, I cannot tell how my brothers and sisters prefer playing; for I feel such a love for my blessed Saviour, that I am never so happy as when I am thinking of him, or praying to him, or in reading good books." This was uniform. At seven years of age she was upon a visit at Hampton, at her uncle's, Mr. T. Holloway. He was rejoiced at observing that a deep work of grace was wrought in her soul at so early a period; and that the blessed Spirit of God was enlightening her daily. It was all her delight to be with him, to join in his devotional exercises, asking him important questions, and conversing upon spiritual subjects; so that at times he almost forgot that she was a child of seven years, so matured she appeared upon all divine matters; and he noticed that all her soul seemed engaged, so that it was her chief concern and business to be talking of Jesus and his love. At eight years of age she was placed at Miss Rhodes's Boarding School, at Margate, where the Rev. Mr. Rhodes noticed, as well as her uncle, the work of grace upon her heart. At this Christian Seminary, the young ladies held prayer-meetings: this was her greatest pleasure: she would pray in her turn entirely extempore, to the admiration of those who heard her. A friend once overheard her begin in a most humble and simple manner: he said, when she expressed herself in the following words, it was peculiarly touching—"O Lord, thou knowest I am but a little child: but oh, my Lord, thou canst teach me what to say."

Seven months before her removal to glory, it pleased the all-wise Disposer of events to afflict her with a consumption; evidently, it now appears, with a view to shew the *exceeding riches of his grace,* that had so early called her out of her natural state of darkness into his marvellous light. These months were one continual display of mercy; for when in severe pain the power of God was manifest, no murmuring word escaping her lips: and at all the times (especially when, to her apprehensions, she was about leaving this world—and these occurred often) she called up the family; and oh! what triumphs of faith were evident! With the love of God in her heart, and a countenance full of heavenly joy, she spoke most feelingly, nay rapturously, of the love of her blessed Saviour—calling upon his endearing name, "Come, Lord Jesus—Come, my beloved Saviour—O come and take me to thyself—O come, take me into thy arms and kiss me, as thou didst the children upon earth who are now surrounding thy

throne of glory!" And frequently looking at her afflicted parents, she would exclaim, "O dear papa, dear mamma, you cannot tell how I suffer; nor can I tell you (this she said with an inexpressible smile) how happy I am in my Saviour's love; and what are my sufferings to the sufferings of Jesus? Oh! how I long to be with him! I feel my love grow more and more." She was often surprised when she saw her parents and others in tears, and was wont to say, "I wonder you can cry. Is it not a blessed thing to know that I am going to heaven, and that I shall be for ever and ever with my blessed Jesus?" Frequently when her strength would permit, she would sing most sweetly: her subjects were all about the love of Christ, and the joys of heaven, and the hymns she sung were all prose extempore hymns. Her earnest longing and desire to be with Christ, cannot be better explained than by observing, that after she called her papa, she intreated most earnestly that he would not pray for her life; and that when any one expressed a hope that she would recover, her face was (and on no other occasion) clouded with anxiety and sorrow; "Oh, no," she exclaimed, "I cannot bear the idea of living longer on earth. I now am full of peace and joy. I enjoy my Saviour's love. But ah! if I was to have my life spared, how do I know that I should continue loving Jesus as I do now love him.?"

The day before she went to heaven, about three in the afternoon, she called her mamma, and said, "O tell my papa to come up." Her face appeared a little dejected: she was, it is evident, under a momentary cloud. Her mamma told him that she said Satan had been tempting her to believe that after all she did not sufficiently love her God. Her papa soon dispelled her fears. Her countenance once more brightened at her hearing that Satan would not take her, nor any that loved Jesus: and hearing her mamma join in the same sentiment, "Ah, then," she cried out, "indeed I am assured I love him, and that Jesus loves me:" and at this moment she was again all peace and joy, and using all the strength she could collect, she spoke divinely of her Saviour, eagerly wishing that all might hear her confession of what love she felt for him. Except in the above instance, our Lord mercifully considered her weakness, and her soul enjoyed sweet repose. She begged to see her uncle, and she called for good Dr. Hamilton, not for medical, but for spiritual advice, for which purpose he was with her a few weeks since. As is his constant practice, he had spoken to her of the love of Jesus, and of heaven and heavenly joys, the savour of which she never lost. Her uncle had also been up in town to visit her, and had much comforted her; but alas! neither could now visit her; both were out of town, the one at Hampton-Court, and the other to visit

patients. When she knew how impracticable it was to see them, she sweetly acquiesced in the Divine will, and continued happy, blessing and praising the name of Jesus. Her only anxiety (and this arose from her great pains) was, lest her patience should not hold out; and most importunate she was that we might pray for her, that in this respect, she might be preserved to the end. When either of her parents was praying with her, and speaking of redeeming love, using, of course, the name of Jesus—Christ—Saviour—Redeemer, &c. no language can express the views of her countenance; the name was truly music in her ears, and caused her heart to bound with joy.

The last night was a night of severe affliction; but during the intervals of her spasms, as usual, she rejoiced in the hope of glory, saying, "It will be but a moment, and I shall be with my Lord;" and so she continued till eleven o'clock in the forenoon. At this time (and it was the last minute of her life) her dear mother was constrained to go down stairs to give vent to her tears. Her afflicted father had taken his leave an hour before. She was now reclining her head upon a dear female friend, who, holding her hand, said, "Very soon I hope we shall all be with you in heaven, my dear;" at which the dying saint opened her eyes, and with increasing blessedness in her features, as though heaven itself was imprinted, assented with her head. She again closed her eyes, and without a sigh, or the least difficulty of breathing, or even the least tremulous motion, she was released, and, of course, found herself with her Lord, who, having manifested his love to her in early infancy, had produced such a love of him that it would be difficult to describe.

Once, in the midst of overflowing expressions of gratitude for the love and care of her parents and others, she said, "If it be permitted in the heavenly world, I will pray for you most fervently:" and it was a most comfortable thought to this dear saint, that she should meet so many dear friends and relations, who, she had full assurance, were in the world of glory. And when she heard that Dr. Coke was also gone to heaven, she appeared much rejoiced on account of him, saying that he loved her and she loved him,* and now she should have another acquaintance in the heavenly world. The last anecdote, which is most worthy of recording, is the following:—Her dear friend, who witnessed her last breath, was complaining to her some time since, that she had staid away so long from her class,† that she was ashamed of going again. The dear child told her she could

* The good Doctor, when in town, was at her father's house; and such was his constant piety; his uniform benevolence of mind; his fervent but simple prayers; his honest and spiritual conversation: that he attracted the younger as much as the elder branches of the family. He was never idle in his Master's work.

† A Class—numbers of which are formed by the Methodists for improvement in divine knowledge.

remove that difficulty in a moment. "I, myself," she said, "for some time wanted courage to tell my beloved parents and others what God had done for my soul; and I prayed to the Lord for courage, and in a moment I had it, and then I was able to speak. So if you will only pray for courage, I know that God will give it you." Her dear friend was overcome by her affecting advice; and she was enabled to take it. She prayed to the Lord to remove her fears, went as usual to class-meeting, and has continued so to do with much comfort ever since.

The devotional books were of the choicest kind, which this young disciple of Jesus was accustomed to read, but the Bible was her chief delight. Those hymns which gave her most consolation she carefully stuck papers in, and numbers she learned by heart.

REVIVAL OF RELIGION IN CORNWALL.

Near St. Michael's Mount, April 29, 1815.

Rev. Sir,

Having read your excellent Magazine, and some of your other publications, with pleasure and profit, I take the liberty of a traveller "*en passant*," to express my grateful respects by these lines; hoping you will accept them, as evidences of a heart that loves the truth, and esteems those who are devoted to its service. An extensive concern in which I have embarked, engrosses so much of my time, that I have very little leisure for attending to the affairs of others. But still I find myself a citizen of the world. In the course of my accustomed peregrinations, a multitude of my species must necessarily pass under my notice, and I feel something within me, by which I become interested in their various pursuits, their manners, their governing principles, and their eternal prospects. It is now several years since I first visited the West of England, in a capacity, at that time, entirely new to me. Under these circumstances, prudence suggested the propriety of making some inquiries, respecting the characters with whom my avocations were likely to render me conversant; and I must confess, my first information inspired me with ideas of the Cornish people, by no means honourable to them, nor pleasing to myself. They were represented as quite uncultivated in their minds, and brutal in their conduct; which of course affected me not a little on my entrance into Cornwall. In the eastern part of the county, indeed, I found the farmers and tradesmen ready to give orders, and do business in a civil way, much like other folks; but the miners, near the Land's End, were the objects of my great dread; and as I approached the scene of their residence, the first view of at least many parts of it, served only to increase my terror. I perceived myself in a land of sounding pits, and frightful chasms, marked with vestiges

of unconquerable sterility, and traversed by hordes of apparently earth-born men, from whom I was happy to keep at the greatest possible distance. But existing circumstances soon rendering social intercourse indispensably requisite, I hereby discovered that my information was inaccurate. In a very little time I felt myself at home, among a people unfeignedly courteous, humane, and intelligent; towards whom I now find my cordial attachment confirmed, by the experience and observation of several subsequent years.

On being so happily disappointed, I became concerned to discover why a people evidently more advanced in mental improvement, and more free from notorious vice, than most others under similar circumstances, should yet be represented so unfavourably. On pursuing this enquiry, I learnt that only at the distance of a generation or two past, they had really been what was so currently reported; and that the change so visibly wrought, was ascribable chiefly to the influence of the gospel, as taught among them by the Methodists. The confirmation of this fact by incontesatble evidence, first caused an impression on my mind in favour of Methodism; and to this day I cannot but feel a lively interest in every event, by which my Cornish friends are affected.

This being premised, I flatter myself it will not be deemed pragmatical, even in a person of my description, just to relate what has fallen under my notice, during my last two visits. In the months of February and March, 1814, my business having called me into the west of Cornwall, I found the public attention, just then, considerably excited, by what was considered a revival of religion among the Methodists. Feeling no prepossession in favour of unusual noises, and apparent disorder in religious assemblies, my surmisings at the first view of these strange occurrencies, were such as led me to doubt, examine, and hesitate, before I could pronounce on what I witnessed. Religious feeling, both of sorrow and joy, were indeed strongly expressed; but at a little distance they appeared so confused, that it seemed impossible so to distinguish the different characters, as to assist them by suitable addresses. On a nearer approach, however, to the persons thus affected, and on careful attention to their individual exercises, this seeming confusion vanished: each was found to mourn or rejoice apart; and each might be interrogated, instructed, exhorted, comforted, and prayed with distinctly, as if alone. Just so, when we see a multitude assembled for commercial purposes, in some place of public resort, a distant and inexperienced spectator may at first suppose the noisy concourse to be quite distracted, and incapable of rational intercourse; but on a close and minute inspection, he finds every one so intent on pursuing his own separate interest, as not to feel interrupted by those around him. Therefore, as the effects produced in the meetings which I attended, were apparently of divine origin—

as in all the cases which fell under my notice, not one resulted from any terrific appeal to the passions—And as the process I observed in various minds, from the most rational and deep compunction, to settled peace, or rapturous joy, was so distinctly marked, and so highly consonant with the purest evangelical principles—I left Cornwall with a pleasing hope, that time would evince what I had beheld to be indeed a great and genuine work of God.

In the early months of the present year, my arrangements bringing me again on the spot, I could not but resume the investigation of a subject which had appeared to me so very interesting. In this scrutiny, though willing to hope the best, yet I had no favourite hypothesis to establish; and being seriously desirous to form correct ideas of an occurrence somewhat controverted, I instituted an inquiry as extensive as my circumstances would allow, and scrupulously avoided the admission of any evidence, but what arose from most indubitable facts. From these it appears, that throughout the populous and extensive neighbourhood where the revival has been generally prevalent, the places of worship among the Methodists continue to be so numerously attended, as to require the erection of new chapels, or the enlargement of old ones, almost universally—That a spirit of fervent and animated devotion remarkably pervades all their assemblies—That by far the greatest number of those who have been brought under a religious profession, during the last fourteen months, still evidence the rectitude of their minds, by the personal, divine, and social virtues manifest in their conduct—And, consequently, that streams so pure and beneficial, cannot possibly flow from a corrupt fountain.

On examining the opposition made to this remarkable work, I found that in its utmost extent, it was very inconsiderable. The only persons who attempted to asperse it, were, a medical gentleman, one or two clerical gentlemen, and an auxiliary, who never had a *name*, and who bids very fair never to have one, neither for acute discernment, candid investigation, nor polite literature. Justice, however, constrains me to admit, that an admirable consistency was conspicuous in all their performances: the son of Esculapius shrewdly intimated, that for the checking of this "*epidemic*," there was nothing like *medical prescriptions*.—The sons of the clergy avowed, in effect, that for the prevention of such "*enthusiasm*," there was nothing like *going to church*—And had their honest exemplar, the "*currier*," been consulted, no doubt he would have maintained, with greater politeness indeed, but with equal pertinacity, that in cases of conscience, as well as military defence, "there is nothing like *leather!*"

But though the invectives thus scattered, are forcibly reverted on their authors, by the exemplary deportment of those against

whom the shafts are levelled; yet on two or three particulars, evidently of some general importance, I beg leave, before I conclude, to make a few remarks. By the writers above referred to, it is affirmed, that *the direct witness of the Spirit* is contrary to the doctrines of the Church of England: and in proof of this, an appeal is made to *Pearson*, and many other judicious writers of the Establishment. If a doctrine so evidently scriptural, and so essentially connected with experimental Christianity, were either not taught or denied, in any establishment, the just inference would be, not that the doctrine is erroneous, but that such an establishment must be lamentably deficient in its constitution, or obviously heterodox in its creeds. But I am truly happy to observe, that such a deficiency and error are not chargeable on the Church of England. For on turning to Pearson on this subject, who is himself a host, and speaks the sense of his parent, and all her *legitimate* sons, he says—"It is the office of the Holy Ghost, to assure us of the adoption of sons, to create in us a sense of the paternal love of God towards us, to give us an earnest of our everlasting inheritance. The love of God is shed abroad in our hearts by the Holy Ghost given unto us.—And because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. For we have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself bearing witness with our spirits, that we are the children of God. As therefore we are born again of the Spirit, and receive from him our regeneration, so we are also assured by the same Spirit of our adoption." Hence it must be admitted, by all who are capable of understanding the truth, and make conscience of acknowledging it, that the direct witness of the Spirit is as evidently a doctrine of the Establishment, as it is of Methodism.

The adversaries of Methodism, in this little controversy, have also ventured to affirm, that baptism is regeneration, and that to insist on the new birth as necessary to the salvation of any one who has been baptised with water, is quite enthusiastical. As this appeared to me an assertion, which, if credited, might prove fatal to immortal souls, by inspiring them with delusive hopes of heaven, I examined, with more than usual care, what the Church of England teaches on this subject; as that venerable authority was again appealed to, in support of what is so notoriously and dangerously unscriptural. On the investigation, I learnt that she considers baptism by water, as "The outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we may receive the same, and as a pledge to assure us thereof—That the inward and spiritual grace signified by this sign, is a death unto sin, and a new birth unto righteousness, whereby we are made the

children of grace."—And, consequently, that baptism is not regeneration, not a death unto sin, and a new birth unto righteousness; but only the sign, the means, and the pledge thereof. And that the *sign* and the *thing signified*, the *means* and the *end*, the *pledge* and the *possession*, are not inseparably connected, must be too evident, while baptized infidels, baptized sinners, and baptized worldlings remain on earth: for *whosoever is born of God, believeth that Jesus is the Christ, committeth not sin, and overcometh the world.*

I shall only advert to one insinuation more, namely, that the Methodist Preachers "*put themselves into the priests' office for a morsel of bread.*" On hearing this, as I knew less of Methodism than some of my cotemporaries, I began to consider whether on this ground the Methodist Preachers were so entitled to my respect, as I had before thought them. If they really put themselves into the priests' office for a piece of bread, I supposed it must be by some such procedure as this—on being deemed by their parents, or on finding themselves, incapable of getting their bread in any other way, they somehow get qualified to become Methodist Preachers.—Then, when ready for induction, they, of their own accord, assume the sacred office, merely to obtain bread—then perhaps by some sinister methods, they get fixed in circuits, which they consider their livings.—And when fixed, they compel their congregations to give them bread, however unworthily merited, or reluctantly bestowed. Now if this were the case, I immediately concluded it must be a vile disgrace to Methodism, and, like a worm at the root, would ultimately destroy the plant that fostered it. But still candour impelled me to suspend my judgment, till sufficient evidence appeared to decide it. This I honestly sought, and on accurate inquiry, learnt—that in the Methodist connexion, the local preachers, who compose by far the great majority, neither seek nor accept even a morsel of bread for their labours; so that the insinuation could not apply to them—That the itinerant preachers, who alone live by the gospel, had bread of their own before they became preachers—That they all act as local preachers at first—That they devote themselves solely to the work of the ministry, by the desire of those whom they teach—That what they receive cannot be extorted by compulsion, but is freely given—And, consequently, that they neither *put themselves* into the priests' office—nor engage in it for the sake of bread. But this mistake is easily accounted for: most probably, as an incentive to active exertion, a morsel of bread was the most powerful, which the unknown author ever felt himself; and then whatever charity might wish, it would be quite unphilosophical to expect that he could even *rise above his own level.*

From what I have observed, Sir, on this, as well as on former occasions, it appears, that to exhibit a free, full, and present

salvation from sin and misery, as the common privilege of mankind, and to enfore practical godliness on evangelical principles, is the great work peculiarly assigned you as a body, by the great Head of the Church. Only understand your calling, and fulfil it, then you have nothing to fear from the blind attacks of ignorance, the distortions of prejudice, the insinuations of envy, nor the slanders of malice. The God of love and peace will be with you, to guide and guard you, to bless you, and make you a blessing; and Methodism, like the sun when he goeth forth in his might, will defy all the puny attempts to retard its progress—remain an inexhaustible source of general beneficence, and still improve in lustre as it advances in its course. With unfeigned respect, I beg leave to subscribe myself, your obliged friend,

A TRAVELLER.

TO THE EDITOR.

DEAR SIR,

THE following Extracts from my Common-Place Book are sent to be inserted in your Magazine, or rejected, as you may judge most proper. Your's, respectfully,

Luton, Feb. 1815. S. BLACKBURN.

Somebody said to the learned Bignon, "Rome is the seat of faith." "It is true," replied he, "but this faith is like those people who are never to be found at home."

Bacon says, "If St. John were to write an Epistle to the Church of England, as he did to those of Asia, it would surely contain the clause, 'I have a few things against thee.'" "I am not quite of his opinion, (says Dr. Jortin,) I am afraid the clause would be, 'I have *not* a few things against thee.'"

"He who is desirous to find religious truth," says the last mentioned writer, "must seek her in the Holy Scriptures, interpreted by good sense and sober criticism, and embrace no theological systems any farther than as they are found consistent with the word of God, with right reason, and with themselves. A theological system is too often a temple consecrated to implicit faith, and he who enters in there to worship, instead of leaving his shoes, after the eastern manner, must leave his understanding at the door; and it will be well if he find it when he comes out again."

When Lord Russel was on the scaffold, and preparing to be beheaded, he took his watch out of his pocket, and gave it to Dr. Burnet, who assisted his devotions, with this observation: "My *time*-piece may be of service to you: I have no further occasion for it: my thoughts are fixed on *eternity*."

OBITUARY.

DIED, July 15, 1815, at his house in Hoxton-square, in the sixty-third year of his age, William Marriott, Esq. many years a respectable stock-broker in the city of London. Having received serious impressions when young, he early in life joined the Methodist society, in which he continued a steady and useful member to the day of his death. For near thirty years he faithfully discharged the duties of a class-leader; and for about the same period acted as a steward either for the society, or the poor belonging to the City-road chapel. As an instance of the respect and value entertained for him by the late Rev. John Wesley, he appointed him in his will as one of his executors. It pleased God to prosper him in his temporal affairs; and although he was affluent, yet he did not set his affections upon riches, but became a faithful steward of "the mammon of unrighteousness." He served the office of treasurer to that well-known charity, the Benevolent or Stranger's Friend Society from its infancy; and as a proof of the confidence and esteem of the pious and liberal, he was elected treasurer to various other religious and benevolent institutions. As we expect in a short time to afford our readers a more circumstantial account concerning him, we forbear enlarging at the present.

Died, August 4, 1815, Mrs. Elizabeth Marriott, widow of the above William Marriott, Esq. whom she survived only nineteen days. She was brought up a member of the Church of England. Under the ministry of the late Rev. Henry Foster, she was convinced of her state as a sinner, and given to see, that there could be no solid happiness without the favour of God. This work of grace was more fully completed under the instrumentality of the preachers late in connexion with the Rev. John Wesley, under whose ministry she afterwards sat. In her life and conversation she witnessed her communion with, and confidence in God. During the days of her activity, her leisure hours were employed in doing good, and according to her ability ministered relief to the temporal and spiritual necessities of her fellow-sufferers. She was rendered peculiarly useful in visiting poor lying-in women, some hundreds of whom she for many years supplied with her own linen, and presented with a small gratuity of money.—In the year 1805, she met with a severe accident, by which she broke her arm, and received a severe contusion on the head. By this circumstance her frame was materially shaken; her bodily strength being much reduced, deprived her of her former activity; and her mental faculties being in some degree affected, her memory became impaired: these infirmities she was fully sensible of, and often said to a friend who frequently visited her, "What a mercy it is that the way of salvation and holiness is so plain, that the way-faring men, though fools, shall not err therein." For the last two years she was confined to the house; and during the hours that she sat up, was constantly engaged in reading Mr. Wesley's Hymns and Notes on the New Testament; thus endeavouring to the utmost of her power to improve her time. Being naturally of a cheerful disposition, a degree of her former vivacity remained with her to the last. She endured her infirmities with much Christian resignation; and although suffering much pain, during the last two or three days of her life, yet she patiently submitted to the will of the Lord. She was soon released from her bodily sufferings, and departed this life, with a sure expectation of being admitted to that rest "that remaineth for the people of God."

SATURDAY, August 19, 1815, about two in the afternoon, died Mrs. Ann M'Donald, wife of Mr. James M'Donald, of London, aged 52 years. In 1784, when about 21 years of age, she was brought to a saving and experimental knowledge of God; and from that time to the end of her pilgrimage, she adorned her christian profession. From a cutaneous complaint, on account of which she suffered an operation, she endured much for about the space of twenty-two years. For nearly seven years previous to her death, her pain and weakness considerably increased, though with some occasional alleviations. A dropsy, under which she laboured for about three months, was the immediate cause of her death. It pleased God that much of her life should be spent in the furnace of affliction, but there she was not consumed, but purified; and when she was tried, she came forth like gold. Endowed with great strength of mind, she bore, with extraordinary natural fortitude, a course of suffering under which many would have sunk; but not placing her happiness in earthly good, nor vainly depending on herself for support, she possessed a far superior antidote to her affliction than this could afford, for the

anchor of her hope was within the veil, sure and steadfast; and her heart and her treasure were in heaven. For several weeks before her death, living in the expectation of speedy dissolution, her mind was gradually released from earthly cares, and her affections, with increased energy sweetly set upon things above. She spoke of death, not only without the least perturbation, but with manifest delight; and in calm and steadfast dependence on the merits of the Redeemer, with a hope full of immortality, her happy spirit took its everlasting flight.—As a memoir of her may probably appear in the course of some time, we shall not enter more into particulars at present.

The following Preachers have departed this life since the Conference in 1814.

1. JOHN DAVIS, a native of London, who was employed as a Missionary in the West-Indies. His piety was eminent. He lived in the spirit of his Christian profession, and in that spirit he died. His talents as a minister were respectable, and his labours were generally approved. The early close of a life and ministry, which were equally devout and useful, is deeply lamented by those who knew him; and his reward is with the Lord.

2. WILLIAM SAUNDERS, who on the 11th of April, 1815, and in the 70th year of his age, was called to his great reward. He became an Itinerant Preacher in the year 1777, and continued his labours with general acceptance until the year 1806, when, in consequence of the increasing infirmities of age, he was under the necessity of retiring. He continued, however, to preach occasionally, until he entered into his Master's joy.

3. ISAAC BROWN, a native of Hawksworth, near Otley, who was a faithful labourer in our Lord's vineyard for the space of 43 years. He began his itinerant career in the year 1760, and in 1803 was forced by increasing infirmities to desist. He settled in Pontefract, where he preached occasionally, and as his strength would allow. He was well known and greatly beloved by our venerable father, Mr. JOHN WESLEY; who, when he had occasion to mention him, used to say, "Honest Isaac Brown." A child-like innocency appeared in his spirit; and his whole deportment was such as becometh the gospel of Christ. He laboured hard and long, and his work is with the Lord, who did not suffer him to spend his strength for nought. His death was a true comment on those words of the Psalmist, "Mark the perfect man, and behold the upright; for the end of that man is peace."

4. JOSEPH DRAKE. He commenced his itinerant labours in the year 1794. His piety was genuine, and his ministerial talents acceptable. The church of God has been deprived of the services of this excellent man at an unexpected moment. He came to this Conference, apparently, in good health. On Friday the 11th of August he felt himself indisposed, returned the next day to Blackburn, and expired happy in God on the Wednesday following, in the 68d year of his age, and the 21st of his itinerancy.

Of the death of the Rev. THOMAS COKE, LL.D. which happened before the Conference of 1814, viz. on the 3d of May of that year, see our Numbers for December 1814, and January last. We are happy in being able to announce to our readers that a Life of this eminent man is preparing for the press by Mr. *Samuel Drew*, and it is hoped will soon be ready for publication.

RELIGIOUS INTELLIGENCE.

An Account of the Seventy-Second Annual Conference of the Preachers, late in Connexion with the Rev. JOHN WESLEY, *begun at Manchester, July* 31, 1815.

THE Representatives for stationing the Preachers met at Manchester on July 24, and on the Friday following had the rough draught of the Stations for the ensuing year, prepared to submit to the Conference. On July 31 the Conference assembled, when Mr. John Barber was elected President, and Mr. Jabez Bunting, Secretary. The number of Preachers amounted to about 340, whom our Manchester friends, with a hospitality for which they are remarkable, kindly entertained at their houses. Several thousands from the adjacent country, during the Conference, spent some time at Manchester; and we doubt not that the numerous sermons which they heard, both in and out of doors, were made an unspeakable blessing to their souls. On the week days, as well as on the Sundays, the chapels were exceedingly thronged, and the sermons delivered were evidently attended by much of the unction of the Holy One, as well as highly calculated to promote the progress of "pure and undefiled religion."

On Monday evening, August 7, when 48 young men attended in Oldham Street

Chapel for the purpose of being taken into full connexion, the place was excessively crowded, and there were some thousands in the open air who could not gain admittance. Several of these young men, that evening, gave a clear and pleasing account of their conversion to God, and call to the work of the ministry; and the remainder on the following night.

After the most mature deliberation the following copy of the Stations was finally adopted.

I. THE LONDON DISTRICT.—*James Wood, Chairman.*

1 *London East,* James Wood, Samuel Bradburn, John Gaulter, Thomas Wood, James Buckley; David Jones, sen. Welsh Preacher; Thomas Vasey, sen.: Joseph Benson, Editor; James M'Donald, Assistant Editor; Thomas Blanshard, Book Steward; George Story, Richard Rodda, James Creighton, Supernumeraries.
2 *London West,* Joseph Entwisle, Jonathan Edmondson, Jabez Bunting, James Needham: William Jenkins, Supernumerary.
3 *Deptford,* Joseph Sutcliffe, Edward Gibbon, Frederick Calder; William Palmer, Supernumerary.
4 *Brentford,* John Knowles, John Scott, John Anderson.
5 *Windsor,* Thomas Robinson, who is to change with the Brentford Preachers under the direction of the Superintendant.
6 *High-Wycomb,* Henry Anderson, William Wilson; William Holmes, Super.
7 *Leigh, Essex,* Philip Rawlins.
8 *Chelmsford,* James Anderson, Thomas Thompson.
9 *Colchester,* Joseph Griffith, Samuel Blackburn.
10 *Manningtree,* John Griffin, William Sharp, James Jarratt.
11 *Ipswich,* John Bustard, William Ash, Samuel Robinson.
12 *Huntingdon,* James Gartrell, Matthew Mallinson, Thomas Armett.
13 *St. Neot's,* Josiah H. Walker, James Golding.
14 *Biggleswade,* Isaac Bradnack, John Crowe, John Brown, jun.
15 *Bedford,* John Dean, John Cullen.
16 *Newport Pagnel,* John H. Rowe, George Rowe.
17 *Ampthill,* Hugh Ransom, John Hague.
18 *Leighton Buzzard,* Caleb Simmons, John Bell.
19 *Luton,* Philip Jameson, William Hinson, Mark Dawes, James Shoar.
20 *Reading,* Robert Mack, Henry Pope.
21 *Chichester,* William Radcliffe, jun.
22 *Brighthelmstone,* John Newton, George Cubit, Joseph Whitehead.

N. B. The two single Preachers are to change between the Brighton and the Eastbourne side of the Circuit, under the direction of the Superintendant.

II. THE CANTERBURY DISTRICT.—*William Myles, Chairman.*

23 *Rochester,* William Myles, Samuel Woolmer, William Sutcliffe.

N. B. Brother Sutcliffe is to reside at Sheerness.

24 *Canterbury,* Robert Wheeler, John Brown, sen. Thomas Ludlam.
25 *Margate,* Samuel Kittle, Jonathan Williams: Benjamin Rhodes, supern.
26 *Dover,* Jonathan Roberts, John Allen Lomas, William Appleton.
27 *Rye,* Joseph Cusworth, George Sykes, sen. Richard Tabraham.
28 *Staplecross,* Joseph Wilson, James Baker.
29 *Ashford,* Joseph Walker.
30 *Sevenoaks,* Thomas Martin, John Fordred; John King, supernumerary.
31 *Maidstone,* John Rossell, William B. Fox.

III. THE NORWICH DISTRICT.—*John Reynolds, Chairman.*

32 *Norwich,* John Reynolds, sen. John Bicknell.
33 *North Walsham,* Marmaduke Revell, George Taylor.
34 *Yarmouth,* William Gilpin, James Bromley.
35 *Lowestoff,* Stephen Butler, Richard Eland.
36 *Framlingham,* George Douglas, James Jones, jun.

N. B. Brother Eland and Brother Jones are to change quarterly.

37 *Bungay,* Joseph Boddycoat, who is to change once a month, on the Lord's Day, with the Preachers of the Norwich Circuit.
38 *Diss,* Thomas Padman, Leonard Possnett.
39 *New Buckenham,* William Theobald, William Levell.

40 *Thetford*, Joseph Britain, Robert Bryant.

N. B. Brother Bryant is to supply Bury St. Edmunds once in a month.

41 *Bury St. Edmunds, and Cambridge*, Thomas Pollard, James Mole.

N. B. Brother Mole is to reside at Cambridge, and to change with Brother Pollard on the Lord's Days only.

42 *Ely*, Samuel Ward, Thomas Osborne, Robert Newstead.
43 *Lynn*, John Chittle, John Simpson, jun.
44 *Swaffham*, Benjamin Leggatt, John Stevens.
45 *Wisbeach*, Benjamin Millman, William Bacon.
46 *Walsingham*, Thomas Slugg, Joseph Hutton.
47 *Holt*, Moses Dunn, Henry Tuck.

IV. THE OXFORD DISTRICT.—*Richard Gower, Chairman.*

48 *Oxford*, Richard Gower, John Greeves.
49 *Whitchurch near Aylesbury*, James Burley, William Hicks.
50 *Witney*, John Sydserff, William Langridge.
51 *Chipping Norton*, William Griffith, William Harding.
52 *Banbury*, James Waller, Joseph Pretton.
53 *Brackley*, Joseph Gostick, John Smith, jun.
54 *Towcester*, John Denton, William Mowatt.
55 *Daventry*, William Pearson, jun. Joseph Brougham.
56 *Northampton*, John Simmons, Thomas Savage.
57 *Wellingborough*, James Sydserff, John Hobson, Thomas Moxon.
58 *Kettering*, William Towers, John Jackson.
59 *Market Harborough*, William Breedon, Daniel Walton.

V. THE PORTSMOUTH DISTRICT.—*Robert Smith, Chairman.*

60 *Portsmouth*, Robert Smith, James Gill, Thomas Rogers, James Brooke.

N. B. The single Preacher is to reside at Fareham

61 *Salisbury*, George Gellard, Thomas Newton.
62 *Shaftsbury*, Mark Daniel, Richard Shepherd, Elias Thomas.
63 *Poole*, James Bumstead, William Jewett.
64 *The Isle of Wight*, Francis B. Potts, Benjamin Hiley, Edward Lloyd.

N. B. Brother Lloyd is to reside at Ryde.

65 *Southampton*, James Etchells, John Coates, John Radford.
66 *Newbury*, John Aikenhead, Henry Powis.
67 *Hungerford*, William Fowler, John Piggot, Thomas Webb.
Swanton, Thomas Eckersley.

N. B. Brother Eckersley is to change with the other single Preachers of the Hungerford Circuit, under the direction of the Superintendant.

VI. THE GUERNSEY DISTRICT.

68 *Guernsey, Alderney, and Sark*, William Toase, William Fish, John Willis, Henry Mahy; Richard Robarts, supernumerary.
69 *Jersey*, John De Queteville, Benjamin Frankland, Nicholas Mauger, Armand De Kerpezdron: Amice Olivier, Robert James, supernumeraries.

William Toase, Chairman of the District, who is appointed to act as General Superintendant of both Circuits, and of all the Societies, French as well as English.

VII. THE PLYMOUTH DOCK DISTRICT.—*Francis Truscott, Chairman.*

70 *Plymouth-Dock*, Francis Derry, Joshua Marsden; Thomas Warren, supernumerary.
71 *Plymouth*, Joseph Burgess, William Burgess.
72 *Launceston*, William Baker, William Sleep.
73 *Stratton*, George Banwell.
74 *Liskeard*, William Jenkin, Benjamin Carvosso, Thomas Chamberlain.
75 *Tavistock*, James Jones, sen. Thomas Staton.
76 *Camelford*, Francis Truscott, Oliver Henwood.
77 *Kingsbridge*, Edward Chapman, Robert Sherwell.

VIII. THE CORNWALL DISTRICT.—*Richard Treffry, Chairman.*

78 *Redruth*, Richard Treffry, John Bryant, Thomas Bersey, William Stokes.
79 *Truro*, James Heaton, Charles Haime, Joseph Sanders.

80 *St. Austle*, Joseph Marsh, John Worden, John Adams.
81 *Bodmin*, James Odgers, Thomas Dodd, Solomon Whitworth.
82 *Penzance*, Anthony B. Seckerson, Josiah Hill, Charles Colwell, John Sumner.
83 *Scilly Islands*, Joseph Dunning; William Frampleasure, supernumerary.
84 *Helstone*, George Russell, Nicholas Sibley, John Slater, Ralph Scurrah.

IX. THE EXETER DISTRICT.—*John Woodrow, Chairman.*

85 *Exeter*, George Dermott, William Pearson, sen.
86 *Tiverton*, Michael Cousin, James Sheriff.
87 *Taunton*, John Woodrow, William Sleigh, Joseph Lysk.
88 *South Petherton*, John Wright, Charles Hawthorn.
89 *Axminster*, James Akerman, James Ash, John Weville.

N. B. The two single Preachers are to change on the Honiton side of the Circuit, under the direction of the Superintendant.

90 *Barnstaple*, William Worth, John Harris, Henry Olver.
91 *Dunster*, James Alexander, Daniel Osborne.
92 *Sticklepath*, James Lancaster.
93 *Ashburton*, James Evans, Paul Orchard.
94 *Brixham*, Francis Wrigley, Edmund Shaw.

X. THE BRISTOL DISTRICT.—*The President, John Barber, Chairman.*

95 *Bristol*, John Barber, Joseph Taylor, jun. William Martin, John Rigg; Jeremiah Brettell, George Mowatt, Jonas Jaggar, supernumeraries.
96 *Kingswood*, John Smith, sen. Robert Johnson, Governor of Kingswood School.
97 *Banwell*, George Deverell, John Wheelhouse; James Jay, supernumerary.
98 *Bath*, Samuel Taylor; Thomas Roberts, John Watson, supernumeraries.

N. B. Brother Taylor is to change with the Bristol Preachers one Sunday in three weeks.

99 *Frome*, John Riles, Thomas C. Rushforth: George Shadford, supernumerary.
Badcombe, Isaac Aldam.
100 *Warminster*, Alexander Weir, who is to change with the single Preacher at Frome one Sunday in every Month.
101 *Stroud and Cirencester*, Francis Collier, Richard Moody, Thomas Hayes.
102 *Dursley*, David Deakins, Samuel Webb, James Methley.
103 *Downend*, John Wood, John Appleyard.
104 *Gloucester*, Daniel Campbell, Matthew Day.
105 *Cheltenham*, James M'Byron, Samuel Lear.
106 *Weymouth*, George Button, Joshua Fielden.
107 *Bradford, Wilts*, William Shelmerdine Joseph Prosser.
108 *Melksham*, Charles Greenley, Henry Cheverton.
109 *Shepton-Mallett*, Joseph Bowes, William Radford: William Ashman, supernumerary
110 *Midsummer Norton*, William Horner, Isaac Phenix.
111 *Glastonbury*, William Kaye.

XI. THE SOUTH WALES DISTRICT.—*Simon Day, Chairman.*

112 *Haverford West*, William Hayman, Seth Morris.
113 *Pembroke*, Richard Wintle, Robert Garner.
114 *Carmarthen*, William E. Miller Joseph Cole, supernumerary; *Welsh*, Hugh Hughes, John Williams, jun.
115 *Swansea*, Thomas Ashton, Joseph Rayner: *Welsh*, Owen Rees.
116 *Merthyr Tydville*, William Woodall *Welsh*, Edward Anwyl, Lot Hughes.
117 *Brecon*, George Birley, James Dixon: *Welsh*, Robert Jones, sen. William Davies, jun.
118 *Monmouth*, William Brocklehurst, William Edwards.
119 *Cardiff. English and Welsh*, John Hughes, John Rogers.
120 *Cowbridge, Welsh*, Griffith Hughes, Evan Parry.
121 *Newport*, Simon Day, John Overton.

XII. THE NORTH WALES DISTRICT.—*Owen Davies, Chairman.*

122 *Llanaelo*, John Jones, sen. Morgan Griffith.
123 *Cardigan*, John Davies, Owen Thomas.
124 *Aberystwith*, Edward Jones, 3d, Lewis Jones, Robert Owen.
125 *Machynleth*, Robert Roberts, Owen. Jones.

126 *Dolgelley*, Robert Humphreys, David Evans.
127 *Pwllheli*, Thomas Thomas, John Jones, jun.
128 *Carnarvon*, Evan Hughes, David Rogers.
129 *Holyhead*, William Jones, John Williams, sen.
130 *Beaumaris*, William Evans, Robert Jones, jun.
131 *Llanrwst*, William Hughes, Griffith Owen.
132 *Denbigh and Ruthin*, Owen Davies, Samuel Davies, David Jones, jun.
133 *Holywell*, Edward Jones, 4th, David Williams.
134 *Llangollen*, William Batten, Humphrey Jones.
135 *Llanfyllyn*, Maurice Jones, Richard Bonner.
136 *Llanidloes*, Hugh Carter, Evan Edwards.

XIII. THE BIRMINGHAM DISTRICT.—*George Morley, Chairman.*

137 *Birmingham*, George Morley, Joseph Collier, Lewis Andrews.
138 *West Bromwich*, Thomas Mollard, who is to change with the Preachers of the Birmingham Circuit.
139 *Coleshill*, John Reynolds, jun.
140 *Redditch*, William Harrison, jun. Benjamin Andrews.
141 *Wednesbury*, Jonathan Crowther, William Rennison, John Thompson.
142 *Worcester*, William Henshaw, John W. Cloake.

N. B. The second Preacher is to reside at Bromsgrove.

143 *Evesham*, Edward Millward, James Allen.
144 *Stourport*, John Townsend, William Gilgrass, Joseph Thomas.
145 *Dudley*, Richard Waddy, John Hodgson, Samuel Sugden.
146 *Wolverhampton*, John Walton, John Mason, jun.
147 *Hinckley*, William Harrison, sen. James Hyde.
148 *Coventry*, Thomas Dowty, Charles Hulme.

XIV. SHREWSBURY DISTRICT.—*John Hodson, Chairman.*

149 *Shrewsbury*, John Davis, Samuel Crumpton.
150 *Broseley*, John Hodson, Richard Cooper.
151 *Ludlow*, William Timperley, William Annetts.
152 *Hereford and Ledbury*, Joseph Armstrong, Abraham Watmough, David Cornforth, William Ball.
153 *Kington*, John Squarebridge, John Robinson.
154 *Newtown*, Thomas Twiddy, Thomas Heywood.
155 *Wrexham*, James Fussel.
156 *Whitchurch, Shropshire*, Humphrey Parsons.
157 *Oswestry*, Joseph Pretty; James Scholefield, supernumerary.

XV. THE MACCLESFIELD DISTRICT.—*Jonathan Barker, Chairman.*

158 *Macclesfield*, Jonathan Barker, John James, John Bowers.
159 *Buxton*, Samuel Jackson, Isaac Keeling.
160 *Congleton*, Cuthbert Whiteside, Joseph Lewis: George Lowe, supernumer.
161 *Namptwich*, John Simpson, sen. Thomas Harris.
162 *Northwich*, Joseph Meek, William Jones.
163 *Burslem*, William Aver, James Blackett.
164 *Newcastle-under-Lyme*, Joseph Brookhouse, Richard Smetham, Rob. Bentham.
165 *Stafford*, Luke Barlow, William H. L. Eden.
166 *Leek*, John Draper, William Arnett: John Wilshaw, supernumerary.

XVI. THE LIVERPOOL DISTRICT.—*Henry Moore, Chairman.*

167 *Liverpool*, Henry Moore, Thomas Cooper, John Pipe, Edward Hare: Edward Jones, 1st, Welsh Preacher: Michael Emmet, Edward Jones, 2d, supernumeraries.
168 *Chester*, Thomas Pinder, Edward Oakes.
169 *Warrington*, Jonathan Brown, sen. Joseph Roberts.
170 *Prescot*, James Bridgnell, Joseph E. Beaumont.
171 *Wigan*, Isaac Lilly, Robert Hayes.

N. B. Brother Hayes is to devote one half of his labours to the supply of the Leigh Circuit.

172 *Leigh*, James Spink.
173 *Ormskirk*, James Hopewell, James Mortimer.
174 *Preston*, John Fairborne, Matthew Gibbon.
175 *Garstang*, Richard Allen, John Wilson.
176 *Lancaster*, Nathanael Elliott, John Walsh.

XVII. THE MANCHESTER DISTRICT.—*Adam Clarke, LL.D. Chairman.*

177 *Manchester*, Richard Reece, Adam Clarke, John Hickling, James Everett, John Storry: John Bryan, Welsh Preacher: James D. Burton, supernumerary.
178 *Salford, Manchester*, Charles Atmore, Robert Miller, Robert Martin.
179 *Stockport, and our Chapel at Redhall*, James Townley, David M'Nicol; Daniel Jackson, supernumerary.
180 *New Mills, near Stockport*, John Hanwell, Thomas Rowland; James Ridal, supernumerary.
181 *Ashton under Lyne, and our Chapel at Moseley*, John Jordan, Jonathan Turner.
182 *Oldham*, William Hill, William France.
183 *Rochdale*, James Bogie, Robert Melson.
184 *Bacup*, Thomas Hutton, Thomas Atkinson.
185 *Haslingden*, Joshua Fearnside, Donald Frazer.
186 *Blackburn*, John Ogilvie, John C. Leppington.
178 *Bury*, Robert Hopkins, Thomas Davies.
188 *Bolton*, Thomas Taylor, Edmund Grindrod: George Gibbon, supern.

XVIII. THE HALIFAX DISTRICT.—*John Stamp, Chairman.*

189 *Halifax*, Cleland Kirkpatrick, Mark Day, Robert Wood: Zechariah Yewdall, Alexander Suter, supernumeraries.
190 *Sowerby Bridge*, William M'Kittrick, Thomas Walker.
191 *Todmorden*, Charles Gloyne, Samuel Sewell, Robert Emmett.
192 *Burnley*, William Leach, Thomas Stead.
193 *Colne*, Thomas Vasey, jun. Daniel Jackson, jun.
194 *Skipton*, Matthew Lumb, Thomas Barrett.
195 *Clithero*, Joseph Worrell, Thomas Key.
196 *Grassington*, John White, Jervis Shaw.
197 *Addingham*, John Phillips, Isaac Clayton: John Wittam, supernumerary.
198 *Keighley*, William Radcliffe, sen. John Aslin.
199 *Bingley*, Henry Taft, George Mainwaring
200 *Woodhouse Grove*. Thomas Stanley, Thomas Hill.
N. B. Brother Stanley is Governor of Woodhouse-Grove School.
201 *Bradford*, John Stamp, John Braithwaite.
202 *Huddersfield*, George Sargent, James Sykes, Thomas Moss.
203 *Holmfirth*, John Brownell, David Stoner.

XIX. THE LEEDS DISTRICT.—*Walter Griffith, Chairman.*

204 *Leeds*, Walter Griffith, John Stephens, Jacob Stanley, Maximilian Wilson: Timothy Crowther, supernumerary.
205 *Bramley*, Thomas Bartholomew, William Atherton.
206 *Wakefield*, Robert Newton, Thomas Jackson.
207 *Birstal*, George Highfield, Stephen Wilson, Joseph Womersley: John Crosby, supernumerary.
208 *Dewsbury*, John Farrar, Thomas Skelton.
209 *Otley*, William Midgley, Joseph Robinson.
210 *Pateley Bridge*, William Todd, Peter Prescott: William Hunter, supernum.
211 *Pontefract*, Robert Pilter, Joseph Fowler.
212 *Selby*, Thomas Garbutt, Partes Haswell.
213 *Wetherby*, William Dixon, William Nother.
N. B. The Superintendant is to reside at Knaresborough.

XX. THE SHEFFIELD DISTRICT.—*Joseph Taylor, sen. Chairman.*

214 *Sheffield*, Thomas Kelk, John Doncaster, John Walmsley, William Beale: Charles Tunnicliffe, supernumerary.
215 *Chesterfield*, Thomas Ingham, Samuel Kellett.
216 *Bakewell*, John Beaumont, William Taylor.
217 *Bradwell*, James Johnson, John Smith, 3d.
218 *Rotherham*, John Burdsall, Thomas Gee: Jacob Newton, supernumerary.
219 *Doncaster*, *Doncaster and Thorne Chapel*, William Warrener, William Lord.
220 *Barnsley*, Jonathan Parkin, Robert Harrison, jun.
221 *Denby, near Huddersfield*, James B. Holroyd, William Smith.
222 *Derby*, Joseph Taylor, sen. Theophilus Lessey, jun.
223 *Belper*, Richard Pattison, Hugh Beech.
224 *Cromford*, Robert Crowther, Christopher Newton.
225 *Retford*, Thomas Fletcher, Samuel Wild.
226 *Worksop*, Joseph Chapman, Benjamin Pearce.

XXI. THE NOTTINGHAM DISTRICT.—*Philip Garrett, Chairman.*

227 *Nottingham Circuit, and our Chapel at Hockley, in Nottingham*, Philip Garrett, Josiah Goodwin.
228 *Ilkestone*, George Wilson, George Bellamy.
229 *Mansfield*, Marshall Claxton, John Dredge.
230 *Newark*, Edward Roberts, Samuel Hope.
231 *Grantham*, Thomas Tattershall, John Ingham.
232 *Leicester*, William Moulson, William Constable.
233 *Melton Mowbray*, John Ward, Joseph Hunt, James Rosser.
234 *Ashby-de-la-Zouch*, Lawrence Kershaw, Edward Banks, Elijah Morgan.
235 *Burton*, Isaac Muff, Francis Burgess.
Litchfield, William Flint.

N. B. Brother Burgess and Brother Flint are to change under the direction of the Superintendant.

236 *Uttoxeter*, William Bird, Thomas Edwards.
237 *Loughborough*, Thomas Graham, William Homer.
238 *Stamford and Peterborough*, Edward Towler, Archibald M'Laughlin, Richard Ellidge.

XXII. THE LINCOLNSHIRE DISTRICT.—*Thomas Rought, Chairman.*

239 *Lincoln*, Thomas Rought, William Dalby.
240 *Sleaford*, John Roadhouse, James Fowler.
241 *Market Raisin*, Joseph Robbins, Thomas Slinger.
242 *Louth*, Martin Vaughan, Benjamin Gregory, Robert Pickering.
243 *Horncastle*, Thomas Rogerson, John Gill.
244 *Alford*, Thomas Wilton, Anthony Triffit.
245 *Spilsby*, William Howarth, Ebenezer Stewart; Robert C. Brackenbury, John Keeling, Supernumeraries.
246 *Boston*, Corbet Cooke, Thomas Morton.
247 *Spalding*, James Penman, Thomas Edman.

XXIII.—THE HULL DISTRICT.—*Samuel Bardsley, Chairman.*

248 *Hull*, Isaac Turton, William Naylor, Henry S. Hopwood, Richard Watson.
249 *Howden*, William Welborne, John Mason, sen.
250 *Driffield*, Samuel Bardsley, Thomas Gill, George Barker.
251 *Bridlington*, Lawrence Kane, William Waterhouse, Joseph Agar.
252 *Patrington*, William Beswick, John Nowell.
253 *Grimsby*, John Furness, Thomas Fearnley.
254 *Gainsborough*, Philip Hardcastle, John Hannah.
255 *Epworth and Snaith*, Francis West, William Barr, Robert Ramm, William Blundell.
256 *Brigg*, James Bate, Thomas Eastwood.
257 *Winterton*, Benjamin Barritt, Richard Greenwood, John Beecham.

XXIV. THE YORK DISTRICT.—*Miles Martindale, Chairman.*

258 *York*, Miles Martindale, John Nelson, William Stones.
259 *Pocklington*, Samuel Gates, John Taylor; and another to be sent by the President
260 *Scarborough*, Daniel Isaac, Jonathan Brown, jun.: Joseph Kyte, supernum.
261 *Pickering*, George Smith, Richard Hardaker.
262 *Malton*, John Slack, William Carleton.
263 *Easingwould*, John Booth, Henry Ranson.
264 *Thirsk*, George Holder, Joseph Deaken.
265 *Ripon*, Thomas Harrison, George Tindale.

XXV. THE WHITBY DISTRICT.—*John Kershaw, Chairman.*

266 *Whitby*, Aaron Floyd, Benjamin Hudson.
267 *Gisborough*, Thomas Laycock, John Morris.
268 *Darlington*, John Kershaw, James Beckwith.
269 *Stockton*, John Armitage, Thomas L. Hodson; Thomas Dixon, supernum.
270 *Barnard Castle and Weardale*, Thomas Simmonite, John Bumstead, Thomas Hall.
271 *Middleham*, John Sedgwick, Thomas Heamer.
272 *Tanfield*, William Hainsworth, Charles Adshead.
273 *Richmond*, John Pearson, Joseph Mattison, Enoch Broster.

XXVI. THE NEWCASTLE DISTRICT.—*George Marsden, Chairman.*

274 *Newcastle-upon-Tyne*, William Bramwell, Joseph Mann, William Jackson; John Hudson, supernumerary.
275 *Gateshead*, Theophilus Lessey, sen. Edward Batty.

276 *North Shields*, Zecharias Taft, Thomas Hewitt.
277 *South Shields*, Abraham E. Farrar, John Nicholson ; John Waterhouse, super.
278 *Sunderland*, George Marsden, Thomas Prefton, Barnard Slater; Duncan Kay, supernumerary.
279 *Durham*, Joseph Hollingsworth, Robert Jackson.
280 *Alstone* Robert Nicholson, Charles Radcliffe.
281 *Hexham*, John Barrett, Jonathan Porter
282 *Morpeth*, Duncan M'Allum, William Veevers.
283 *Alnwick and Berwick*, William Tranter, John Heap.

XXVI. THE CARLISLE DISTRICT.—*Arthur Hutchinson, Chairman.*

284 *Carlisle*, John Rawson, James Sugden.
285 *Whitehaven*, John Poole, William Scholefield ; Robert Dall, supernumerary.
286 *Brough*, John Kemp, Joseph Burgess, jun.
287 *Penrith*, Joseph Frank, Arthur Hutchinson.
288 *Kendal*, John Lee, Robert Morton.
289 *Ulverston*, William Shackleton.
290 *Dumfries*, Robert Harrison, sen.

XXVIII. THE ISLE OF MAN DISTRICT.—*John Mercer, Chairman.*

291 *Douglas*, John Mercer, Robert Watkin.
Castletown, George Clarke, who is to change with the Douglas Preachers, under the direction of the Superintendant.
292 *Ramsey*, Edward Wilson, Ralph Gibson.

XXIX. THE EDINBURGH DISTRICT.—*Valentine Ward, Chairman.*

293 *Edinburgh and Leith*, Valentine Ward, John Bedford.
294 *Dunbar and Dalkeith*, Humphrey Stephenson, Thomas Bridgman.
295 *Glasgow, Paisley, and Hamilton*, John Lancaster, Samuel Warren, George Sykes, jun.
296 *Ayr and Kilmarnock*, George Thompson, Hodgson Cassan.
297 *Greenock and Port Glasgow*, Abraham Crabtree, James Smetham.
298 *Perth and Criffe*, William Clegg, Richard Heap.
299 *Dumfermline*, John Gaskell, who is to change with the Edinburgh Preachers.

XXX. THE ABERDEEN DISTRICT.—*William West, Chairman.*

300 *Aberdeen*, Joshua Bryan, Thomas Ballinghall, James Miller.
301 *Dundee*, Thomas Yates.
302 *Arbroath*, William West.

N. B The Preachers in Arbroath and Dundee are to change occasionally.

303 *Brechin*, Joseph Kitchen, John M'Owan.
304 *Bamff*, Luke Heywood, Alexander Strachan.
305 *Elgin*, Alexander Bell.
306 *Inverness*, George Willoughby.

N. B. The Preachers at Elgin and Inverness are to change for three weeks in every Quarter.

FOREIGN MISSIONS.

I. EUROPE.

1 *Gibraltar*, Benjamin Wood.

II. ASIA.—CEYLON AND THE EAST.—*James Lynch, Chairman.*

2 *Columbo*, William M. Harvard.
3 *Jaffnapatam*, James Lynch, Thomas H. Squance.
4 *Batticaloe*, William Ault.
5 *Matura*, George Erskine.
6 *Point de Galle*, Benjamin Clough.

The following *Six* Brethren are provisionally appointed as additional Missionaries for Ceylon and the East, under the direction of the Committee in London :

Barnabas Shaw, Samuel Broadbent John Horner, Robert Carver, Elijah Jackson, John Callaway.

7 *New South Wales*, Samuel Leigh.

III. AFRICA.

8 *Sierra Leone*, William Davies, sen.
9 *Cape of Good Hope*, John M'Kenny.

IV. AMERICA.—THE WEST INDIES.

ANTIGUA DISTRICT.—*Samuel P. Woolley, Chairman.*

10 *Antigua*, Thomas Morgan, John Lewis, jun. Daniel Hillier.
11 *St. Christopher's and St. Eustatius*, James Whitworth, John Raby, Thomas Hurst, Jonathan Rayner, Thomas Blackburn.
12 *Nevis*, Samuel P. Woolley, John Mortier.
13 *St. Bartholomew's*, Jeremiah Boothby.
14 *Tortola and the Virgin Islands*, George Johnston, William Westerman, William Shrewsbury.
15 *Dominica*, Abraham Whitehouse.
16 *St. Vincent's*, John Dace, William Coultas, John D. Allen, Wm. Beacock.
17 *Barbadoes*, Calvary Riley.
18 *Grenada*, Myles C. Dixon.
19 *Trinidad*, George Poole.
20 *Demarara*, Thomas Talboys, William Lill.
21 *Jamaica*, John Wiggins, John Shipman, John Burgar, William White.

BAHAMA DISTRICT.—*William Turton, Chairman.*

22 *New Providence, and the neighbouring Islands*, William Turton, William Dowson, Joseph Ward, Roger Moore, Michael Head.

BERMUDA.

23 *Bermuda*, William Wilson, Moses Rayner.

NOVA SCOTIA.

William Bennett, Chairman and General Superintendant.

24 *Halifax*, William Bennett: William Black, supernumerary.
25 *Liverpool*, James Knowlan.
26 *Shelburne*, Richard Armstrong; James Mann, supernumerary.
27 *St. Stephen's*, Duncan M'Coll.
28 *City St. John's*, William Croscomb.
29 *Fredericton*, One wanted: to be sent by the Committee.
30 *Annapolis*, James Dunbar; Brother Bennett is requested to visit this circuit.
31 *Cumberland*, Stephen Bamford.
32 *Horton*, James Priestley: John Mann, supernumerary.
33 *Lunenburgh*, George Orth; German Missionary.
34 *Manchester, and the East part of the Province*, John Harland.
35 *Prince Edward's Island*, John Hick: William Bulpitt, supernumerary.
36 *Quebec*, Richard Williams, John De Pufron.
37 *Montreal*, John Strong.

NEWFOUNDLAND.—*William Ellis, Chairman.*

38 *Carbonear*, Sampson Busby.
39 *Blackhead*, William Ellis.
40 *Port de Grave*, John Peckevant.
41 *Island Cove*, John Lewis, sen.
42 *St. John's*, Thomas Hickson.
43 *Bonavista*, James Hickson.

Of the *Rules* and *Regulations* which the Conference thought proper to adopt, we select the following:

Q. 15. What directions are necessary with respect to our congregational singing?

A. 1. Let no singing be allowed in any of our Chapels after the public service has been regularly closed by the officiating Preacher; as we think that singing, at such times, tends to extinguish the spirit of devotion, and to destroy those serious impressions, which may have been made on the congregations by the previous ministry of God's word.

2. Let our Rules respecting singing, and especially those which restrict the use of Instrumental Music in our public worship, as published in our Minutes for the year 1805, be uniformly enforced.

4. Let our Preachers take care to examine the Hymns which are to be sung in

our Chapels, when Charity Sermons are to be preached, or on other particular occasions; and let them reject all those which are not decidedly unobjectionable in point of sentiment and of poetry: and we earnestly recommend, that our own authorized Hymns be generally preferred for all such purposes.

Q. 17. Can any additional methods be devised, in order to promote the mental improvement of our Preachers?

A. 1. The Chairmen of Districts shall, at each District-Meeting, examine every Preacher on Trial, respecting the course of theological reading which he may have pursued in the course of the preceding year. For this purpose, every such Preacher is required to deliver to the Chairman of his District a list of the books which he has read since the preceding District-Meeting. These lists shall be laid before the Meeting; that the senior Brethren may have an opportunity of giving to the junior Preachers such advices and directions respecting their studies as may appear to be necessary.

2. Before any Preacher, having travelled four years, is recommended by his District-Meeting, for admission into full Connexion, he shall undergo a careful examination by the Chairman of that Meeting, respecting his acquaintance with Mr. Wesley's Works in general, and especially with his Sermons and his Notes on the New Testament, *in addition to the other examinations* required by our existing Rules: and no Preacher shall be so recommended, unless the result of this examination be satisfactory to the Meeting.

3. Those Preachers on Trial, who do not already possess Mr. Wesley's Works, are required to procure them during the period of their probation; and shall be allowed to pay for them to our Book-Steward, if they desire it, by such Instalments as may best suit their convenience.

4. We recommend to all our Preachers Mr. Benson's Commentary on the Holy Scriptures; and we direct our Book-Steward to allow those Preachers, who shall choose it, to purchase that Commentary for their own use at one half of the selling price.

Q. 19. What Plan shall now be adopted, in consequence of the death of Dr. Coke, the late General Superintendent of the Methodist Missions, for the future management of those important concerns?

A. 1. All our Missions shall be subject, as heretofore, to the general direction of the Conference, under whose authority the Missionaries have engaged in the work, and who are responsible to them for the provision of the necessary supplies, during the continuance of their engagements.

2. The spiritual concerns of the Missions shall be under the exclusive superintendence of the Conference; who shall, in particular, have the sole right of selecting and appointing Missionaries, according to the established Rules respecting the admission of Preachers into our body, of stationing, from year to year, the Missionaries so appointed, and of trying, censuring, or recalling them, whenever such measures may seem expedient.

3. The Missions and Missionaries, appointed by the Conference, shall be superintended, during the intervals of the sittings of the Conference, by an Executive Committee, consisting of the Preachers stationed in London, and of the two General Treasurers mentioned in the succeeding Article of this Plan.

4. Two Joint-Treasurers for our General Missionary Fund shall be annually chosen by the Conference; one of whom, for the convenience of the Missionaries, shall be a Travelling Preacher stationed in London; the other, a respectable Member of our Society, not a Travelling Preacher.

5. The General Treasurers shall appoint a Banker, with whom they shall open an account, and in whose hands all Monies received by them, for the support of the Missions, shall be regularly placed. No monies, so deposited, shall be withdrawn from the Bank, without the mutual consent of the two Treasurers; except when one of them is absent, and Bills are presented which absolutely require immediate payment. And in such excepted cases, the sums drawn out by a separate order shall be specially notified to the Committee at their next Meeting.

6. Two of the Preachers stationed in London shall be annually appointed to act as Secretaries to the Executive Committee and the Conference for Missionary affairs.

7. The Accounts of Receipts and Disbursements, on account of our Missions, shall in future be made up to the 24th day of June in each year.

8. A Committee of Examination and Finance shall be annually chosen by the Conference, to meet on the Friday and Saturday which shall immediately precede the meeting of the ensuing Conference, and in the same City or Town in which such Conference is to be held. This Committee shall consist of the President an

Secretary of the Conference for the time being; of the two General Treasurers, and those other Members of the Executive Committee who can attend; of nine other Travelling Preachers; and of nine respectable Members of our Society, not being Travelling Preachers, resident in the District or Districts contiguous to the place in which that Conference is to assemble.

9. To this Committee of Examination and Finance, detailed Accounts of our Missionary Receipts and Disbursements, during the preceding year, shall be submitted for investigation; together with every question connected with the financial department of our Missionary business; and no such question shall be brought before the Conference, until a special report of their opinion has been drawn up and presented.

10. A General Report of the state of our Missions shall be annually prepared by the Executive Committee, and, if approved by the Committee of Examination and Finance, and by the Conference, shall be published and circulated. To this Report shall be appended, as usual, the account of Receipts and Disbursements, as examined and audited by the last-mentioned Committee.

By the information received from different parts of the United Kingdom, and from Gibraltar, Africa, Ceylon, Nova Scotia, Newfoundland, and the West-Indies, it appears that the word of God has been attended with great success, during the past year. The numbers in the Societies, according to the *General Recapitulation*, are as follows:—

In Great Britain		181,709
In Ireland		29,357
In France		25
At Gibraltar		53
At Sierra Leone		100
At the Cape of Good Hope		42
In Ceylon		50
In the West-Indies		17,856
In Nova Scotia		1,759
Number of Members under the care of the British and Irish Conferences		230,951
Number of Members in America, Whites,	168,698	
Coloured,	42,431	211,129
Total number of Members in the Methodist Societies throughout the World		442,080

From hence it appears, that by the blessing of God, there has been an increase since the Conference in 1814,

In Great Britain, of	7,824
In France, Gibraltar, Africa, &c.	95
In the West-Indies	854
In Nova Scotia, Quebec, and Newfoundland	189
TOTAL	8,962

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. AULT to the Missionary Committee.

Batticaloa, Island of Ceylon, Friday, Oct. 21, 1814.

REV. AND ESTEEMED FATHERS,

WITH mixed emotions of joy and grief, I review the dispensations of unerring Providence towards me, since I left my native land. Surely the judgments of God are unsearchable, and his ways past finding out! Since that time our little company has separated: I am now alone, at a distance from my friends. My station is Batticaloa, the most uncultivated station of any, and perhaps the least agreeable. My health at present is tolerable, though sometimes I am very unwell. I was seized with a fever at Galle, immediately as I landed, and was for some time confined. The east side of the island is very unhealthy, and frequently fatal to Europeans. The number of deaths at Trincomalee is truly astonishing. Every thing is very scarce and dear: the two last monsoons were almost dry ones, so that for nearly three years on this side of the island, there has been very little rain.

You will perceive, from our stations, that we nearly surround the island: the brethren, Lynch and Squance, in the North, at Jaffna; the brethren, Erskine and Clough, in the South at Matura and Galle; Baticaloa on the East, and Columbo on the West. The Tamul language is spoken North and East, the Cin-

galeſe South and Weſt. The brethren, Erſkine, Clough, and Harvard, will learn the Cingaleſe: the brethren, Lynch, Squance, and myſelf, the Tamul.

You are already informed of the intimation of the governmenr of this iſland, that we ſhould eſtabliſh ſchools. I have already entered on this work at Batticaloa, and have near forty ſcholars, ſome of whom are very promiſing indeed.

It is with very great pleaſure and ſatisfaction of mind I inform you, that my proſpects in this place are rather encouraging. I preach every Sunday in the Church, and have a good congregation, both morning and evening. There is a ſmall garriſon in this place: the troops march to Church in the morning, and in the evening they come voluntarily. Many of the congregation begin already to feel the powerful effect of divine truth: great ſerioufneſs and ſolemnity reſt upon the congregation. I have alſo formed a claſs, which every week increaſes. I have twenty members, and many of them give proofs of their love to the cauſe of God; ſome of them can read Engliſh, Tamul, Dutch, and Portugueſe: but I am quite at a loſs for ſome books to put into their hands. I have ſelected from my library, and diſtributed among them almoſt every thing I have with me, that I thought would be of uſe to them; but all does not ſuffice: many are yet without even one religious book to peruſe. How uſeful and acceptable a preſent for Batticaloa, and for the whole iſland, would a number (and it ſhould not be a ſmall one) of the odd Magazines. We want ſomething experimental, ſome pointed tracts on the power of divine grace in the heart. The people now begin to feel the neceſſity of this. We muſt alſo have a very large ſupply of Hymn Books. I have introduced ſinging into the Church; and on a Sunday evening, our worſhip is now purely Methodiſtical. But what can we do for Hymn Books? I ſhould have immediately one hundred Hymn Books in Batticaloa. My little children every day try to learn ſome of the Hymns, and to repeat them. They bring their little blank books for me to write the Hymns thereon, or rather print them with a pen, that they may learn them. This is very affecting to myſelf, as I cannot always comply with the numerous applications made to me, and yet I feel very unwilling to check their ardent deſire to learn them. I have ſinging and prayer every day in the ſchool, and the word of God read.

We want many, *very many* religious tracts to diſtribute among the people: a ſpirit of inquiry is gone forth, and many are very deſirous of being inſtructed. Oh! what a field is before us! the whole iſland is waiting, and longing for the goſpel. We want more Miſſionaries. Should Conference immediately ſend out more Miſſionaries, they may take the ſchools in our ſtead; by the time of their arrival, we ſhall probably have acquired ſuch a knowledge of ſeveral languages of this iſland, as to be able to go forth and form circuits, ſocieties, &c. Indeed they are now forming. I have a circuit even now almoſt prepared for me. From Jaffna in the North, to Matura in the South, is a diſtance of 330 miles; and in this large tract of country there is no Miſſionary but myſelf, nor a miniſter of any kind, except the Rev. Mr. Ireland, chaplain to His Majeſty's forces at Trincomalee. I am placed near the centre; ſo that I am diſtant from all my brethren on either hand more than one hundred and ſixty miles.

I have viſited ſome of the villages round Batticaloa. On Mondays and Saturdays, after teaching in the ſchool in the morning, I go out into the highways and preach to the people by an interpreter. Laſt Monday I had appointed to preach in two villages. I left home about three o'clock in the afternoon, but I was ſoon informed that I was expected to viſit a third congregation before I returned. After preaching in both the villages, I haſtened to the third place, and found the largeſt congregation I have yet ſeen in this country. All very ſilently liſtened; many of the profeſſed heathens came running together, ſome with their mark in their foreheads; many Mahometans and Moormen, who had been before very averſe to the goſpel, now followed the word, and liſtened with great attention. In this latter congregation there were many caſts who had all come together, as with one conſent, to hear the word of God. Some of the head men followed me to every place, and heard me three times that day. There are many villages at a diſtance that I cannot yet viſit. My circuit is large; but my ſoul embraces it all. You may eaſily perceive what an open door is ſet in this place; what a field for Miſſionary exertions.—*We muſt have more Miſſionaries —many more Miſſionaries!*

I feel very thankful for the encouragement I have in learning the language; I can read the Tamul with tolerable eaſe, and can write it with great facility. I underſtand it in ſome meaſure when I hear it ſpoken, and I ſpeak it a little. I

have begun to translate, and also to catechize the children in it. I am teaching them to sing in that language. On my arrival here, I found a schoolmaster who was employed by the Government to teach the Tamul to the Malabar boys. He had then 30 scholars. That school is now under my superintendence, and already contains more than 70 children. Another is established which contains 30, so that we have about 140 children under instruction in this place. I have great hopes that the rising generation will be useful members of society. I was much grieved to find on my arrival, that the Malabar children were reading in the school the books and vain songs of the heathen. I immediately copied from my Tamul Testament several chapters, and gave them to the schoolmaster, that he might get the children to copy them upon their olas, for school-books. This is already done, and the Gospel of Christ is substituted in the room of the heathen books. The school-boys write more than is necessary for themselves, so that I am preparing the Word of Life from their hands, to give away in the villages where I preach. The people here do not write on paper, but on the leaf of the Palmyra tree, which they call *ola*. They write with a *stylus* or iron pen. I have begun to get some tracts translated into the Tamul: one is already translated. This will be an incitement to them to learn to read and write their own language, when they have some useful and entertaining books in it to read.

When we left England, we were not prepared with books proper for schools. That omission we now most sensibly perceive. Books of that kind cannot be had here. We do very earnestly desire, that as speedily as possible, we may have a large assortment and variety of school-books sent to us. If we could have a few slates sent with them, they would be still an additional accommodation to us, as we are in want of such articles, and cannot here obtain them. I bless God for the opening prospect around me. I feel strong confidence in Him, that the barren wilderness will soon become a fruitful field, and that the word of God will run and be glorified. I trust the time is not very far distant, when the whole island of Ceylon shall become a praise in the earth. Praying for the prosperity of Zion, I wait, with almost anxious expectation, to see his borders still more enlarged; and am,

Rev. and esteemed Fathers,
Your unworthy son in the Gospel,
WILLIAM ADLT.

CEYLON.

[In the letter from Mr. Clough, Missionary in Ceylon, published in our number for July last, he mentions his being advised by his Excellency Governor Brownrigg, to draw up an account of the Budhist Priest lately converted to Christianity, and baptized at Columbo. Mr. Clough drew one up accordingly, and his Excellency caused it to be published in the Ceylon Government Paper, with an Introduction written by himself. That account, with the introduction, we here insert at the request of a friend.]

"*Columbo, 28th December*, 1814.

"On Christmas-day a very remarkable baptism was celebrated in the middle of Divine Service before a full congregation at the Fort.—A Budhist Priest, of great eminence for character, talents, and literary attainments, after mature deliberation, and a careful perusal of the Gospels in the Cingalese language, had determined to throw aside his yellow robes, and embrace the Christian religion.

"It was in vain that his resolution was assailed by his brother priests, and by the solicitations of his own family. Their importunities only served to agitate his feelings, but could not shake his determined conviction, founded upon examination and reflection. He gave up rank, affluence, connections and family, to follow the dictates of his conscience. He was baptized immediately after the second lesson by the name of 'Petrus Panditti Sekarras,' and Mr. Armour and Mr. Clough were his godfathers. From the natural influence of his character and abilities, such an example promises to be of signal use in the propagation of Christianity. The causes which led to his adoption of the Christian religion, and the probable consequences of his conversion, were noticed with much effect by Mr. Twisleton in his sermon, and they furnished a most appropriate conclusion to a discourse delivered on the anniversary of the Nativity of Him who was destined 'to be a light to lighten the Gentiles.'

"We have subjoined a narrative of the process of this conversion, written by the Rev. Mr. Clough, a Missionary, to whose exertions the success is chiefly due.

"*The Account of the Conversion of a Budhist Priest, through the means of the Rev. Mr. Clough.*

"The manner in which I became acquainted with the Budhist Priest, was, by attending the idolatrous worship and

ceremonies. On these occasions I was always attended by an interpreter, by whose means I was enabled to make many inquiries; and I now particularly addressed this priest, perceiving that he possessed acuteness of intellect, and was acknowledged to be the best versed in the ground-work of the religion of Budhu, and in the sciences of the country. I began to take great pleasure in conversing with him; and the pleasure appearing to be reciprocal, our interviews became frequent, and of protracted length; in one of which he requested (hoping it would not offend) that he might be allowed to put a few questions to me, relating to the Christian religion, to which when I readily assented, he began by observing that man must be acknowledged to possess two spirits or principles of action; the one actuating him to do good, and the other to do bad. He then commenced his questions by asking whether, if the God of the Christians be perfectly holy, that God can be the author of evil; and if not, where did man get that spirit to do evil? I answered that he got it from his forefathers, who could trace it up to our progenitors, Adam and Eve. He then inquired from whence did our first parents receive this evil? My answer was, the awful consequence of disobedience to their Creator; whence then said he, that disposition to disobey God? Temptation I replied, and the devil was the tempter. What, said he, is the devil? An evil spirit, I replied. Who, said he, made the devil, and how did he become evil? God, said I, created him a pure angel, but on his refusing to give due honour to Jehovah, God appointed him to a place of inconceivable horror, and destined him and his wicked associates to it for ever. The English are printing Bibles in almost every language, which sufficiently treat on this subject, and Missionaries are sent with them to explain them; and in the course of God's providence I and my five companions have come to the Island of Ceylon, and that it was not for the *past* darkness of the Cingalese that God would punish them, but for rejecting the offer of those exalted blessings tendered to them by us. I added, I have now to offer to you the blessings of the Gospel of Jesus Christ, and if you reject this offer, you will assuredly be condemned at the last day. Here he began to be greatly agitated, and gathering up his loose garment with a countenance expressive of great concern, he mildly replied, 'I hardly know what to do, I have been brought up in the religion I now profess, and am settled in it; I know not how to think about changing it, and it is a thing which I cannot at present determine to do, He then took his leave of me, and I began to suspect that I had offended him. He, however, delayed not long to make me another visit, and we resumed the usual subject.

"Perceiving that he continued to be very inquisitive about Christianity, I furnished him with a copy of the four Gospels in Cingalese, with which he was much pleased, saying, that it was what he had long wished to see, and said, Be assured I will read it with great attention; but, may I request an additional favour of you, which is, to allow me to trouble you to explain any parts which I may not understand? To this I readily assented, and I presented to him the Gospels at his own heathen temple, when some of his pupils preparing for the Budhist priesthood were present, who were not a little surprised at the joy he expressed, and the care he manifested in wrapping it up, as being more valuable than gold.

"After this, he soon put me to the pleasing task of explaining to the best of my ability, those things which were rather mysterious to him. After he had read the Gospels several times, he began to lament that he had not the Old Testament, supposing it would give him a clear explanation of the New.

"I must now pass over a number of interesting evening conversations, and hasten to the interview when he made a public confession of the state of his mind and present views, which was nearly as follows.

"I feel a wish to give you a relation of my present condition, and I believe from what I know of you, that you will not make a wrong use of what I say.—Since I became acquainted with you, your conversation and your answers to my different questions, have made a deep impression on my mind; and during the past three weeks, I have been in a state of great distress of mind. I have frequently returned home after my interviews with you unable to sleep for many nights.

"I asked him the cause of this trouble? he replied, that it arose from an apprehension, that he and his countrymen who followed the religion of Budhu, had been mistaken in their religious principles, which was to him, a consideration of the greatest importance. He added, that the more he thought on the subject, the more the apprehension in-

creased, in as much as the evidences in favour of the Christian religion were making stronger and stronger impressions upon him. I then asked him, whether he thought that the God of the Christian, was he, who ought to be worshipped in preference to idols? He replied, that he had been considering the subject candidly, as though he were a member of neither communion, and had offered up prayers for direction in a matter so important, and that if he and his countrymen were in error, he prayed that he might receive conviction in the clearest manner, and that a way might be opened by which he might leave his present profession, and embrace christianity, not only for his own good, but for others to whom he would preach it. He added, that the more he prayed, the more did his desire to quit the religion of Budhu increase. He then asked me to assist him in managing this matter, for which his gratitude would be extreme, and that he should think that the great God had sent me from England to Ceylon, on purpose to instruct him, and shew him the right way of worshipping God; and in return he should think it incumbent on him, to his latest hour, to make known to his countrymen the blessings of the Gospel, which had been thus offered to him through my means. Perceiving that he was prepared to manifest his conversion, I asked him what he conceived the most speedy and effectual mode of doing it? He replied, 'By laying aside my priestly garments, and joining myself to the Society of Christians;' adding, 'I am in my present situation as comfortable as I can wish with regard to the things of this world; but as soon as I throw off the garment, I shall be deprived of all means of support, and this gives me some uneasiness; and if I embrace Christianity I shall be brought into distress, because you know, for some time I shall be of no use to any religion, (meaning he would not be able to preach); yet if I had only a sufficient knowledge of the Christian religion to enable me to preach it, I believe the great and good God would not suffer me for one moment to want; and one of the greatest acts of mercy you can do, will be to assist me a little in this particular.'

"At this period commenced the correspondence between me and the Rev. Mr. Bisset, the result of which settled all his fears, and tended to confirm him in his intentions. Many were our subsequent interviews, in which he never failed to express the happiness he enjoyed in his pleasing prospects. About this time there was a meeting convened, of several Budhist Priests on a particular occasion, near Galle, and the meeting was to continue for some days. I was apprehensive he might be shaken, or not be sufficiently prepared to stand the attacks of such a number of his former acquaintance. I however paid him a visit at this meeting, when they were all not a little surprised to see me advance; but they were the more surprised, when they perceived my convert advance and join me; we then retired, and I began a very close conversation about the state of his mind, and found him unshaken. I asked him whether he did not feel reluctance at leaving his religion? He answered that this reluctance was easily overcome, because he was about to receive a better. He added, that he felt no difficulty in casting his lot with mine, and he should be very glad to have the same place with me in the next world, and that he should have little trouble in his mind, if he thought he should be in the same situation with me at the day of judgment.

"At this time a singular circumstance occurred, which added importance to all his past conduct. The afore-mentioned assembly of Priests, availed themselves of opportunities of receiving personal and public improvement, both by night and day, through the means of my faithful convert; and, he being the senior priest, was looked up to for instruction. One evening, when they were assembled, and were expecting him to preach on the religion of Budhu, he pulled out the Cingalese New Testament, and began to read the 1st chapter of St. Matthew, and proceeded to read other chapters, making his observations till morning, by which time he had nearly finished the whole Gospel. He was heard with surprise and attention, and they frequently interrupted him, while he proceeded, with questions, which he answered to the best of his ability.

"He came to me afterwards, and related this circumstance, and after a long conversation, expressed himself in the following manner, 'I am like a hungry man tied to a tree with a table covered with rich provisions near, but out of reach; and this will be my state till the day of my liberty comes.' We then talked about his being baptized, and he expressed a wish to comply with that ordinance as early as possible, which he considers to be the grand characteristic mark of those who are not worshippers of idols."

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THE

METHODIST MAGAZINE,

FOR OCTOBER, 1815.

BIOGRAPHY.

MEMOIR OF MR. WILLIAM LAMB,

LATE OF HADDISCOE, IN THE COUNTY OF NORFOLK.

(Concluded from page 648.)

AT Michaelmas, 1795, my strength beginning to fail me, and my dear wife having for many years laboured under a painful complaint in her legs; and finding that we began to be inadequate to the cares and bustle of life, I determined to give over business, reserving a part of the house and the garden to myself. I should have done this some years before, had I not feared that the person who should take the farm might prove unfriendly to the gospel; and I was resolved that it should be preached there, as long as I had any interest in the estate. I remembered that the Lord had said, "Commit thy ways unto me, and I will bring it to pass;" and I made it matter of serious prayer to God, for above three months, that he would take his own cause into his own hand, and that he would send me a tenant after his own heart, who should, in this instance, fulfil his will, so that we might continue to enjoy our privileges without distraction; and in this also I was heard. The Lord sent me a man who loved his name, and I let him the estate, under the express condition that the gospel should continue to be preached in the house. I consider this as a gracious providence, and I trust to remember it with gratitude all the days of my life.

I am now in the 73d year of my age, and my dear wife in her 78th: we have been united together forty-eight years, and have enjoyed great peace and happiness together; we are now entirely free from the hurry of the world, and from all its cares: I often stand and admire the divine goodness in thus comfortably providing for his servants in their latter days; for we have not only

all things richly to enjoy ourselves, but a little to spare for our poor neighbours, and to assist in the support of the best of causes. For six or seven months past, it has pleased the Lord to afflict me with strong rheumatic pains, and other disorders; so that I have not been able to dress or undress myself without help: yet, glory be to his name, my reason and understanding are continued unto me, and I have also an appetite for my food. I can truly say, that these light afflictions, which I have laboured under, have, under the influence of the Spirit, wrought a deeper work of grace in my soul, and have discovered to me how much more holy I need to be in order to be like the blessed Jesus. "I know that my Redeemer liveth," and that his Spirit dwelleth continually in me, and is teaching me all things, and bringing to my remembrance whatsoever he hath said unto me. I am persuaded that "what I know not now, I shall know hereafter," and I have a good hope, through grace, that I shall experience the accomplishment of all the great and precious promises, and that I shall enjoy God for ever and ever! My dear wife has been a daughter of affliction for many years, though not so as to unfit her for domestic life; but the corruptible body too often presses down the incorruptible soul: she has been a woman, like Hannah, of a sorrowful spirit, and subject to great dejection: this keeps her, in a great measure, from the enjoyment of the comforts of religion: yet she is a sincere, humble follower of the Lamb: she is mourning after him, and I am persuaded he will finally save her.

I have been often solicited to give some account of the Lord's gracious dealings with my soul, but knowing my insufficiency for such a work, I laid it aside; but for some weeks past it has been deeply impressed upon my mind to do it as well as I was able. This I can say, I have no other end in view than to promote his glory, whose I am, and whom I serve. If it should ever be made public, my prayer to God is, that it may serve as a glass or mirror to shew to poor sinners their desperate state, and that they may also discover the great love of God in Christ Jesus to their souls, and may be encouraged to run the race which he has set before them.

I have only to lament that I have so often grieved the Spirit of God. I have been an unprofitable servant; and have been unthankful for the numberless mercies I have received. I leave this as a warning to all "who have escaped the pollutions of the world," and are "made partakers of a divine nature." I have known something of the terrors of the Lord," therefore I presume "to persuade men," and to say to my Christian friends, Remember the way of sin is down hill. O take heed, see that you "lose not the things which you have wrought, but that you have a *full* reward!" Beware of "quenching" or "grieving

the Spirit of God." Know, that though neither tribulation, distress, nor famine, nakedness or the sword, can separate from the love of Christ, yet *sin*, if it be only indulged in the heart, most assuredly will! O let us stand in awe and sin not; I thank God, the language of the poet is now the language of my happy soul; and with these lines I conclude this account.

"No condemnation now I dread,
Jesus and all in him is mine;
Alive in him my living head,
And cloth'd in righteousness divine;
Bold I approach th' eternal throne,
And claim the crown, thro' Christ, my own."

Haddiscoe, Oct. 20, 1798. WILLIAM LAMB.

My venerable uncle resided at Haddiscoe till the month of January, 1813, when it pleased the Lord to take my dear aunt to the full enjoyment of himself. She retained the full exercise of her faculties to the last; and was indeed a mother in Israel. She was seized with a paralytic stroke on the morning of Christmas-Day, 1812, and was deprived of her mental powers, her speech, and the use of her limbs. The former, God graciously restored to her, the latter she never regained. She languished, in great patience and resignation to the Divine will, till Jan. 13, 1813, and then, exclaiming, "Blessed Jesus," she quietly retired to her eternal rest, in the bosom of her God and Saviour. She had lived to the advanced age of 92, and came to the grave like a shock of corn fully ripe. She and my dear uncle had been happily united in holy wedlock full 62 years; and in their death they were not long divided.

A circumstance occurred in the month of May, 1811, which deserves particular attention, as it displays the peculiar care of God over his aged servants, who had long trusted in him. In the dead of the night their house was broken into. The villain entered the kitchen window, and went into the room where they slept—he opened a desk which stood close to the side of their bed, and took from thence a bag containing eight guineas in gold, and about five pounds in silver. My uncle and aunt were both fast asleep, and doubtless "the Lord God caused a deep sleep to fall upon them:" for there is no doubt that the intention of the villain was to murder them, had they awoke; and for this purpose he had taken with him a pick-axe, which he left in the room.

It was on a Sunday morning that this horrible deed was perpetrated. In the course of the day, while my uncle, as he was wont, was seeking direction from the Lord in prayer, it was forcibly impressed upon his mind who was the perpetrator of this diabo-

lical act. This he suggested to a respectable gentleman in the village, who kindly undertook the business for him. The villain was one of this gentleman's day-labourers. The next morning, having procured a warrant from a neighbouring justice of the peace, the fellow was seized while at his work, and the bag, containing most of the gold, was found upon him; the rest was found in his wife's pocket. The silver he had paid away on the Sunday, and, but for a singular providence, there is reason to believe it was his intention to have made away with the gold too on the same day. He and his wife had set out to go to a neighbouring market-town, but were prevented from proceeding by a violent storm of thunder and lightning.

He was committed by the magistrate, and lodged in the castle at Norwich the same evening. At the subsequent assizes he was found guilty, and received sentence of death; but was afterwards reprieved for transportation, and in the end sentenced to two years solitary confinement. Just at the expiration of which, my dear aunt was removed to a better world, and my uncle retired to the city of Norwich.

It was no little trial for him to leave an estate which he had enjoyed more than fifty years, and on which he had resided near forty; but the grace of God was sufficient for this also, and he left his old habitation without a sigh. And after having enjoyed for more than sixty years every domestic comfort with one of the most affectionate and best of wives, he, with the cheerfulness of a Christian, retired to comfortable lodgings in Norwich, where he soon found himself at home, in the midst of an affectionate and friendly Christian people, who seemed anxious to do what they could to make the evening of his days comfortable. Here he enjoyed many religious privileges, of which he must have been deprived, had he resided in the country. He delighted in the ordinances of his God, and whenever his strength would permit, he was always found at chapel and at his class. He manifestly enjoyed much of the Divine presence, and his fellowship was with the Father and with his Son Jesus Christ. His memory was remarkably retentive, and his intellects, considering his advanced age, were strong, and but little impaired. His knowledge of the Bible, and his accuracy in quoting it, often excited astonishment in those with whom he conversed. His conversation for many years was chiefly on divine subjects; and he rarely came into the company of any, whether they were rich or poor, but he spoke, to use his own language, "a word for his Master:" and often it proved a word in season. In the judgment of some, he carried this matter to an extreme; but if he did, it must be acknowledged an extreme on the right side, and an extreme into which few professors of the present day seem inclined to fall.

His natural temper was irritable; and it appears from his own account, in the preceding pages, that he often lamented this before the Lord; and that whenever he was betrayed into any imprudence thereby, or spake unadvisedly with his lips, he was ready to confess it, and to sue for forgiveness. There was also, it is but candid to confess, something in the natural texture of his mind that bore the aspect of obstinacy—he was not in general easy to be persuaded that he was wrong. But it is right to remark, that he was in the constant habit, from the time of his conversion, of consulting God in prayer concerning *all* his affairs. He would do nothing without consulting his oracle. He literally acknowledged God in all his ways, and would take no step in life, without a beck from him. He believed this to be his duty, and esteemed it as his privilege. He further believed that the Lord regarded his prayer, and frequently shewed him the way in which he would have him to walk. And when convinced of this, he was inflexible; and it became no easy matter to cause him to change his mind, or to alter his line of conduct.

He was a man of strict integrity, and walked before God in the sincerity of his heart; and in the day when every man's work shall be tried, I doubt not it will appear that he commended himself to his own conscience, as in the sight of God.

He was a true lover of the poor, and few, I am persuaded, considering his circumstances, ever did more for their relief. He made no shew of his charities; he rather strove to hide them; and while to some he appeared penurious, he was liberal in the extreme. I have known him, in some instances, to give pounds, where others, in similar circumstances, only gave shillings or pence. He liberally supported the cause of Methodism in the village where he resided for more than thirty years. His house was ever open to the ministers of Christ, and the friends of religion, who always met with a hearty welcome. Many of the old preachers will remember how they were entertained under his hospitable roof: for many years his house was known by the name of the "Pilgrim's Inn."

His zeal was almost proverbial, and, in the judgment of some, was carried to excess. He would combat sin wherever he found it, and no person or place would deter him from what he conceived to be his duty. Many a sermon, in his way, did he preach at the Market-cross, in Great Yarmouth, on a market-day, to his customers and others; so that for some years he was known by the name of the "Preaching Farmer."

At the time of his conversion to God, he began a prayer-meeting in his own house, at 7 o'clock on a Sunday morning, which was continued, without interruption, till the morning that my aunt was seized by the hand of death. He was never discou-

raged, however small the number that attended: his language was, "This meeting shall continue, if there be none to attend it but my Mary and myself."

After he retired to Norwich, he seems to have enjoyed much of the presence of God, especially in his hours of retirement. In his chamber, which was his Bethel, he poured out his soul to God several times in the day, and often in the night season he was not silent. The last time he heard preaching, was on Thursday, March 9th. The sermon was made a peculiar blessing to his soul, and on his return home he exclaimed, "This is the truth—I know this to be the truth." In the course of that night he was taken very ill, but came down stairs the next day to dinner. When he retired at night, he said, "I shall go down no more." His pain became severe, and medical aid was resorted to, but in vain. His mind was kept in perfect peace—he spoke but little, but what he did say manifested the peace he felt within—"The work of righteousness in him was peace, quietness and assurance for ever." He languished till Friday, March 17th, 1815, when his spirit took its flight to the regions of eternal day, in the 90th year of his age!

I hastened to his funeral, and saw his remains deposited in the same grave with his beloved *Mary*, where they will wait the voice of the archangel and the trump of God—then will they be among the number of those who shall "rise first to meet the Lord in the air, and shall be for ever with the Lord."

Halifax, April 30, 1815. CHARLES ATMORE.

DIVINITY.

HOPE FOR THE HEATHEN:—A SERMON ON ISAIAH XXV. 6, 7

(Concluded from page 655.)

III. This is the last topic which I proposed to discuss—IN THIS MOUNTAIN, saith the prophet, shall the Lord destroy the vail that is spread over all nations.

Mount Zion, to which Isaiah refers, is a figure, most familiar to the scripture, of the Church of Christ. The apostle Paul addressing believers under the New Testament, says, "Ye are come unto Mount Zion." Heb. xii. 22. And the plain sense of the text is, that the Lord will bless the Heathen outcasts, by "causing them to pass under the bond of his covenant," and to inherit the privileges of his house: and this shall be effected, by diffusing among them the glad tidings of salvation through our Lord Jesus Christ. "Behold," saith the sure word of prophecy

"Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee." Isaiah lv. 5.

Our faith on this point will, indeed, provoke the ridicule of a tribe equally vain and licentious, who claim to be the exclusive benefactors of mankind. Rejecting, with opprobrium and insult, the gospel of Christ, they hail, as they speak, a new order of things, and the world is to be regenerated by a reason without conscience, and a philosophy without religion. "No doubt ye are the people, and wisdom shall die with you." Job xii. 2. But after all the ostentation and clamour of infidels, what reformation has been wrought by *their* doctrines or by *their* spirit? During forty centuries, reason and philosophy had the world almost to themselves. Where did they overthrow the reign of idolatry? From what vice did they reclaim the nations? One sect of philosophers rose on the ruin of another, to be itself the aggrandizement of a third. But the world lay still in wickedness; its diseases rankled with increasing fury, and struck deeper and deeper their poisonous roots, under the successive treatment of these "physicians of no value." Eighteen centuries more have nearly elapsed since "God manifested in the flesh, put away sin by the sacrifice of himself:" and what has been done in elevating the character, in purifying the morals, in ameliorating the condition of man, that has been done without the aids of his gospel? What countries have the priesthood of unbelief rescued from barbarism? Where have they resisted the influence, or wiped off the shame, of profligacy? Where have they promoted either happiness or virtue in public or in private? Whom have they taught to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly? By their fruits ye shall know them."

How different is the genius, and how different has been the career of the gospel of Christ! When it was promulgated to the Heathen, the philosopher pronounced it folly, and stalked disdainfully by the missionary of the cross: yet through the cross did the missionary preach the forgiveness of sins, and life everlasting; and lo, the throne of darkness tottered to its fall; the Gentiles "turned from idols to serve the living God." Abandoning, at once, their prejudices, their delusions, and their lusts, they "fled for refuge to lay hold on the hope set before them." The face of the world was changed, and the worldling knew not how. No deep speculations, no subtle reasonings, no displays of science converted the nations. The process was very short and very simple. Their guilt and their depravity—their certain destruction without pardon and renovation—the grace of God in sending Christ Jesus to die for sinners—his ability to save unto

the uttermost—and the freedom of his salvation to the most worthless and vile, are the truths which won the Gentiles to the obedience of Christ. It is this same gospel which, at this hour, turns men "from darkness to light," and which is destined to "carry the banners of the cross victorious round the globe." Those refined moral disquisitions which, under the garb of sermons, expel vital godliness from the church, will never introduce it among the Heathen. Whoever hopes to gain them to the faith must imitate the Apostle Paul. He must "preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God." 1 Cor. i. 23, 24. Adapted to every clime of the earth, to every stage of society, and to all descriptions of its members; unveiling their real misery, and bringing near the only remedy; discovering, at once, their wants, and the means of supplying them; and, seconded by the energy of the quickening Spirit, this precious gospel fastens on the conscience, melts the heart, thrills the very bones and marrow, and transforms the most obdurate rebel into a willing subject of Jesus Christ. When the "Lord gives testimony to the word of his grace," it shall have "free course, and be glorified" No darkness too dismal for it to dispel, no prejudices too obstinate to subdue. "Mighty, through God, to the pulling down of strong holds," this very gospel shall force its way through every physical, and every moral difficulty; and in his name and strength, shall its messengers cast down imaginations, and every high thought that lifteth itself up against the obedience of Christ. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and rough places plain. And the glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD hath spoken it," Isaiah xl. 4, 5.

Come then, my brethren, let us ascend the hill of God; and, aided by the torch of the skies, let us look through the surrounding gloom, to the glories that lie beyond. See! an "angel flies through the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people," Rev. xii. 6. The standard of SHILOH is reared: his banner waves on high: the great trumpet is blown: the nations hear and gather unto him. From the east, from the west, from the north, from the south, they press into the kingdom. On the one hand, is the plundering Arab; on the other, the pitiless Savage. Here, are the frozen children of the pole; there, the sable tribes of Afric; and yonder, the long disinherited Jew steals silently to his Messiah, weeping as he goes. Hark! the din of arms, and the tumult of battle cease; Discord and War retreat back to hell: and again that hymn of Angels is heard below, "Glory to

God in the highest; on earth peace, good-will towards men,' Luke ii. 14. The redeemed of the Lord raise their responsive song, "Now is come salvation and strength, and the kingdom of our Lord, and the power of his Christ," Rev. xii. 10. Brethren, 'tis no illusion; 'tis "the sober certainty" of truth divine. The zeal of the Lord of Hosts will perform this—HALLELUJAH!

AND NOW, dear brethren, shall not the first sentiment of our hearts be a sentiment of gratitude for the grace of God manifested unto us?

Let it never be forgotten, that we, in our ancestors, were among the perishing outcasts. Yet to us hath the word of salvation been sent. Without the gospel of Jesus, we should this day have been burning incense unto idols: Without the gospel of Jesus, we should have been strangers to that blessed hope which gives to life its best relish, and takes from death both his terrors and his sting. O Christian, Christian, remember, that if thou hast escaped the wrath to come, and art made "an heir of God, and a fellow heir with Jesus Christ," it is to the praise of sovereign mercy. Thy father was an Amorite, and thy mother a Hittite; and thou mightest have been left, with the Amorites and Hittites, to die in thine iniquity. Yet thou livest; livest unto God; livest for glory; and shalt never come into condemnation, and never taste of the second death, John v. 24. Thrice blessed gospel, which "hath brought life and immortality to light!" 2 Tim. i. 10. Thrice glorious grace, which hath constrained any of us to receive "the truth in the love thereof:" and thrice condescending Saviour, who hath "washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father," Rev. i. 5.

2. Since the Lord hath destroyed the vail that was spread over us, by revealing to us the great salvation, let all who have hitherto been indifferent about it, be deeply impressed with the duty of embracing it without delay, and with the sin and danger of neglecting it.

"It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save the chief of sinners," 1 Tim. i. 15. On the authority of the Most High God, that gospel which we preach, tenders to *you*, my brethren, to *every one* of you, a free grant of this Saviour, and, in him, of eternal life; and, suffer me to add with all solemnity, enjoins your acceptance of it at the peril of your souls. This is *his* commandment; this, therefore, is *your* duty, your immediate, your indispensable duty, to believe on the name of his Son, Jesus Christ, that you may be saved. A refusal is the most aggravated crime which you can possibly commit. For it not only approves, with deliberation, all your deeds of rebellion against the God of your

mercies, but pours contempt on the riches of his grace, and throws scornfully away the only hope that ever has been, or ever shall be, proposed to guilty men. The experiment, therefore, is not less dangerous than sinful. For if ye reject Christ Jesus, the Lord, "there remaineth no more sacrifice for sin." Heb. x. 26. And when Jehovah writeth up the people, he will count that ye "trampled under foot the Son of his love, and deemed the blood of the covenant, wherewith he was sanctified, an unholy thing; and did despite unto the Spirit of Grace," Heb. x. 29. Think not that this is a matter of trifling moment. If the gospel which you hear from day to day, be not the instrument of your conversion to God, it shall be the occasion of your more dreadful condemnation. If not "the savour of life unto life," most certainly "the savour of death unto death," 2 Cor. ii. 16. The Heathen will rise up in the judgment against you, and will condemn you; for they never shared your means of salvation. The devils will rise up in the judgment against you, and will condemn you; for no Saviour was provided for them; and, therefore, whatever be their crimes, the rejection of a Mediator's blood will be none of them. Now, then, "as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God." 2 Cor. v. 20. O that ye may know, in this your day, the "things that belong to your peace, before they be hid from your eyes!"

3. In the assurance that Jehovah will destroy, by the prevalence of his gospel, the vail spread over the nations, believers may see how little they have to fear for the existence, or for the triumph, of their religion.

Infidelity, it is true, prospers; and hath assumed a most effrontful air, and a most imperious tone. Her threats are loud, and her expectations sanguine. But threats as loud have, more than once, been put to shame; and expectations as sanguine, more than once, been blasted. Seventeen centuries ago did the adversaries of the church predict her speedy downfall; but, unlike the prophets of Jehovah, they proved to be the seers of a lie: she has lived to see their rage perish, their monuments moulder, their names sink into oblivion: and such shall be the issue of her present conflict. She can meet with no assault more furious and formidable than those which she has a thousand times met, and a thousand times foiled. "God is in the midst of her; she shall not be moved; God shall help her, and that right early," Psa. xlvi. 5. Therefore, "no weapon that is formed against her shall prosper; and every tongue that riseth in judgment against her, she shall condemn," Isaiah liv. 17. The temporary success of the infidel should, indeed, confirm our faith, because it verifies the scriptures. Our Master, Christ, hath told us, that this shall be one of the signs of his approach: "when the Son of Man cometh, shall he find faith on the earth?" Luke xviii. 8. Every

infidel under heaven is, then, a witness for Christianity; and carries in his forehead the proclamation that it is divine—Let him enjoy his exultation. Under a controul which he can neither elude nor resist, he is, really, though ignorantly, working his own destruction, and the aggrandizement of the Messiah. His progress shall be arrested, and his boast confounded, whenever he shall have performed the part allotted to him in the "determinate counsel and foreknowledge of God." In our patience, therefore, let us possess our souls. What, though blasphemy display his columns in defiance to the armies of the living God? What, though disorder spread from pole to pole, and mingle the nations in universal uproar? What, though the foundations be destroyed, their fabrics overturned, and earth quiver under the falling wreck: that Jesus whom we worship, sitteth king for ever. He

—"Rides in the whirlwind, and directs the storm."

With all power in heaven and in earth, *he* will bring order out of confusion, and light out of darkness. In the moment of decision he will arise, and plead his own cause. When he appears, in glory, to build up Zion, his enemies shall lick the very dust. The infidel, to his astonishment, will find, that in planting the seeds of unbelief, he was planting laurels for the cross: and the believer to his unspeakable joy, that all the trials of the church, and all the tumults of the world, were but preparative to the reign of righteousness "in the ages of peace."

4. The subject which has this evening occupied our attention, places, in a strong light, both the *obligation* which lies on Christians to evangelize the Heathen, and their *encouragement* to attempt it.

If we count it life eternal to know the only true God, and Jesus Christ whom he hath sent, our bowels must yearn over those who are acquainted with neither. But, it would be more than unkind, and worse than reproachful, were our best sympathies to evaporate in empty words, or empty wishes. We are called not merely to condolence, but to action. A number of the families yet under the vail, are our neighbours. They border on our country; they are accessible to our enterprize. Prompt and spirited measures for introducing among them the gospel of Christ, are our bounden duty.

Our *duty*—because we *have* the means of grace, and they have *not*. The unsearchable riches of Christ have been poured in upon us, while they are languishing in spiritual poverty. They must address themselves for help to *some* more favoured than themselves; and to whom with a more imperious claim than to *us?* The very difference of our situation creates us their debtors: the vicinity of our residence doubles the debt. The word and or-

dinances were bestowed upon us, not only that we ourselves might be saved, but that we might minister to the salvation of others. Our possession, therefore, of the glorious gospel, implies, in the very nature of the privilege, an obligation to extend is as far as possible. Freely ye have received, freely ye must give. This is the way in which the gospel ever has been, and ever must be diffused. Though the employment would dignify angels, God hath committed it to men. They who possess the treasure must impart it to others; and these, again, to more; till passing, "in earthern vessels," from people to people, and from clime to clime, it enrich the world. An attempt to monopolize, or, which amounts to the same thing, a refusal to circulate it, is treason against the law of the kingdom. And let it not, my brethren, be our dishonour and our crime, to betray both ingratitude to our Redeemer, and cruelty to our fellow men, by declining to communicate to them the mercies which, through the instrumentality of others, he hath lavished upon us.

With the superiority of our privileges, the genius of our profession conspires to challenge our interference in behalf of the Heathen. As Christians, we profess that the glory of the Lord Jesus is the object most dear to our hearts, and most worthy of our pursuits. We profess to believe that the redemption of the soul is precious, and that, without the virtue of his blood, it ceaseth for ever. Is this a *sincere* profession? Can it at all consist with unwillingness to use every means in our power for diffusing, far and near, the sweet savour of his name? Must not a guilty blush crimson our faces, if we presume to pray "thy kingdom come," when we are conscious that we have *done* nothing, are *doing* nothing, *endeavour* to do nothing, for the promotion of his kingdom! Do we, in very deed, believe that there is no salvation in any other; no name given under heaven whereby sinners can be saved, but the name of Jesus Christ, and yet look coolly on, while multitudes of the Heathen are perishing within our reach; nor ever stretch out a hand for their relief? Yes, my brethren, a generous and persevering attempt to proclaim among them the glad tidings of a SAVIOUR, is a tribute to the *decency* of our Christian profession; and it is a tribute which their most afflicting necessities forbid to be deferred any longer.

If you heard of a number of human beings shut out from every sustenance, and falling, in rapid succession, the victims of famine, and knew, at the same time, that vigorous exertion might rescue the survivors, what anxiety would thrill every heart, what eagerness animate every countenance! How would the hand pour forth its spontaneous benefactions! How speedily would messengers be despatched with the staff of life! Alas! my brethren, we speak to you of a more terrible famine; "a famine not of "bread, nor a thirst for water, but of hearing of the word of the

Lord," Amos viii. 11. We plead with you not for expiring bodies; it is the spirit, the spirit that dies! To the heart of the Christian be our appeal. Suppose thy Bible taken from thee; thy sabbaths blotted from thy days; the mercies of the sanctuary fled; thy Father's fellowship denied; thy hopes, "full of immortality," vanished; the shadows of eternal night stretching over thy soul—And, if the thought be more intolerable than ten thousand deaths, think of yonder Pagans, without God, and without hope. Ah! while the sentence is on my lips, they are passing, by hundreds, into that world unseen, with no renewing Spirit, and no atoning blood! "Oh that mine head were waters, and mine eyes a fountain of tears," (Jer. ix. 1,) that I might weep unceasingly over the mighty ruin.

If any additional argument can be needed to render the proof of our duty, on this point, completely triumphant; that argument is supplied by the command of our Lord Jesus Christ. When he left this world, and went unto the Father, his parting injunction to his followers was, "Go ye, and teach all nations," Matt. xxviii. 19. And that the precept is binding upon the whole church to the end of time, the promise of his presence and support most clearly evinces—"Lo, I am with you always, *even unto the end of the world.*" The command, being express and full, leaves no room for evasion. It either obligates *all*, or obligates *none*. If we may be exempted without sin, the exemption must extend to every Christian society under heaven; and then the Master's commandment would be a nullity, and his promise have neither grace nor meaning. In this matter, therefore, my brethren, we are by no means guiltless. With a single exception,* all denominations of Christians among us have violated their faith to their Lord; and are now chargeable with habitual disrespect to his authority. Instead of hastening, with generous emulation, to the aid of the Heathen, we have gone, one to his farm, and another to his merchandise: we have clamoured for the shibboleths of party, and have been unanimous (ah, shameful unanimity!) in declining, on carnal and frivolous excuses, that work of faith, that labour of love. Now, therefore, thus saith the Lord, consider your ways. If we persist in neglecting these Heathen, while we have the means of sending the gospel to them, they shall die in their iniquity; but their blood may be required at our hands.

Let no one object difficulties. In a question of plain duty, a believer is not to be deterred by difficulties. THUS SAITH THE LORD, is his warrant: and as long as there is nothing too hard for Omnipotence, there is nothing to justify disobedience or demur. Unbelief looks at opposition, and faints. Faith looks at

* The honour of this exception belongs to the MORAVIAN BRETHREN.

The author is not accurate: the Methodists had established Missions in the West Indies, in 1786, which was above ten years before this was written.

the promise of God, and conquers. In the strength of the promise, the worm Jacob threshes the mountains, and beats them small as chaff. It is the way of the Holy One of Israel to order his servants on difficult duty, without shewing them immediately how they are to succeed. Reserving to himself the manner and the praise of their victory, he lays upon them a necessity of trusting his faithfulness; and they never did, and never shall, trust it in vain.

But why do I speak of difficulties? The most formidable ones which must be encountered in a mission to the Heathen, have been overcome, and are daily overcome, by the firmness and intrepidity of carnal men. *They* can visit the savage tribes, can cross their rivers, clime their mountains, traverse their forests; can learn their language, conform to their manners, acquire their confidence; can patiently submit to hunger and cold, fatigue and peril:—for what? To decorate earthly science, or to collect the dust of lucre, or the vapours of fame. They pretend to no divine command; they think of no divine support. Yet we, who talk familiarly of both, turn pale at the mention of those obstacles which they continually surmount. Whence this resoluteness on the one side, and this timidity on the other? The uncourtly truth is, that the men of the world are *in earnest*, and we are *not*. And what must they, what can they conclude from our supineness? Either that our religion is false, or that we do not believe it? How long will it be ere this reproach be wiped away? Duty urges; misery implores; thousands of precious souls are the depending stake; and not a moment is to be lost. In the work before us, in the immortal work of evangelizing the Heathen, let us rouse each latent energy, and brave opposition like good soldiers of Jesus Christ. And certainly the encouragement is as great as the call is pressing. As far as man, with the lights of prophecy, can judge, the time is not very distant, when God shall arise, and have mercy upon Zion. What mean these dire convulsions? this crash of kingdoms? these torrents of blood? He who can here discover only the shock of human interests, or the madness of human passions, hath not penetrated beyond secondary and instrumental agencies. From the eminence of scriptural prediction, a humble believer overlooks the molehill of worldly politics, and descries the moving power, and the necessary effect, of the machinery of Providence. To him it is evident that Jehovah "shakes the nations," and is shaking them, that "the desire of all nations may come." And hence his faith derives an establishment, and his hope an elevation, which earth is as unable to destroy as to create. Impending calamity, then, should stimulate, and not dishearten, the disciples of Jesus. The walls of Jerusalem are commonly built in troublous times. Nor hath the career of the gospel been ever more ample and brilliant, than in the days which were memorable for "distress

of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear; and looking after those things which were coming on the earth," Luke xxi. 25, 26. In these circumstances of disaster and dismay, the people of God are charged to look up, and lift up their heads, because their redemption draweth nigh, and the Son of Man is coming with great power and glory. If these are, in any degree, the signs of the times, then *now* is the time for the armies of Israel to gird every man his sword on his thigh, and follow David, his king, to conquest and to glory.

If from the sphere of politics we turn to that of religion, we shall behold events which ought to convert every doubt into proof, and every wish into a vow. While the spirit of discord rages in the world, the spirit of union and of love descends upon the church. Beyond the waters of the Atlantic, our brethren in the faith and patience of Jesus, rejoice in his most benignant influences. Astonishing spectacle! The spell of party is broken; the antipathies of the cradle expire; the strife of ages ceases; and a sweeter harmony of heart and of measures, among Christians of different name, is produced in an hour, than has been granted to the entreaties, the labours, the prayers, of the best of men, for centuries together!

Do you demand the cause of this gracious unanimity? It is the doing of the Lord. Its object? It is the extension of the Mediator's kingdom. Its fruits? They are, already, embassies of peace to the Heathen. Great is the company who are gone forth, with primitive zeal, to publish the word of life. The probability is that Christ crucified, that Christ whom our souls love, is, at this moment, preached to the barbarians of the southern seas; and that an evangelical mission is on its way to the interior of Africa! Ye servants of the Most High God, who shew unto the Gentiles the way of salvation, all hail! May the Breaker go up before you; even Jehovah on the head of you; may he cheer you with his presence, fill you with his Spirit, clothe you with his blessing! And what more auspicious omen can we, my brethren, desire? When the work is actually begun; when it has received the most unequivocal tokens of divine approbation, shall we still linger, and tempt the Lord by asking any further signs? To him who is not blind, the finger of his providence points; to him who is not deaf, the voice of his providence calls. Incitement of a more imperious kind would encroach on the province of miracle.

If to these encouragements we add the promise of our Master in heaven, reluctance will be cut off from her last retreat. He hath said, that he will be with his people in their attempts to teach the nations. If, on a design so truly Christian, we go in *his* name, and in *his* strength, we have a *right* to expect his aid; nor is it possible that he should abandon us, or put us to shame.

He hath bound himself by the oath of his covenant, to beat down opposition before those who, obedient to his authority, constrained by his love, and confiding in his truth, enter upon arduous duty; and the glory of his crown is staked on the issue. With the Lord of Hosts on our side, whom or what shall we fear? To him all difficulties are alike. At his command the treasures of the earthling shall flow in the service of the cross; and hundreds shall arise to solicit, as an enviable distinction, the office of a gospel-herald to the savages. Clad in the armour of the sanctuary, and conducted by the "Captain of Salvation," they shall go forth "conquering and to conquer." Ere his promise fail, the mountains shall sink, the vallies rise, the rivers be driven back to their sources, and ocean again divide his waters. Who, then, are on the Lord's side? Who prefer the salvation of men above their chiefest joys? Who burn to hide the dishonour of the past in the glory of the future, and aspire to the dignity of being fellow workers with God! Let them, with one heart and one soul, in the faith of the gospel, in the good-will of brethren, in the bowels of Jesus Christ, forthwith pledge themselves to each other, to those apostolical believers beyond the sea, to the Heathen, who are perishing for lack of vision, that they will unite their efforts to fill the dark places of the land with the light of God's salvation. Should we succeed in the conversion of a single Pagan, the acquisition would infinitely repay our expenditure and our toil. For our Lord himself hath pronounced the whole world, in comparison with *one soul*, to be a thing of nought. But O, my brethren, who shall count the number, or define the extent, or limit the duration, of those blessings which *our* exertions may be instrumental in imparting to the Heathen! Who shall stop the river of life in its course through their parched soil? Most transporting thought! that thousands of believers whom we shall never see in the flesh; and tens of thousands, who shall come into being when we are gathered unto our fathers, may trace their knowledge of the Saviour to the execution of that plan, in virtue of which I address you this evening! and that its magnificent result may never be fully disclosed, till the mystery of providence be finished, and the shout of final redemption thunder through the temple of God!

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

SIR,

You know that the enemies of Divine Revelation maintain that *savagism* was the original state of all mankind; and that speech, laws, and religion, as well as every degree of civilization,

are the effects of human wisdom and industry. In proof of those opinions they offer nothing like argument, but, on the contrary, a number of suppositions unsupported by reason or history, and consequently such suppositions as are wholly inadmissible. It will be found, upon a sober and rational investigation of the subject, that had *savagism*, in any period of the world, universally prevailed, civilization, without a miracle, or a succession of miracles, would have been impossible; and, of course, that the sticklers for the dignity of the human nature, who conceive themselves too wise to need instruction on divine subjects, would at this day, instead of being the loquacious and scribbling tribe which they are, be *mutum et turpe pecus*.

It is truly pleasing to find, that the religion of the Bible, while it directly tends to the perfection of reason, is itself capable of the most rational defence; and that every hypothesis invented for the purpose of its overthrow, when brought to the test of reason and history, is found to be absurd. Were the original state of mankind proved to be that of savages, it would follow that Moses was not an inspired historian, and consequently that the whole fabric of revealed religion is without foundation. But that the whole of mankind never were, at any period, in a savage state, will evidently appear from the following extract taken from a celebrated work, to which comparatively few of your readers have access. N.

SAVAGISM AND CIVILIZATION.

Savagism is a word of modern invention, quite distinct from savageness, and savagery; though it comprehends both; expressing the ignorant and barbarous state of mankind, which most ancient philosophers, and some modern authors, suppose to have been the original state of mankind. A numerous sect of ancient philosophers maintained that man sprung at first from the earth like vegetables; that he was without ideas and without speech; and that many ages elapsed before the race acquired the use of language, or attained to greater knowledge than the beasts of the forest. Other sects again, with the vulgar, and almost all the poets, maintained that the first mortals were wiser and happier, and more powerful, than any of their offspring; that mankind, instead of being originally savages, and rising to the state of civilization by their own gradual and progressive exertions, were created in a high state of perfection; that, however, they degenerated from that state, and that all nature degenerated with them. Hence the various ages of the world have almost every where been compared to gold, silver, brass, and iron, the golden having always been supposed to be the first age.

Since the revival of letters in Europe, and especially during the last century, the question concerning the original state of mankind has been much agitated both in France and England, and by far the most fashionable names in modern science have declared for the original savagism of men. Such of the ancients as held that opinion were countenanced by the cosmogony of the Phœnicians, and by the early history of their own nations; the moderns build their system upon what they suppose to be the constitution of the human mind, and upon the late improvements in arts and sciences. As the question must finally be decided by historical evidence, before we make our appeal to facts, we shall consider the force of the modern reasonings from the supposed innate powers of the human mind; for that reasoning is totally different from the other, and to blend them together would prevent the reader from having an adequate idea of either. Upon the supposition that all mankind were originally savages, destitute of the use of speech, and, in the strictest sense of the words, *mutum et turpe pecus*, the great difficulty is to conceive how they could emerge from that state, and become at last enlightened and civilized. The modern advocates of the universality of the savage state, endeavour to remove this difficulty by a number of instincts or internal senses, with which they suppose the human mind endowed, and by which they suppose the savage is, without reflection, not only enabled to distinguish between right and wrong, and prompted to do every thing necessary to preserve his existence, and the continuance of his species, but also led to the discovery of what will contribute in the first instance, to the ease and accommodations of life. These instincts, they think, brought mankind together, when the reasoning faculty, which had hitherto been dormant, being now roused by the collisions of society, made its observations upon the consequences of their different actions, taught them to avoid such as experience shewed to be pernicious, and to improve upon those which they found beneficial; and thus was the progress of civilization begun. But this theory is opposed by insuperable objections. The bundle of instincts with which modern *idleness*, under the denomination of *philosophy*, has so amply furnished the human mind, is a chimera. But granting its reality, it is by no means sufficient to produce the consequences which are said to be derived from it. For instance, that it could not possibly produce language may be proved, merely by considering the nature of speech, and the mental and corporeal powers of man. Those who maintain that speech is of human invention, suppose men at first to have been solitary animals; afterwards to have herded together without government or subordination; then to have formed political societies, and by their own exertions to have advanced from the grossest ignorance to the refinements of science. But this is a supposition contrary to all history and all

experience. There is not upon record a single instance well authenticated of a people emerging by their own efforts from barbarism to civilization. There have indeed been many nations raised from the state of savages; but it is known that they were polished, not by their own repeated exertions, but by the influence of individuals or colonies from nations more enlightened than themselves. The original savages of Greece were tamed by the Pelasgi, a foreign tribe; and were afterwards further polished by Orpheus, Cecrops, Cadmus, &c. who derived their knowledge from Egypt and the East. The ancient Romans, a ferocious and motley crew, received the blessings of law and religion from a succession of foreign kings: and the conquests of Rome at a later period contributed to civilize the rest of Europe. In America, the only two nations which, at the invasion of the Spaniards, could be said to have advanced a single step from barbarism, were indebted for their superiority over the other tribes, not to the gradual and unassisted progress of the human mind, but to the wise institutions of foreign legislators.

Experience teaches us, that in every art it is much easier to improve than to invent. The human mind, when put into the proper track, is indeed capable of making great advances in arts and sciences; but it has not, in a people sunk in ignorance and barbarity, sufficient vigour to discover that track, or to conceive a state different from the present. If the rudest inhabitants of America and other countries have continued, (as there is every reason to believe they have,) for ages in the same unvaried state of barbarism; how is it imaginable that people so much ruder than they, as to be ignorant of all language, should think of inventing an art so difficult as that of speech, or even to form a conception of it? In building, fishing, hunting, navigating, &c. they might imitate the instinctive arts of other animals; but there is no other animal that expresses its sensations and affections by arbitrary articulate sounds. It is said, that before language could be invented, men must have existed for ages in large political societies, and have carried on in concert some common work; but if inarticulate cries, and the natural visible signs of the passions and affections, were modes of communication sufficiently accurate to keep a large society together for ages, and to direct its members in the execution of some common work, what could be their inducement to the invention of an art so useless and difficult as that of language?

Daily experience informs us, that men who have not learned to articulate in their childhood, never afterwards acquire the faculty of speech but by such helps as savages cannot obtain; and therefore, if speech was invented at all, it must have been either by children who were incapable of invention, or by men who were incapable of speech. A thousand, nay a million, of chil-

dren could not think of inventing a language; and by the time that there is understanding, the organs are become too stiff for the task. And therefore the advocates of the divine origin of language, justly conclude, that reason as well as history proves, that mankind in all ages have been speaking animals; the young having constantly acquired this art by imitating those that were elder; and we may warrantably conclude, that our first parents received it by immediate inspiration.

The first language, if given by inspiration, (and it does not appear possible how it could be otherwise obtained,) must in all its principles have had all the perfections of which language is susceptible; but from the nature of things it could not be very copious. The words of language are either names or the signs of ideas and relations; but it cannot be supposed the All-wise Instructor would load the memories of men with words to denote things then unknown, or with the signs of ideas not then acquired. It was sufficient that a foundation was laid, of such a nature as would support the largest superstructure which they might ever after have occasion to raise upon it, and that they were taught the method of building by composition and derivation. This would long preserve the language radically the same, though it could not prevent the introduction of different dialects in the different countries over which men spread themselves. In whatever region we suppose the human race originally placed, the increase of their numbers would, in process of time, either disperse them into different nations, or extend the one nation to a vast distance on all sides from what we may call the seat of government. In either case, they would every where meet with new objects which would occasion of course new names; and as the difference of climate and other natural causes would compel those who removed eastward or northward, to adopt modes of life in many respects different from the modes of those who travelled towards the west or the south, a vast number of words would in one country be fabricated to denote complex conceptions, which must necessarily be unintelligible to the body of the people inhabiting countries where those conceptions had never been formed.

Thus would several dialects be unavoidably introduced into the original language, even whilst all men remained in one society, and under one government. But after separate and independent societies were formed, these variations would become more numerous, and the several dialects would deviate farther and farther from each other, as well as from the idiom and genius of the parent tongue, in proportion to the distance of the tribes by whom they were spoken. If we suppose a few people either to have been banished together from the society of their brethren, or to have voluntarily wandered to a distance, from

which through trackless forests they could not return, (and such emigrations have often taken place) it is easy to see how the most copious language must in their mouths have soon become narrow, and how the offspring of inspiration must in time have become so deformed, as hardly to retain a feature of the ancestor whence it originally sprung. Thus the various languages in the world may be easily and satisfactorily accounted for, without having recourse to the hypothesus of those who maintain that speech is a human invention, and that the first progenitors of mankind were savages. Reason teaches us to reject so wretched a hypothesus as absurd, and Revelation affords us positive proof of the civilization of the first human pair, and their immediate descendants.

Moses, writing from plenary inspiration, informs us, that God created man after his own image; that he gave him dominion over every thing in the sea, in the air, and over all the earth; that he appointed for his food various kinds of vegetables; that he ordained the SABBATH to be observed by him, in commemoration of the works of creation; that he prepared for him a garden to till and to dress; and that as a test of his religion and submission to his Creator, he forbade him, under severe penalties, to eat of a certain tree in the garden. We are told that God brought to him every animal that he had created; and we find that Adam was so well acquainted with their several natures as to give them names. When an help-meet was provided for him, he immediately acknowledged her as bone of his bone, flesh of his flesh, and called her *woman*, because she was taken out of man. How these facts can be reconciled to a state of ignorant savages, is absolutely inconceivable; and indeed it is strange, that men who profess Christianity should appeal to reason, and stick by its decision on a question which revelation has thus plainly decided against them. But it is agreeable to their theory to believe that man rose by slow steps to the full use of his reasoning powers. It is equally plausible to suppose that our first parents were created, not in maturity, but mere infants, and that they went through the tedious process of childhood and youth, &c. as to suppose that their minds were created weak, uninformed, and uncivilized, as are those of savages. But as it must be granted by all who acknowledge the truth of the Mosaic history, that Adam possessed knowledge and civilization, nothing can be more natural to suppose than that he would teach his descendants what he knew himself; and we are certain that some of them possessed more than savage knowledge, and better than savage manners. But instead of going on to further perfection, as the theory of modern philosophers would lead us to suppose, we find that mankind degenerated in a most astonishing degree. The early degeneracy of the human race, or their sudden progress towards ignorance and savagism, appears to

lead to an important consequence. If men so very soon after their creation, possessing, as we have seen, a considerable share of knowledge and civilization, instead of improving in either, degenerated in both respects, it would appear that human nature has not that propensity to refinement which many philosophers imagine; or that had all men been originally savage, they would have civilized themselves, by their own exertions. Of the ages before the flood we have no certain account but in Scripture; where, though we find mankind represented as very wicked, we have no reason to suppose them to have been absolute savages. On the contrary, we have much reason, from the short account given by Moses, to conclude that they were far advanced in the arts of civil life. Cain, we are told, built a city; and two of his early descendants invented the harp and organ, and were artificers in brass and iron. Cities are not built, nor musical instruments invented, by savages, but by men highly cultivated: and surely we have no reason to suppose that the righteous posterity of Seth were behind the apostate descendants of Cain, in any branch of knowledge that was really useful. That Noah and his family were far removed from savagism, no one will controvert, who believes that with them was made a new covenant of religion: and it was unquestionably their duty, as it must otherwise have been their wish, to communicate what knowledge they possessed to their posterity. Thus far every consistent Christian must determine against original and universal savagism.

Some maintain, but without the colour of reason, that universal savagism was a consequence of the confusion at Babel. In the chapter which relates that wonderful event, the generations of Shem are given in order down to Abraham; but there is no indication that they had suffered with the builders of the tower, or that any of them had degenerated into the state of savages. On the contrary, they appear to have possessed a considerable degree of knowledge. Even such of the posterity of Ham, as either emigrated or were driven from the plain of Shinar in large bodies, so far from sinking into savagism, retained all the accomplishments of their antediluvian ancestors, and became afterwards the instructors of the Greeks and Romans. This is evident from the history of the Egyptians and other eastern nations, who, in the days of Abraham, were powerful and highly civilized. And that for many ages they did not degenerate into barbarism, is apparent from its having been thought to exalt the character of Moses, that he was learned in all the wisdom of the Egyptians, and from the wisdom of Solomon having been thought to excel all the wisdom of the east country and of Egypt. Thus decided are the Scriptures of the Old Testament against the universal prevalence of savagism in that period of the world.

To account for their system, the advocates of savagism are

obliged to have recourse to numerous suppositions. They imagine, that since the creation, dreadful convulsions have happened, which have spread ruin and devastation over the earth, which have destroyed learning and the arts, and brought on savagism by one sudden blow. But this is reasoning at random, and without a vestige of probability.

It may be farther argued, that it does not appear, that any people who were once civilized, and in process of time had degenerated into the savage or barbarous state, have ever recovered their pristine condition without foreign aid. From which we conclude, that man, once a savage, would never have raised himself from that hopeless state. This appears evident from the history of the world; for that it requires strong incitements to keep man in a very high state of knowledge and civilization, is evident from what we know of the numerous nations which were famed in antiquity, but which now are degenerated in an astonishing degree. That man cannot, or, which is the same thing, has not risen from barbarism to civilization and science by his own efforts and natural talents, appears further from the following facts. The rudiments of all the learning, religion, laws, arts, and sciences, and other improvements that have enlightened Europe, a great part of Asia, and the northern coast of Africa, were so many rays diverging from two points, on the banks of Euphrates and the Nile. In proportion as men receded from these two sources of humanity and civilization, in the same proportion were they more and more immersed in ignorance and barbarism. The Greeks had made no progress in civilization, when the Titans first, and afterwards colonies from Egypt and Phœnicia, taught them the very elements of science and urbanity. The Aborigines of Italy were in the same state prior to the arrival of the Pelasgi, and the colonies from Arcadia and other parts of Greece. Spain was indebted for the first seeds of improvement to the commercial spirit of the Phœnicians. The Gauls, the Britons, and the Germans, derived from the Romans all that in the early periods of their history they knew of science, or the arts of civil life, and so on of other nations in antiquity. The same appears to be the case in modern times. The countries which have been discovered by the restless and inquisitive spirit of the Europeans have been generally found in the lowest state of savagism; from which, if they have emerged at all, it has been exactly in proportion to their connection with the inhabitants of Europe. Even Western Europe itself, when sunk in ignorance, during the reign of monkery, did not recover by the efforts of its own inhabitants. Had not the Greeks, who, in the 15th century, took refuge in Italy from the cruelty of the Turks, brought with them their ancient books, and taught the Italians to read them, we, who are disputing about the origin of the sa-

vage state, and the innate powers of the human mind, had at this day been gross and ignorant savages ourselves, incapable of reasoning with accuracy upon any subject. That we have now advanced far beyond our masters, is readily admitted; for the human mind, when put on the right track, and spurred on by emulation and other incitements, is capable of making great improvements: but between improving science, and emerging from savagism, every one perceives there is an immense difference. Lord KAMES observes, that the people who inhabit a grateful soil, where the necessaries of life are easily procured, are the first who invent useful and ingenious arts, and the first who figure in the exercise of the mind. But the Egyptians and Chaldeans, who are brought to support this remark, appear from what we have seen, to have derived their knowledge from their antediluvian progenitors, and not from any advantages of situation or strength of genius. Besides, the inhabitants of a great part of Africa, of North and South America, and of many of the islands lately discovered, live in regions equally fruitful, and equally productive of the necessaries of life, with the regions of Chaldea and Egypt; yet these people have been savages from time immemorial, and continue still in the same state. The Athenians, on the other hand, inhabited the most barren and ungrateful region of Greece, while their perfection in the arts and sciences was astonishing. The Norwegian colony which settled in Iceland about the beginning of the 8th century, inhabited a most bleak and barren soil, and yet the fine arts were eagerly cultivated in that dreary region, when the rest of Europe was sunk in ignorance and barbarism. Again, there are many parts of Africa, and of North and South America, where the soil is neither so luxuriant as to beget indolence, nor so barren and ungrateful as to depress the spirits by labour and poverty; where, notwithstanding, the inhabitants still continue in an uncultured state. From all which, and from numerous other instances which we might bring forward, we infer that some external influence is necessary to impel savages toward civilization; and that in the history of the world, or the nature of the thing, we find no instance of any people emerging from barbarism by the progressive efforts of their own genius. On the contrary, as we find in societies highly cultivated and luxurious, a strong tendency to degenerate, in savages we not only find no mark of tendency to improvement, but rather a rooted aversion to it. Among them, indeed, the social appetite never reaches beyond their own horde. It is, therefore, too weak and too confined to dispose them to unite in large communities; and of course, had all mankind been once in the savage state, they never could have arrived at any considerable degree of civilization. Instead of trusting to any such natural progress, as is contended for, the Providence of

heaven, in pity to the human race, at different times, and in different countries, raised up some persons endowed with superior talents, who having themselves acquired some knowledge in nations already civilized, by useful inventions, legislation, religious institutions, and moral arrangements, sowed the seeds of civilization among the hordes of wandering, disunited barbarians. Thus we find the Chinese look up to their Fohee, the Indians to Brahma, the Persians to Zoroaster, the Chaldeans to Oannes, the Egyptians to Thoth, the Phœnicians to Melicerta, the Scandinavians to Odin, the Italians to Janus, Saturn, and Picus, and the Peruvians to Manco. In later times, we find the barbarous nations of Russia reduced to some order and civilization by the astonishing powers and exertions of Peter the Great. The endeavours of succeeding monarchs, and especially of the late empress, have powerfully contributed to the improvement of this mighty empire. In many parts of it, however, we still find the inhabitants in a state very little superior to savagism; and through the most of it, the lower, and perhaps the middling orders, appear to retain an almost invincible aversion to all further improvements. A fact which, when added to numerous others of a similar nature which occur in the history of the world, seems to prove that there is no such natural tendency to improvement in the human mind as we are taught by some authors to believe. The origin of savagism, if we allow mankind to have been at first civilized, is easily accounted for by natural means: the origin of civilization, if at any period the whole race were savages, cannot be accounted for otherwise than by a miracle, or a series of miracles. To many persons in the present day, the doctrine we have now attempted to establish, will appear very humiliating; and perhaps it is this alone that has prevented many from giving the subject so patient a hearing as its importance requires. It is a fashionable kind of philosophy to attribute to the human mind very pre-eminent powers; which so flatter men's pride, as in a great measure to pervert their reason, and blind their judgment. The history of the world, and of the dispensations of God to man, are certainly at variance with the popular doctrine respecting the origin of civilization: for if the human mind be possessed of that vigour which that doctrine attributes to it, it will be impossible to account for those numerous facts which, with irresistible evidence, proclaim the contrary; for that unceasing care with which the Deity seems to have watched over us; and for those various and important revelations he has vouchsafed to us. Let us rejoice and be thankful that we are men and Christians; but let not a vain philosophy tempt us to imagine that we are angels or gods.

REVIEW

Of A Dictionary of all Religions and Religious Denominations; including the Substance of Mrs. H. Adams's View of all Religions; the whole corrected and revised by THOMAS WILLIAMS.

A WRITER unacquainted with evangelical truth, and consequently incapable of distinguishing betwixt the essential doctrines of Christianity and opinions on which the best of men may differ, in compiling a History or Dictionary of all Religions, would contribute to the furtherance of scepticism, if not of direct infidelity. By setting the clashing opinions of orthodox Christians upon a level with the fundamental truths of religion, he would tempt the ill instructed and unwary, to conclude that mental error of any kind has not a destructive tendency. To those who imbibe this destructive notion, the doctrine of the Atonement, that of justification by faith, and that of the agency of the Holy Spirit, in the work of sanctification, will appear of as little importance as the comparatively trivial points in controversy among sound practical Christians of various denominations.

In perusing a number of leading articles contained in the work before us, we have observed that they have no tendency to lower the standard of religious truth, nor consequently, to confound matters of faith with those of opinion. The Essay on Truth, written by the late Rev. Andrew Fuller, which Mr. Williams has prefixed to the work, greatly enhances its value. The sound Christian, and sober, orthodox divine, are apparent in that excellent performance; and we lament, in common with thousands, that the church is deprived of the labours of the author, a man so well qualified to answer the important question, *What is truth?*

From the essay in question, we find a large extract in the Methodist Magazine for November, 1814, by a recurrence to which, our readers will peruse the following extracts from the same work, with increased advantage. The author having pointed out the importance of truth, proceeds to enumerate the principal causes of error.

"If truth be of this importance, it may be inquired, How are we to account for the great diversity of sentiment in the religious world? Whence is it that professing Christians, even the wise and good amongst them, should be divided?

"It certainly is not owing to any thing in christianity itself. This will be found, on the strictest inquiry, to be one consistent whole; and all its precepts tend to unity of judgment, as well as of affection. To this end were all the epistles addressed to the primitive churches. In some, the writers labour to establish

them in the truth; in others, to reclaim them from error: in all to promote a holy unanimity in principle and practice.

"Yet, if we look to *fact*, we find that the churches, even in the purest ages, were never free from error. It was beyond the power of the apostles, inspired as they were, effectually to guard them against it. Of this the epistle to the Corinthians, the Galatians, and Hebrews, are standing proofs. And in after ages things were much worse. Those principles which at first were but the bud, or at most the blade, now became the full ear, and produced a harvest of corruption and apostasy. The history of Christianity from that day to this, is the history of one continued struggle between truth and error, the mind of Christ, and the reasonings of the flesh. Nor was this state of things unknown to the apostles: they saw 'the mystery of iniquity begin to work' in their times, and by the spirit of inspiration foretold its progress. 'In the latter times (said they) some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons.—In the last days perilous times shall come, in which men shall be lovers of their own selves; ever learning, and never able to come to the knowledge of the truth.' And that, 'as there were false prophets among the (Jewish) people, so there should be false teachers among the (Christians) who would bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction.'

"What shall we say then? Shall we attribute the multifarious and discordant doctrines of past and present times to the diversity of habits, educations, and connexions, to the various tastes and talents found amongst men, or to the frailty and imbecility of the human mind? These things may be allowed to have their influence: but it is not to them principally that the Scriptures attribute the corruption of Christian doctrine or worship.

"There is an important difference between *diversity* and *contrariety*. The former belongs to men, which the latter does not. One man comprehends more truth, another less; this has a talent for discovering one part of truth, and that another: but in all this there is nothing *discordant*, any more than in a diversity of features, or in the variegated face of the earth, which abounds in divers kinds of flowers, every one of which contributes to the beauty of the whole. It is not so with respect to truth and error, which are as opposite as right and wrong. True doctrines are the plants, and false doctrines the weeds of the church. They cannot both flourish in the same mind. The one must be rooted up, or the other will be over-run, and rendered unproductive.

"The causes which the Scriptures assign for the corruption of Christian doctrine, are principally, if not entirely, of a *moral* na-

ture. They represent evangelical truth as a holy doctrine, and as that which cannot be understood by an unholy mind. 'The natural (or merely worldly wise) man, receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' They are 'hid from the wise and prudent, and revealed unto babes;' and thus 'it seemeth good in his sight,' whose mind is to abase the pride of man. If the gospel had been 'the wisdom of the world,' the spirit of the world would have sufficed to understand it; and there would be no more errors concerning it, than what arise from the imbecility of the human mind on other subjects; but it is not: it is the wisdom that is from above, and therefore requires a state of mind suited to it; or as the apostle expresses it, that 'we receive not the spirit of the world, but the spirit which is of God, that we may know the things which are freely given us of God.' Now this being the case, so far as we attempt to judge, preach, or write of the gospel, under the influence of mere worldly wisdom, or in any other than its own spirit, we are morally certain in some way or other to pervert it."

Mr. Fuller proceeds to shew the three following sources of error: viz. "the numbers of unconverted or merely worldly-wise characters, who intrude themselves, or are intruded by others, into the ministry—the great number of merely nominal Christians, whose taste calls for anti-scriptural preaching—and the large portion of unsanctified wisdom found even among godly men." After treating these particulars in a manner becoming a judicious and faithful minister of Christ, he thus proceeds:

"But one of the worst inferences that are drawn from the discordant doctrines which abound in the world, is, that doctrine itself is of little account. As intolerance and bigotry, under the specious name of zeal, distinguished former ages; so sceptical indifference, under the specious names of candour, liberality, and moderation, distinguishes this. This is the grand temptation, perhaps, of the present times. It would seem as if men must either fight for truth with carnal weapons, or make peace with error; either our religious principles must be cognizable by human legislators, or they are neither good nor evil, and God himself must not call us to account for them; either we must call men masters upon earth, or deny that we have any master, even in heaven.

"It is a favourite principle with unbelievers, and with many professing Christians who verge towards them, that error not only has its seat in the mind, but that it is *purely intellectual*, and therefore *innocent*. Hence they plead against all church censures, and every degree of unfavourable opinion, on account of doctrinal sentiments, as though it were a species of persecution. But if the causes of error be principally *moral*, it will follow that

such conclusions are as contrary to reason as they are to Scripture.

"The above remarks are far from being designed to cherish a spirit of bitterness against one another as men or as Christians. There is a way of viewing the corruption or depravity of mankind, so as to excite bitterness and wrath, and every species of evil temper; and there is a way of viewing them, that, without approving or conniving at what is wrong, shall excite the tear of compassion. It becomes those who may be the most firmly established in the truth as it is in Jesus, to consider that a portion of the errors of the age, in all probability, attaches to them; and though it were otherwise, yet they are directed to carry it benevolently towards others who may err: 'in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance, to the acknowledging of the truth.'

"Finally: There is an important difference between raising the foundation, and building upon that foundation a portion of wood, hay, and stubble. It becomes us not to make light of either: but the latter may be a matter of forbearance, whereas the former is not. With enemies of Christ, we ought, in matters of religion, to make no terms; but towards his friends, though in some respects erroneous, it behoves us to come as near as it is possible to do, without dereliction of principle. A truly Christian spirit will feel the force of such language as the following, and will act upon it: 'All that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, grace be unto them, and peace from God our Father, and from the Lord Jesus Christ—Grace be with all them that love our Lord Jesus Christ in sincerity!'"

This is the language of a man who knew well the happy art of blending charity with orthodoxy, and who, while he adopted the opinions which appeared to him most consonant with truth, embraced in the arms of Christian friendship all the members of Christ's mystical body. The plan adopted by the present Editor of "a Dictionary of all Religions," will appear from the following postcript which he has subjoined to the introduction.

"It may be proper to suggest a hint with regard to the medium through which the following accounts have been derived. Those of the *ancient* sects have necessarily been taken from early Ecclesiastical History, which was by no means written with the candour and impartiality of modern times. It was considered as no sin to blacken the character of a heretic; and to differ from the high ecclesiastical authorities, was reckoned a sufficient proof of heresy. After the rise of popery, this was more eminently the case; and as the Roman Pontiff was regarded as the centre of truth, and the supreme judge in all controversies, to differ

from him, was of course to err; and indeed on any article of faith, to err fatally.

"Another circumstance worthy to be remembered is, that as the church increased in splendour and authority, it degenerated in purity, and in attachment to the holiness of the gospel. When therefore any divine, or society of Christians, remonstrated against the corruptions of the church, some nick-name was immediately given, to exhibit them to the world as heretical and fanatical. This was particularly the case at the time of the Reformation, when every congregation of dissenters from popery was branded by some odious name, to hold them up to ridicule. Modern writers have endeavoured to ascertain the true sentiments of these sects, and great caution has been employed in the following work to guard against misrepresentation, though, perhaps, not always with success.

"As to *modern* sects, it has been the practice of this candid age to let them speak for themselves, and this liberal principle was adopted in the last edition of this work, by which means some articles were carried to a disproportionate length; in this edition it has been found necessary to abridge them, in order to introduce a considerable number of denominations hitherto omitted. The present editor has endeavoured to hold an even balance; allowing to every article room in proportion to its importance, and delineating the opinions of every sect he has introduced, with fidelity and candour. Truth, indeed, has been his principal aim; and truth, sacred truth, is the great object of inquiry he would recommend to others, and in the pursuit of which he is happy in being able to offer so excellent a guide as may be found in the valuable Essay of Mr. Fuller, which precedes the introduction."

Under the articles Antinomians, and Crispites, we find a sort of vindication of Dr. Crisp. "It appears that the Doctor did not refuse obedience to the Divine law, either in theory or practice; but was 'fond of expressions which alarm, and paradoxes which astonish:' and many phrases which he used, with no bad intention, were perverted by corrupt minds to serve the cause of Antinomianism and licentiousness. His sermons produced a seven years theological warfare, Dr. Daniel Williams being his principal antagonist, who was charged with the opposite extreme of sentiment. Dr. Gill, in 1745, reprinted Crisp's works with notes, in which he justified some of his peculiar expressions, and apologized for others. It is generally considered, however, that Dr. Crisp was not 'accurate' in his ideas of the substitution of Christ in the place of the redeemed; but carried the doctrine of commutation to an extreme that represented the Saviour as himself a sinner through his union with the elect."

That Dr. Gill, whose high Calvinism bordered upon Antinomianism, should endeavour to justify many of Dr. Crisp's Antinomian expressions, and apologize for others, is no matter of surprise; but we would seriously ask, what apology, consistent with the doctrine of holiness, could either Dr. Gill, or any other man make, for the following sentiments?

"If the Lord hath laid iniquity, our iniquity, upon Christ, then whosoever thou art to whom the Lord will be pleased to give the believing of this truth, that the Lord hath laid thy iniquity upon him; that laying thy iniquity upon him, is an absolute and full discharge to thee, that there neither is, nor can be any iniquity, that for the present or for hereafter, can be laid to thy charge, let the person be who he will: if the Lord, I say again, give to any to believe this truth, that it is *his* iniquity the Lord hath laid upon Christ, God himself cannot charge one sin upon that person."

It is not surprising that such bold, absurd, and unscriptural sentiments as these, sentiments subversive of all morality and religion, should induce Dr. Williams, and several other learned and pious Calvinistic divines of the seventeenth century, to contend earnestly for practical godliness, in opposition to a scheme which, if universally acted upon, would, in a short time, banish from the world all that deserves the name of religion. But unhappily for the good cause which those divines advocated, it could not be *consistently* maintained by them, as they held the doctrine of *unconditional* election; a doctrine which, in its legitimate consequence, implies Antinomianism. In proportion as any Calvinists maintain the necessity of personal holiness in this life, as a *condition* of final salvation, they are *practical* Arminians; and, we are happy to add, that many thousands of Calvinists do so in the present day. But while we make these observations on the connection which, in theory, subsists between Calvinism and Antinomianism, we readily admit, with the Editor, that "though it be just to point out the legitimate consequences of a principle with a view to evince the true nature of it, yet candour forbids the ascribing of any thing to a person beyond what he acknowledges."

The following account of Arianism, which occurs under the head Arians, needs only to be inserted, in order to shew every orthodox reader, that that system is antiscriptural.

"ARIANS, a denomination which arose about the year 315, and owed its origin to Arius, presbyter of Alexandria, a man of a subtle turn, and remarkable for his eloquence. He maintained that the Son was essentially distinct from the Father; that he was the first and noblest of all those beings whom God the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and there-

fore inferior to the Father both in nature and dignity. He added, that the Holy Spirit was of a nature different from either the Father or the Son. However, during the life of Arius, the disputes turned chiefly on Christ's divinity.

"The original Arians were divided among themselves, and torn into factions, regarding each other with the bitterest aversion, of whom the ancient writers make mention under the names of Semi-Arians, Eusebians, Actians, Eunomians, Acasians, Psatyrians, and others." (p. 53.)

It is well known that among Christians designated by one common appellation, diversity of opinion is often found to subsist. For instance: all who embrace the leading peculiarities of Calvin's creed, are denominated Calvinists; but among these we find many who are termed *Moderate* Calvinists, and some who are professed Antinomians. Many Arminians have maintained that mankind are not *totally* depraved; but the Methodists (properly so called,) who are generally styled Arminians, have always insisted upon the scriptural doctrine of man's *total* depravity by nature. Mr. Wesley's celebrated work on "Original Sin," a new edition of which is about to be published; a work which is a standard one among the Methodists, is a standard proof, to which numberless others might be added, that the doctrine in question makes an essential part of the system maintained by that people. If, then, it be a tenet of some Arminians, as is asserted at page 54, "that mankind are not (by nature) *totally* depraved, the Methodists, in that particular, are not Arminians.

"FREE WILLERS, Arminians, characterized by their adherence to the doctrine of free-will, as implying a self-determining power in the human mind. Dr. (S.) Clarke defines liberty to be 'a power of self-motion, or self-determination,' which definition implies that in our volitions we are not acted upon. Activity and being acted upon are incompatible with one another. In whatever instances, therefore, it is truly said of us that we act, in those instances we cannot be acted upon. A being, in receiving a change of its state from an adequate force, is not an agent. Man, therefore, could not be an agent, were all his volitions derived from any force, or the effects of any mechanical causes. In this case, it would be no more true that he ever acts, than it is true of a ball that it acts when struck with another ball. To prove that a self-determining power belongs to the will, it is urged that we ourselves were conscious of possessing such liberty. We blame and condemn ourselves for our actions; have an inward sense of guilt, shame, and remorse of conscience; which feelings are inconsistent with the scheme of necessity. We universally agree that some actions deserve praise, and others blame; for which there would be no foundation, if we were invincibly determined in every volition. Approbation and blame

are consequent upon free actions only. It is an article in the Christian faith, that God will render rewards and punishments to men for their actions in this life. We cannot maintain his justice in this particular, if men's actions be necessary, either in their own nature, or by divine decrees and influence. Activity and self-determining powers are also alleged to be the foundation of all morality, and the greatest possible happines." (p. 94, 95.)

This account of the doctrine of free-will is substantially correct: and it is much easier, by annexing unfavourable ideas to the appellation, FREE-WILLERS, to hold forth the doctrine to the contempt of those who maintain either the absolute or hypothetical necessity of all events, the most cruel and abominable not excepted, than to answer the arguments which that account contains in favour of "moral power." Locke and Clarke, to whose works the Editor refers us, in proof of the justness of the account which he gives of FREE-WILLERS, or Arminians, either omit to attribute the "moral power" for which they contend, to divine grace, or he has not inserted their sentiments on the subject. No orthodox Arminians believe that any man, independent of grace, is capable of turning to God, or, when turned to him, to proceed in the path of holiness; but they all maintain, in strict accordance with the Scriptures, that by the grace of God which hath appeared to all men, all are, during the course of their probationary state, endued with a "moral power," by a proper use of which, through the aid of the Holy Spirit, they may accept proferred mercy, and *work out their own salvation.* Of free-will to what is morally good, when thus attributed to "free grace," no Arminian needs to be ashamed.

The following is a tolerably accurate account of modern Calvinism.

"1. Calvinists maintain that God has chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the foresight of faith, good works, or any conditions performed by the creature, as the *cause* of their election; and that the rest of mankind he was pleased to pass by, and leave to the due punishment of their sins, to the praise of his vindictive justice.

"They do not consider predestination, however, as affecting the agency or accountableness of creatures, or as being to them any rule of conduct. On the contrary, they suppose men to act freely, and to be the proper subjects of calls, warnings, and threatenings, as if no decree respecting them existed.

"With regard to reprobation, they say, if the question be, Wherefore did God decree to punish those who are punished? The answer is, On account of their sins. But if it be, where-

fore did he decree to punish them rather than others? There is no other reason to be assigned, but that *so it seemed good in his sight.*

"2. They maintain that though the death of Christ be a most perfect sacrifice and satisfaction for sin, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God, that Christ, by the blood of the cross, should efficaciously redeem those only who were from eternity elected to salvation, and given to him by the Father.

"3. They maintain that mankind are totally depraved, in consequence of the fall of the first man, who being their publick head, his sin involved the corruption of his posterity; and this corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good; and exposes it to his just displeasure, both in this world and that which is to come.

"4. They maintain that all whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and Spirit, out of the state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

"They admit that the Holy Spirit, as calling men by the ministry of the gospel, may be resisted; and that where this is the case, 'the fault is not in the gospel, nor in Christ offered by the gospel, nor in God calling by the gospel, and also conferring various gifts upon them; but in the called themselves. They contend, however, that where men come at the divine call, and are converted, it is not to be ascribed to themselves, as though by their own free-will they made themselves to differ; but solely to him whose regenerating influence is certain and efficacious.

"5. Lastly: They maintain that those whom God has effectually called and sanctified by his Spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially and awfully; and would fall totally and finally but for the mercy and faithfulness of God, who keepeth the feet of his saints: also, that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, meditation, exhortation, threatenings, and promises: but that none of these imply the possibility of a believer's falling from a state of justification into perdition."

"It is proper to add, that the Calvinistic system includes in it the doctrines of the Trinity, atonement and justification by faith alone, or by the imputed righteousness of Christ." (p. 67—69.)

This, perhaps, for the length of it, is as faithful and inoffensive an account of Calvinism as any that has ever come under our perusal.

Under the head Methodists, we find the following sentence:

"Once a quarter *watch-nights* are held, and also *love-feasts*, both of which are confined to the members of their society." This is a mistake, which may be rectified in a future edition: for though *love-feasts* are now as they always were, confined to the members of their society, yet *watch-nights* have been always open to all who chose to attend them. The proportion which the *Calvinistic* and *Arminian* Methodists bear to each other, we can no more determine with accuracy, than the Editor; but from the best information we have received on the subject, we think it highly probable that the latter are considerably more numerous, taking those in England and Wales together, than the former.

The Appendix, containing a "brief sketch of religion throughout the world," forms a highly interesting part of the volume.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following pages at once *illustrate* and *defend* a difficult but important part of revealed truth. They are (as far as I have been able to discover) the productions of an anonymous author, and have hitherto been known only within a very limited circle in a sister kingdom. Their insertion in your widely-circulated Magazine will confer a favour on,

Luton, Your's, very affectionately,
June 1, 1815. S. BLACKBURN.

GENERAL VIEW OF THE FIRST THREE CHAPTERS OF GENESIS.

The Mosaic history of the creation of the world consists of three principal parts, delivered in as many separate chapters. The first part is an account of the creation of the whole world, contained in the first chapter of Genesis. The second is an account of the first state of man, and the origin of civil society, and this is contained in the second chapter of Genesis. The third part is the history of the origin of evil, and the change it made in man's condition: and this is the subject of the third chapter. The creation of the world, as it is described in the first chapter of Genesis, was not a single instantaneous act, but a work performed by gradual stages, in a time of six successive days, or entire revolutions of the globe of the earth upon its axis; which six days begin to be counted from the first emersion of light from the chaos. The interval between the production of the matter of chaos, out of which the universe was first formed, and the formation of light, is undescribed and unknown;

because there was no motion to mark and measure it. For the first motion was nothing more than an undulation, excited upon the surface of the chaos by the Spirit of God: and although it is highly probable that this impression on the surface gave both the spherical figure, and the rotation upon the axis, yet this rotation, while all lay in darkness, as all must have done till light was, produced no sensible change, and afforded no measure of duration. But the moment that the divine command gave birth to light, we find day and night succeed in regular vicissitudes.

It may seem, perhaps, improper to speak of any change as sensible or not sensible, when no being was yet in existence to perceive external things by sense. But the sacred historian describes the progress of the work by the phænomena, such as they would have successively presented themselves to a spectator, had a spectator been in existence. Or we may say, he describes the work in its different stages to a *supposed* spectator. Perhaps in no other way could the history have been made intelligible to men.

The narrative of the beginning, and the progress of the work, taken as *real history*, affords an historical confutation of all systems of materialism and idolatry; as it contradicts, in one point or another, all the principles upon which any such systems can be founded: and in this light, but not in this light only, it is important to man; not only as conveying a curious piece of knowledge, but practically, as the basis of religion.

1. The world has not been from eternity; for it had a beginning; and its beginning was, that God made it.

2. The world, such as we now behold it, arose not out of chaos, from any fortuitous concourse of the atoms of the matter thrown together in that chaos. Concourse supposes motion, and there was no motion in the matter of the chaos, till the Spirit of God excited a motion on the surface. No fortuitous motion, therefore; no fortuitous concourse; nor, when motion was once excited, was the formation and distribution of the parts of the universe the effect of any random combinations, which that motion might be supposed to produce.

3. Neither the sun, nor any of the celestial luminaries, were in being when light was produced: for light was a work of the first day; the luminaries of the fourth. The luminaries, therefore, are not the cause, nor the makers of light, as the principles of materialism require, but merely the receptacles of magazines of light, previously made.

4. The atmosphere was not produced by vapours exhaled from the chaos by the sun's heat. For the atmosphere was made before the sun was in being to give heat, and cause exhalations.

5. The continents and greater islands were not formed by a deposition from the chaotic mass of a thick mud, gradually hardened by the heat of the sun, after the thinner fluid was ex

haled, or swept off the surface by the force of winds, or collected into fissures in the mud; which fissures, enlarging by degrees, became the beds of rivers. For the waters were gathered into one place, and the dry land at once appeared, before there was any sun to dry or harden; and the land must have existed in a state of considerable consistency, under the waters, before they were gathered into their appropriate place. For the waters were no sooner removed than the *dry land* appeared; and the surface was fit for the purposes of vegetation the very same day.

6. However the sun may now contribute, by his light and heat, to the support and maintenance of vegetable and animal life, he was not the original cause of either. For the surface of the earth was stored with vegetables, flourishing and bearing fruit and seed, before the sun had existed; and the water, the air, and the land, were all replenished with their proper animals, propagating each its kind, before the earth had existed long enough to warm the mud which the returning waters, it is supposed, might, in many places, leave behind them.

7. The celestial bodies were set in the firmament, in their respective places, when they were first created; and they were at the same time appointed to be "for lights, to give light upon the earth; and to be for signs, and for seasons, and for days, and for years." At this time, therefore, that is, when these bodies were at first created, the motions in their orbits were impressed. The notion that our earth was a lump by some means knocked off from the body of the sun, is an idle dream; for the earth was already four days old when the sun was first made. Nor less idle is the dream, that our moon was originally a comet, stopped in its fall towards the sun, by the attraction of the earth, which it chanced to approach too nearly; and so was compelled to become the satellite of the earth, in its annual journey round the sun, itself describing a narrow annual orbit round the earth. The moon was originally created for the purpose she now serves, to give light upon the earth in the night, and to mark and measure periods of time.

8. The earth being stored with vegetables, and the firmament lighted up, the terraqueous globe was fit for the habitation of animals, and then, and not before, animals were created. In this progress of the work, every thing bears the mark of design and wisdom, nothing of chance.

9. Man was created in the image of God. The notion, therefore, that he originally existed in a savage state, is a falsehood, and an idle fiction.

10, Man was no sooner created than he had intercourse with the Creator; in which he was informed of his rank in the creation, and received directions concerning the means of supporting

life. From these early communications, the first man received his first knowledge of God. The notion, therefore, of a religion of nature, prior to revelation, is a falsehood, and a wicked fiction.

(To be continued.)

To the Editor of the Methodist Magazine.

SIR,

YOU know that one grand reason why numbers object to divine revelation, is, because they do not study its various parts in connection with each other. At first sight, our Lord's commanding the Apostles, when he first sent them forth to preach, not to go into the way of the Gentiles, nor into any city of the Samaritans, seems contrary to his intention, which he afterwards manifested, that the gospel should be preached to all nations. But it only *seems* so; for in reality that prohibition was preparatory to the gospel's being preached with such evidence and effect as it could not have been preached with, had the Apostles, during our Lord's stay upon earth, offered salvation to the Gentiles. The following extract from a work written by a late eminent divine, will, I doubt not, afford sufficient evidence of the truth of these observations. D.

July, 1815.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. Matt. x. 5.

"It may seem strange that our Lord neither preached himself to the Gentiles, nor allowed his disciples to preach among them during his own life-time; especially when it is considered that he came into the world to destroy the polytheism of the heathens, their idol mediators, and their idolatrous worship, and to establish the knowledge of the true God, and of the only mediator between God and man, and of the right method of obtaining his favour. But our wonder will cease, when the reason of his conduct is understood. As the Jews were the only people in the world who believed in the One True God, before his messengers attempted to preach him to the heathens, it was fit that they should prove their mission to the conviction of the Jews, instruct them fully in the fundamental doctrines of religion, and correct what errors had crept into their faith. Besides, Christianity was not only to be propagated through the world, by the force of its own intrinsic excellency, and by the miracles wherewith it was accompanied; but it was to make its way also by the evidence which it derived from the Jewish prophecies, and by the light

thrown upon it, considered as the perfection of that scheme which was begun in the first ages, and carried on under various dispensations from time to time, till it obtained a more complete and lasting form under the Jewish œconomy. It was highly expedient, therefore, that a competent number of Jews should be converted to Christianity, who might publish it to the rest of the world with all the evidence that was proper to be offered. But if, on account of the former revelation made to the Jews, it was absolutely fit that the new revelation should be preached by them to the rest of the world, it was necessary that the gospel, at the first, should be confined to them, because, had it been preached to the Gentiles, that circumstance alone would have made the Jews reject it universally. It is well known how high the prejudices of the apostles ran on this head, even after they had received the gifts of the Spirit, being excessively offended with Peter, one of their number, who, by a vision from heaven, had with difficulty been prevailed upon to preach to the proselyte Cornelius. Nay, they were hardly brought to believe that God intended to bestow the gospel on the Gentiles, when they saw them receive the greatest of its privileges in an equal degree with themselves, even the gifts of the Spirit. And though after this they preached to the Gentiles, yet wherever they came, their custom was to begin at the Jews; and on the Jews rejecting the gospel, they turned to the Gentiles, Acts xiii. 46. Thus, as the apostle Paul tells us, Rom. xv. 8, *Jesus Christ was a minister of the circumcision;* he preached only to the Jews; *for the truth of God, to confirm the promises made to the fathers,* he preached to the Jews to make the truth of God manifest; it being the most effectual means of confirming the promises made to Abraham and the rest of the fathers; namely, that in his seed all the families of the earth should be blessed. It was likewise the most effectual means of blessing even the Gentiles themselves. Accordingly, the apostle adds, as the fruit of this appointment, *and that the Gentiles might glorify God on account of his mercy:* the mercy of the new covenant which they enjoy by their conversion to Christianity. The truth is, had Jesus Christ been a minister of the uncircumcision, that is, had he preached the gospel at all to the Gentiles, the Jews would have rejected it; so that the proselytes, and such as held the faith of the proselytes, which the wiser sort of the Gentiles seem generally to have done, would not have become Christ's disciples with such ease and readiness. The reason was, the evidence of the gospel being greatly weakened by the unbelief of the Jews, the converts among the Gentiles would have been few in comparison; and by that means, the promises made to the fathers, that in Christ all nations should be blessed, would not have been confirmed, or so fully accomplished, as it is by the scheme which Providence has actually chosen."

THE WORKS OF GOD DISPLAYED.

(Continued from page 683.)

ON THE CIRCULATION OF THE BLOOD.

THE circulation of the *blood*, through the bodies of men and quadrupeds, and the apparatus by which it is carried on, compose a system, and testify a contrivance, perhaps the best understood of any part of the animal frame. The lymphatic system, or the nervous system, may be more subtle and intricate; nay, it is possible that in their structure they may be even more artificial than the sanguiferous; but we do not know much about them.

The utility of the circulation of the blood, I assume as an acknowledged point. One grand purpose is plainly answered by it; the distributing to every part, every extremity, every nook and corner, of the body, the nourishment which is received into it by one aperture. What enters at the mouth, finds its way to the fingers' ends. A more difficult mechanical problem could hardly, I think, be proposed, than to discover a method of constantly repairing the waste, and of supplying an accession of substance to every part of a compliacted machine, at the same time.

This system presents itself under two views: first, the disposition of the blood-vessels, i. e. the laying of the pipes; and, secondly, the construction of the engine at the centre, viz. the heart, for driving the blood through them.

1. The disposition of the blood-vessels, as far as regards the supply of the body, is like that of water-pipes in a city, viz. large and main trunks branching off by smaller pipes (and these again by still narrower tubes) in every direction, and towards every part in which the fluid, which they convey, can be wanted. So far the water-pipes, which serve a town, may represent the vessels which carry the blood from the heart. But there is another thing necessary to the blood, which is not wanted for the water; and that is, the carrying of it back again to its source. For this office, a reversed system of vessels is prepared, which, uniting at their extremities with the extremities of the first system, collects the divided and sub-divided streamlets, first by capillary ramifications into larger branches; secondly, by these branches into trunks; and thus returns the blood (almost exactly inverting the order in which it went out) to the fountain whence its motion proceeded. All which is evident mechanism.

The body, therefore, contains two systems of blood-vessels, arteries, and veins. Between the constitution of the systems there are also two differences, suited to the functions which the

systems have to execute. The blood, in going out, passing always from wider into narrower tubes; and, in coming back, from narrower into wider; it is evident, that the impulse and pressure upon the sides of the blood-vessel, will be much greater in one case than the other. Accordingly, the arteries which carry out the blood, are formed of much tougher and stronger coats, than the veins which bring it back. This is one difference: the other is still more artificial, or, if I may so speak, indicates, still more clearly, the care and anxiety of the artificer. Forasmuch as in the arteries, by reason of the greater force with which the blood is urged along with them, a wound or rupture would be more dangerous than in the veins, these vessels are defended from injury, not only by their texture, but by their situation; and by every advantage of situation which can be given to them. They are buried in sinuses, or they creep along grooves, made for them in the bones; for instance, the under-edge of the ribs is sloped and furrowed solely for the passage of these vessels. Sometimes they proceed in channels, protected by stout parapets on each side; which last description is remarkable in the bones of the fingers, these being hollowed out, on the under-side, like a scoop, and with such a concavity, that the finger may be cut across to the bone without hurting the artery which runs along it. At other times, the arteries pass in canals wrought in the substance, and in the very middle of the substance, of the bone; this takes place in the lower jaw; and is found where there would, otherwise, be danger of compression by sudden curvature. All this care is wonderful, yet not more than what the importance of the case required. To those, who venture their lives in a ship, it has been often said, that there is only an inch-board between them and death; but in the body itself, especially in the arterial system, there is, in many parts, only a membrane, a skin, a thread. For which reason, this system lies deep under the ligaments; whereas the veins, in which the mischief that ensues from injuring the coats is much less, lie in general above the arteries; come nearer to the surface, are more exposed.

It may be further observed concerning the two systems taken together, that though the arterial, with its trunk and branches and small twigs, may be imagined to issue or proceed; in other words, to *grow* from the heart; like a plant from its root, or the fibres of a leaf from its foot-stalk, (which however, were it so, would be only to resolve one mechanism into another,) yet the venal, the returning system can never be formed in this manner. The arteries might go on shooting out from their extremities, i. e. lengthening and sub-dividing indefinitely; but an inverted system, continually uniting its streams, instead of dividing,

and thus carrying back what the other system carried out, could not be referred to the same process.

2. The next thing to be considered is the engine which works this machinery, viz. the *heart*. For our purpose it is unnecessary to ascertain the principle upon which the heart acts. Whether it be irritation excited by the contact of the blood, by the influx of the nervous fluid, or whatever else be the cause of its motion, it is something which is capable of producing, in a living muscular fibre, reciprocal contraction and relaxation. This is the power we have to work with; and the inquiry is, how this power is applied in the instance before us. There is provided, in the central part of the body, a hollow muscle, invested with spiral fibres, running in both directions, the layers intersecting one another; in some animals, however, appearing to be semicircular rather than spiral. By the contraction of these fibres, the sides of the muscular cavities are necessarily squeezed together, so as to force out from them any fluid which they may at that time contain; by the relaxation of the same fibres, the cavities are in their turn dilated, and, of course, prepared to admit every fluid which may be poured into them. Into these cavities are inserted the great trunks, both of the arteries which carry out the blood, and of the veins which bring it back. This is a general account of the apparatus; and the simplest idea of its action is, that, by each contraction, a portion of blood is forced by a syringe into the arteries: and, at each dilation, an equal portion is received from the veins. This produces, at each pulse, a motion, and change in the mass of blood, to the amount of what the cavity contains, which in a full-grown human heart I understand is about an ounce, or two table spoons full. How quickly these changes succeed one another, and by this succession how sufficient they are to support a stream or circulation throughout the system, may be understood by the following computation, abridged from Keill's Anatomy, p. 117, ed. 3: "Each ventricle will at least contain one ounce of blood. The heart contracts four thousand times in one hour; from which it follows, that there pass through the heart, every hour, four thousand ounces, or three hundred and fifty pounds of blood. Now the whole mass of blood is said to be about twenty-five pounds; so that a quantity of blood, equal to the whole mass of blood, passes through the heart fourteen times in one hour; which is about once every four minutes." Consider what an affair this is, when we come to very large animals. The aorta of a whale is larger in the bore than the main pipe of the water-works at London-Bridge; and the water roaring in its passage through that pipe is inferior, in impetus and velocity, to the blood gushing from the whale's heart. Hear Dr. Hunter's account of the dissection of a whale. "The aorta measured a foot diameter. Ten or

fifteen gallons of blood are thrown out of the heart at a stroke, with an immense velocity, through a tube of a foot diameter. The whole idea fills the mind with wonder."

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

A WORD IN SEASON TO A YOUNG CLERGYMAN.

To the Editor of the Methodist Magazine.

SIR,

IN this age of polish and refinement, real Christians are often in danger of not being sufficiently ready to introduce religious subjects, when their doing so would, through the divine blessing, be followed by the most happy consequences. In the following Extract from the Diary, &c. of the late Mr. JOSEPH WILLIAMS, of Kidderminster, we have a remarkable instance of the extraordinary benefit which a young clergyman derived from an address, which would be looked upon by many as a breach of decorum. Divine grace is not more conspicuous in the effect of the address in question, than divine Providence in bringing the parties together.

June, 1815. N.

"*Lord's-day, December* 29, 1754.—Quite unexpectedly it hath fallen to my lot to ride the South Circuit. What a journey of mercies hath this been! I saw nothing 'but goodness and mercy following,' and going before me, all the way. The Lord was pleased to engage me in a remarkable piece of service at Bradford, Wilts, which indeed, was the most memorable event this journey hath produced. On Monday, November the 18th, I visited my friend, Mr. Chapman, the vicar, who introduced me to the company of his genteel and pious visitors, among whom was Mr. Hart, a pious curate from Warminster, and we had almost an hour's agreeable conversation. Just as the company was breaking up, came in a young man, Mr. Brown, the vicar's curate. My friend whispered me in the ear—'Go, speak to him!' I was at first backward, but, at his repeated instigation, I saluted him, and asked him with an air of solemnity and confidence—*Sir, how does your soul prosper?* This, it pleased God to make the arrow of his conviction. He seemed a little disconcerted, and replied in a languid manner. I saw him no more that night. Next morning he sent for me, just as I was going to take horse, and told me that our conversation the preceding evening had given him a great deal of concern; that it had put him upon

considering the state of his soul more than ever before; that he feared it was bad; and therefore desired my company for a few minutes. My spirits were hereby elevated, especially when on my blessing God, and rejoicing in hope that this was the beginning of a good work in his soul, I saw the tears immediately start from his eyes. I talked with him a good while as the Lord enabled me, and then said—Come, do not let us part without prayer. Mr. Hart having happened to come in, and being of an excellent character, I would have put the office of prayer upon him, but he declined it, and they both desired me to pray: so we kneeled down all three together, and the Lord 'poured out the spirit of grace and supplications.' I could hear the young clergyman sigh and sob frequently, which did not at all abate the fervour, or blunt the edge of my devotion. When we rose, he appeared bathed in tears, thanked me most heartily, begged the continuation of my prayers, and that I would write to him. Mr. Hart took notice, by what a particular providence he had been brought hither that day, which had detained Mr. Brown at home, who otherwise had intended to go abroad the preceding day: and I could not but remark how I had been pressed in spirit to ride seven miles in a stormy evening, by a feeble moonlight, to reach Bradford when I did. I took the first opportunity to write to this gentleman, as he desired, and gave him the best instructions I could, and particularly persuaded him to bind himself by covenant to be the Lord's, to write down his resolution and self-dedication, and sign it with his hand; and begged him to write to me at London on a given day, and freely to open his heart to me. Accordingly, I received from him an epistle dated the 11th instant, which revived my soul. The arrow seems to stick fast, and he had done (but not before that morning) as I had advised and persuaded him. It should seem, indeed, that nothing but the 'balm of Gilead' will heal the wound. It was an arrow from 'a bow at a venture,' but an unerring, all-powerful hand carried it to the mark: 'The arm of the Lord was revealed.' Glorious grace! which could make so feeble an effort effectual to so glorious a purpose. To His name be all the praise. Let me not dare to ascribe the least part of the praise to the intention or endeavours of a worthless worm: yet, I may, I must rejoice. Heaven rejoices, and so will I. Hallelujah!"

The following Note, which occurs at page 457, contains a pleasing account of the young clergyman.

"The epistolary correspondence between Mr. Williams and this clergyman was kept up during the little remainder of Mr. Williams's life: and had such a valuable life been protracted to a much longer date, their correspondence would no doubt have been continued. For ever since Mr. Williams's death, this wor-

thy clergyman retains the highest esteem for his memory, as the happy instrument of his new and divine life. And in the several parishes where Providence has since called him to exercise his ministry, particularly in his present vicarage, he hath given abundant evidences of persevering piety, and of great faithfulness to the souls committed to him. 1778."

THE GRACE OF GOD MANIFESTED.

Mr. Editor,

THE principal part of the following account of my late wife was read in the chapel at Bolton, in Lancashire, when my worthy colleague, Mr. James Burton, preached her Funeral Sermon. It was the intention of my highly respected brother to send the sermon, with this account, for insertion in the Magazine, but his long and painful affliction has prevented his doing so. I therefore now send it to you alone; as it may afford some encouragement to the numerous subscribers to our missions, to see that our labours in the West-Indies have been blessed amongst the White inhabitants as well as amongst the Blacks, I shall be glad if you will give it as early an insertion as possible.

Holmfirth, I am, with great respect, your's, &c.
March 22, 1815. JOHN BROWNELL.

A SHORT ACCOUNT OF MRS. JANE BROWNELL.

My late partner in life, (whose maiden name was Cooper,) was born in the island of St. Christopher's, in the West-Indies, Aug. 12, 1770. Her father was engaged in business as a Merchant, but in the midst of flattering worldly prospects was called away early in life, and left her mother with two young daughters. These she endeavoured to bring up in a genteel and respectable manner. As far as I can learn, Mrs. B. was one of the happy number of those who fear God from their youth; and that, by the preventing grace of God, she was kept from open acts of immorality. When she grew up, she was regular in her attendance at the church, received the Sacrament of the Lord's-Supper, and in the eye of the world she passed for one that was very religious. But as the apostle declares, "The natural man receiveth (perceiveth) not the things of the Spirit of God: for they are foolishness to him, neither can he know them, because they are spiritually discerned:" so the eyes of her understanding were not enlightened to discover, that religion is something internal; that it removes the natural depravity from the heart, opens a communication between God and the soul, and gives the enjoyment of a "Peace which passeth all understanding."

Hence, though she attended to the form, she was in a great measure destitute of the "power of godliness;" and, like many of her fellow creatures, she mingled the "pomps and vanities," and pleasures of the world, with religion. It is painful to reflect, that a vast number of this class is found amongst mankind. "They fear Jehovah, and serve their own gods." They follow the customs, maxims, and spirit of the world; are amongst the foremost at the ball, and other public amusements: and afterwards are present in God's house, and draw near to his table!

When the missionaries first sounded the gospel trumpet in the island of St. Christopher's, it excited no small degree of alarm, some said, "They are good men, and shew us the way of life;" while others replied, "Nay, but they are deceivers of the people." A few of the white people received the truth as it is in Jesus, and became humble followers of the Lamb of God; but the greater part were offended, poured contempt on their labours, and imputed them to mercenary motives. The pride of the white people was great; their sense of honour high; and the line of distinction between them and the coloured people and negroes, was drawn with great precision. In religious matters, like the Jews and Samaritans, they had no dealings with each other, nor could they bear any thing which had the appearance of equality. Their prejudices were strengthened by observing such a crowd of the negroes in the same place of worship with themselves; for they could not believe that God had granted to these Gentiles repentance unto life.

Among the first fruits of the native whites, was Mrs. B. and she became, with many others, a witness of the success of Missionary exertions. While Mr. William Warrener was preaching from 1 Peter v. 8, "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour;" she was awakened to a sense of her danger; saw the necessity of a Saviour; and resolved to seek the pardoning mercy of God, through Jesus Christ.

At that period, prejudice ran high against the Methodists, and her mother, not understanding the views and motives of the preachers, was greatly alarmed. She beheld all her worldly prospects vanishing; and her friends augmented her prejudices and her fears. Through persecution and persuasion, Mrs. B. relapsed again into her former fashionable follies; and though in heart she approved of the people of God, yet she durst scarcely attend the means of grace among them for a long time. However, she had felt so much of real religion, as to derive no more pleasure from worldly amusements.

Weary, at length, of acting contrary to the dictates of conscience, she attended the morning meetings at the chapel, and occasionally at other times. The good impressions formerly

made were revived; and at the sacrament of the Lord's supper, she felt strong desires and resolutions to seek the Lord with full purpose of heart. At one of her occasional visits, I preached from Heb. vi. 18, "That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge, to lay hold on the hope set before us." At that time she was enabled to give up all, to flee to Christ as the only refuge for a sinner; and, laying hold on him, she obtained present peace, and a well-grounded hope of eternal happiness. This hope was ever afterwards as an anchor to her soul, keeping it sure and steadfast in all the storms of life. "There are diversities of operations, but it is the same God that worketh all in all." We should not therefore limit the Holy One of Israel to one particular mode of working on the hearts of his creatures, but look to the effects produced.

I do not believe that Mrs. B. was brought to God through great terror of mind, but the Lord gradually opened her heart, as he did that of Lydia, and at length set her at perfect liberty, and "shed abroad his love in her heart." Though I had often heard her mention the above discourse, yet I never knew that it was under my ministry that she was converted to God, until her last sickness. Few people in this highly-favoured country, can conceive what persecution the respectable white females had to endure in the West Indies. It required no small degree of courage, *there* to face all opposition, and to stand decidedly on the Lord's side; yet, by the grace of God, she was enabled to perservere: and the steady and holy walk of sixteen years, evidenced the reality of the change wrought in her heart.

In the year 1798, I chose her for my partner in life. The Mission at that time was at a low ebb, and our prospects not very flattering; yet, believing that our union was of God, she cheerfully acquiesced, and was willing to suffer any privations in the service of the Lord. We were that year stationed in the island of Nevis, where the work of God broke out in a remarkable manner. A general awakening took place, and many poor negroes, who had attended no place of worship, and scarcely knew they had a soul, rose up on a Sunday morning, in different parts of this island, and came to the chapel. All was new, and their astonishment was great. As soon as we set before them the evil nature and dreadful consequences of sin, their hearts melted, and their tears flowed plentifully; and when we exhibited the Lord Jesus Christ as a Saviour, who had died for them, their eyes sparkled with joy, and they embraced the offer of mercy with gladness of heart. The glorious tidings soon spread, that "Christ Jesus came into the world to save sinners." This important truth they nearly expressed in their own simple language, "God Almighty's Pickerninny (child or son) came down from

heaven foh save aw we." Crowds attended, and we were obliged to spread the sails of a vessel, to shelter them from the heat of the sun.

The work proceeded, and the society increased to upwards of one thousand members; and soon after we left the island, that large and commodious chapel was built, the view of which is in Dr. Coke's History of the West Indies. In this blessed work Mrs. B. took her part; and in different ways, contributed her mite towards its success.

Respecting her general experience, it must be observed, she was rather of a diffident turn of mind; and the passive graces in her were more conspicuous than the active. She never made any high profession of religion; and in company was more willing to listen to the experience of others, than to speak her own. Though she led a class abroad, yet, under a sense of her inability, she always declined undertaking that office in England. Her gift in prayer was considerable; and I have often felt my mind much comforted and refreshed, while she engaged in that important duty. There was an evenness in her state of mind, which does not fall to the lot of all Christians. Her joys were never remarkably high, nor were her depressions many. She maintained an unshaken confidence in God, in the midst of the most trying circumstances. Her religious experience did not resemble a river, which at one period overflows its banks, and afterwards leaves its channels almost dry; but it was more like a brook, the springs of which fail not. It calmly and gently glided along, while peace and fertility accompanied its course.

I have reason to believe, that the foundation of her last sickness was laid in the island of Tortola, in a time of severe persecution. A shock she then received, from the apprehension that I was killed by some rioters, brought on a disease which occasionally returned with greater force, and in last September was the prelude of the disorder of which she died.

During the course of her last sickness, she manifested the greatest patience and holy resignation. Many Christians might be found more triumphant at the close of life, but few in whom divine grace was more conspicuously displayed through the whole of it. I have frequently thought that it required at least an equal degree of the grace of God, if not more, to support her through a tedious affliction of eight months, than it did to enable a martyr to endure the fire for one hour.

After the Doctors had consulted respecting her case, she said, "I am not afraid to know their opinion." In the evening I frequently inquired into the state of her mind, and her answers were generally similar: "I feel resigned; I feel my mind looking to God and comfortable." April 3, she said, "I find my mind comfortable, and stayed upon God." Do you feel the Lord

supporting you? Feeling considerable weakness of body, she replied, "If I did not feel the Lord supporting me, I do not know what I should do." But you do feel the Lord supporting you? "Yes." Do you feel your soul happy? "I thank God, I do." Though resigned to the will of God, yet she generally entertained hopes of recovery; and believing that she was prepared for a better world; and knowing how much is suffered from apprehension, I did not think proper to destroy her hope, as long as there appeared any prospect of her recovery. But when the Doctor had given her up, with many tears, I informed her of her danger. For a moment she appeared a little alarmed, then blamed us for our sorrow, and said, "If I am to die, I must be resigned." She also expressed her confidence in God, and hoped for a still clearer evidence of her acceptance before she should be taken away. I trust, said I, you are not afraid of death? she answered, "No." When Mr. Cooper was present, I said, Now you can tell Mr. C. that your soul is happy in God; "Yes, blessed be his holy name, I have found his presence with me all along." On the Wednesday preceding her death, she said, "When I was awake in the night, I still found my soul looking unto the Lord." And found a comfortable sense of his presence? "Yes." To my sister, she expressed her willingness to leave all, and her confidence that she left her children in good hands. To my worthy colleague, Mr. Burton, she said, "The Lord is my comfort and support." On Friday, one said, "I hope the Lord is still your support?" "Yes," she said, "I find he strengthens my mind." On the last morning of her life, after prayer, I inquired, Is the Lord with you? "Yes." She had complained of finding her mind rather low before prayer. Do you feel your soul revived? "Yes." She lingered a few hours; and while we commended her soul to God, her happy spirit entered the eternal world, on Saturday, May 14, 1814. With thousands more, the fruit of West India Missionary labours, we trust she is before the throne of God, and singing among the redeemed of the Lord, "Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God, be glory and dominion for ever and ever. Amen."

A TRIBUTE OF FILIAL AFFECTION:

In a short Account of the Life and Death of MARY ALLEN.

BY HER SON, J. ALLEN.

THE subject of this Memoir was born at Ealand, Yorkshire, in the year 1753. Her parents were members of the Church of England; and in the former part of her life, she was accustomed

to attend the service of that church. When very young, she frequently experienced divine impressions, especially when reading the New Testament: and particularly those parts of it which relate what was said, done, and suffered, by our Lord Jesus Christ. She used to think that if he were upon earth again, she would suffer nothing to separate her from him, but that she would follow him wherever he might go.

She had a knowledge of the people called Methodists, while she was yet young; and she entertained a great reverence and esteem for them. When in their company, an unusual solemnity rested upon her mind, because she thought they were, of all people she knew, the most like her blessed Lord. But as they were very much persecuted at that time, she heard such unfavourable reports concerning them as perplexed her mind, and consequently prevented her from becoming a member of their society. If any apology at all can be received in this case, her youth may be pleaded: but what are we to think of the thousands who have attained to riper age, and who have every opportunity of judging for themselves, and yet are kept at a distance from them by the defamations of the wicked multitude?

We have now to notice in her, what is exceedingly common in the world. As she grew up, and should have cultivated the grace that God had so early bestowed upon her, she suffered the impetuosity of youthful passions, the invitations of gay company, the charms of the present world, and the insinuations of Satan, to prevail against her; so that her mind became blinded and hardened. But God, who is rich in mercy, did not give her up; for at the worst, he restrained her from gross sins, and inspired her with a desire to be a Christian.

At the age of twenty-two, she entered into the marriage state; but her husband, though he had formerly been religious, gave himself up to profane company, and drinking; and as their family at the same time rapidly increased, her mind became very unhappy. At the expiration of seven years after their marriage, they removed from Yorkshire to Burslem, in Staffordshire; and this removal, by the blessing of the Lord, proved a very important circumstance: for they became neighbours to Mr. Peter Sherwin, a Methodist, and a Christian indeed. This man of God fully understood, and truly practised, that grand part of the law and the prophets: "Thou shalt love thy neighbour as thyself." He looked upon these strangers, not with common feelings. He was not only sociable, and ready to do them any temporal service, but his soul burned with desire for their salvation. He invited them to the house of God, where the word was preached with the Holy Ghost sent down from heaven. Nor did he stop here, but when he went under their roof, at different times, instead of conversing about ordinary things, he employed himself

in representing the importance and necessity of pardon and holiness; and in urging them to seek those blessings. This had the desired effect upon my dear mother. She became deeply sensible that she was lost for ever, if God did not shew mercy to her soul; and therefore she unfeignedly repented, and determined not to rest without salvation. O! what a blessing is a praying, pious, zealous man in a neighbourhood! If all private members of the church would vigorously co-operate with God's ministers, the blessing of heaven would descend! Hell could make but a feeble resistance! and speedily the whole earth would be saved!

She was for a considerable time seeking pardon before she obtained it, though often so graciously visited by the Lord, that she was ready to believe, and exclaim, "My Lord and my God." The temptation that kept her back, was one that is common to persons in similar circumstances, viz. a fear of deceiving herself. But on a certain morning, when none of the family were in the house but a young child, she was employed in reading; and coming to those words in the Acts of the Apostles, respecting Stephen: "But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God;" the Divine Spirit so powerfully applied them, that she became unspeakably happy; and hastening with her child into a private room, she fell upon her knees: and while she poured out her heart in prayer, all her doubts were removed, and the Spirit itself bore witness with her spirit, that she was a child of God. When she came from her retirement, in order to avoid the old temptation, she immediately went to her friend Mr. Sherwin, and told him what God had done for her. Thus with the heart she believed unto righteousness, and with the mouth made confession unto salvation. For two months she was in raptures of joy; her house, her family, the earth, the sky, all seemed to be delightfully changed. She scarcely knew at times whether she was in the body or out of the body. Meeting, some time after, with severe trials, her joy was considerably lessened; but she never lost a sense of her acceptance with God.

Those who are enemies to the spiritual method of salvation taught in the gospel, will say that all this was nothing more than a fancy. But my worthy parent gave evidence of the reality of the change wrought in her, by a correspondent change of life: for from this time she became uniformly devoted to God; she waited upon him in all his ordinances, both private and public; and her actions, words, and tempers, were a light to those around her. To my father she was made a special blessing. He had been a backslider from God twenty years, and greatly hardened in sin; but he awoke from his deadly slumber, repented, and did

his first works: and he continued to be a very zealous and useful member of the Methodist society as long as he lived; especially in prayer-meetings, and visiting the sick. About five years after his restoration to God, there prevailed in Bursham a most malignant fever; when, through fear, few could be found to minister to those who wanted spiritual help. But he was always ready to visit them, nor could any persuasions keep him back from that duty. Among other places, he went to the parish workhouse, though it was in a deplorable state. But alas! there he imbibed the infection, and on returning home, took to his bed! The affliction soon prevailed so much, as to deprive him of the power of speech; he much desired to speak to his family, and repeatedly attempted to do it, but was unable. Being desired, if he was happy in the Lord, to raise his hand, he instantly threw up both his arms as high as they would reach; and soon after expired.

My mother was now left with four small children; and had many difficulties to expect. But she resorted to the best means under such circumstances. She called her little ones around her, and by earnest prayer committed herself and them to the protection of God. On that distressing occasion, she derived unspeakable comfort from these words: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

She was one of the best of mothers. She left no method untried, that might promote either the present or eternal good of her family. I believe I may safely say, that every one who knew her, not only in the church, but in the world, commended her conduct. Her attentions to me have left an impression that will never be lost. When I was very small, she afforded me every indulgence to encourage me in my learning; and when she saw me fond of reading, it seemed to give her more pleasure than the possession of the whole world could have done. As I grew up, and manifested a love for study, she was always ready to go out of her own way, to accommodate me. At any time, if I wanted a fire in my bed-room, I had it with the greatest readiness; and she would suffer none of the family to make a noise in the house, while I was in my private exercises. And what was of still greater importance, her care for the salvation of my soul was unceasing.

For some time before my father's death, her constitution was very much shaken: she was especially afflicted with a violent rheumatic complaint, which defied all the power of medicine. But she saw the hand of God in it, and refused to complain. During the last five years of her life, her afflictions prevented her from going to the house of God; but in her confinement she redeemed the time. Most commonly she was found with some

kind of work in her hands. At other times, she would be reading her Bible, or a Magazine, Hervey's Meditations, Taylor's Rules for holy living and dying, Baxter's Saints' Rest, &c. When any pious friend came in, she would cheerfully engage in conversing on the things of God. Frequently in the night season, being unable to sleep, the angels of the Lord that encamp round about them that fear him, and sometimes her waking family, were witnesses to her ardent prayers. Thus employing herself, though she had not the use of the public means, she had the grace of them.

Jan. 11, 1814, having been sent for, I went to see her: and I think I never saw in any one person besides, such a complication of affliction. She had to endure at once, the rheumatism, (her old disorder) violent inward spasms, a strong cramp in the limbs, a dropsical complaint, which extended to her chest, and extreme shortness of breath. But in all this, she sinned not with her lips, nor charged God foolishly. Among many other things which my dear mother said to me, was the following:— "James, I have not that ecstasy which some people feel; but I have an unshaken confidence in God, and a constant peace."

A friend who was accustomed to visit her, writes as follows: "On Jan. 15, Mr. Parkin administered the Sacrament to your mother: he was as short as possible, because of her extreme illness; but we had a great nearness to God in taking the bread and wine. Afterwards, she said, 'I have no fear that Christ will be with me to the end. O! bless the Lord, he is good, I shall soon be with him!'" Feb. 25, I visited her, and found her gasping for breath: I said, "You are very ill." Her reply was: "But God is love. I have as much as I can bear; (meaning her pain) Lord give me patience." When I called to see her on the 28th, she appeared to be very near death. I said, "Your work is almost done:" she replied, "Yes, it will not be long. I am waiting for the coming of the Lord." I said, "Have you no doubt?" Her reply was, "No! I am his! I have long been his! He cannot refuse me!"

March 1, I received a letter requesting me to come home immediately. The next day I arrived in the evening, and found my dear mother in deep affliction; not having been able, at different times, to lie down in bed, for three or four days and nights together. But glory be to God, he was still the strength of her heart; for exhausted as she was, when she began to converse about eternal things, she was drawn out in an astonishing degree. I was obliged to remind her of her weakness, fearing that she would faint with exertion. Her great concern was to depart. Among other things, she said: "How long! how long! how long! O Lord God! before thou shalt call thy poor exile home." Then she added, "I hope I do not grieve him, by

thus longing for his coming." Then, feeling her weakness and pain, she said, "Lord, remember thy promises. Remember how thou hast supported others of thy poor servants, when under such circumstances as mine. Surely thou hast not lost thy pity for thy unworthy servant."

The last thing which I recollect asking her was, respecting her views of entire sanctification. She answered, "I consider it both a duty and a privilege to attain to it, and live in the enjoyment of it; and though I cannot mention the particular time when I received it, yet I know that I am in possession of it." I believe it may be truly said of her, as of her Lord and Saviour, (though not in the same sense,) that she was made perfect through sufferings.

About 12 o'clock at night, she was taken with a most violent vomitting; which continued with little intermission for three hours. But thank God, not a murmur could be heard from her lips. At 3 o'clock she sunk into an apparent deep sleep; which caused me most heartily to bless God. But little did I think, that she would never awake to look upon us more, or bid us farewel! She continued thus till about 11 o'clock, when she breathed her last, and entered into the joy of her Lord. Her age was 61 years.

I have great satisfaction in adding the following testimony of Mr. Parkin; which he sent me after the foregoing account had been written. "I had several opportunities of seeing your mother in her affliction, and I can truly say that my visits to her were to me pleasing, though mournful. Her confidence in God was firm, and unshaken; her peace abundant; her resignation entire; and her end such as I wish mine to be. I never heard her mentioned by any one but with respect."

Nantwich, June 9, 1814. JAMES ALLEN.

To the Editor of the Methodist Magazine.

REV. SIR,

THE inclosed short Memoir of an amiable young woman, is extracted from a paper read at the conclusion of a sermon preached on the occasion of her death. Some persons who heard it, were pleased to think it worthy of a more extensive circulation: if you are of the same opinion, its early insertion in your Miscellany, will oblige many of her friends, and your constant readers. Your's, respectfully,

York, Nov. 11, 1814. S. J.

MEMOIR OF MARY WOODMANSEY.

MARY WOODMANSEY was born at Great Driffield, Yorkshire, October 6, 1788. Being a descendant of fallen Adam, she, of

course, inherited from him that moral taint by which all his children are of their own nature inclined only to evil. While the human heart is unrenewed by divine grace, this hereditary corruption invariably leads every child of man to a total neglect of God, and a positive violation of his laws. This, of course, was the case with our departed sister, till the period of her conversion to God.

It does not appear that her early life was marked by the occurrence of any striking incidents, or stained by the commission of any gross crimes; but doubtless her heart was carnal, alienated from God, and fixt upon the present world.—It matters little what were her besetting sins, or to what species of animal pleasure she was peculiarly addicted; for while under the influence of the carnal mind, her life was a worldly life, and consequently in direct opposition to the spirit and precepts of the Gospel. Hence we justly infer, that she was obnoxious to eternal death, the terrible, but just reward of iniquity.

Real Christians in general can refer to the exact period of their conversion;—they can also specify several of its attendant circumstances. The time when our sister experienced this momentous change, was in the summer of 1806, when she was in her eighteenth year. At a love-feast, held at Driffield, by Dr. Taft, many of our friends related their religious experience; the presence of God was generally and powerfully felt; and Mary was graciously visited by the same divine influence. She saw herself polluted and condemned—her absolute need of forgiveness and regeneration; and felt that grief and concern which such a discovery could not fail to excite. In the evening a sermon was preached by Mr. Dall, after which a prayer meeting was held; there and then she obtained deliverance from her burden of guilt, and experienced that great moral change which our Lord terms the new-birth. That she then experienced the renewing influences of the Divine Spirit, was abundantly manifested by her subsequent behaviour, and especially during that sickness which terminated in her death. We cannot indeed say, that multitudes of sinners were converted to God through her instrumentality, or that she expended vast sums of money in relieving the distressed; for these things evidently lay far beyond the limits of her circle of duty. We can, however, say, that she diligently attended to those duties which more immediately belonged to her humble station in life.

At the time of public worship, her seat in the chapel was seldom empty. According to the united testimony of herself and leader, she never neglected her class, when at home and well.

She had a widowed father; and her conduct towards him was truly exemplary. She executed his commands with cheerfulness, preserved his property with the utmost fidelity, and made it the

business and pleasure of her life to lessen the miseries inseparable from old age and a state of widowhood, and to render him contented and happy. There is reason to believe that, in filial affection and obedience, she has seldom been equalled. In saying thus, we certainly ascribe to her one of the chief glories of the female character. For what can be more pleasing to God or man, than such a conduct springing from principles of piety.—We do not intend to intimate, that with these good qualities she had no others of an opposite nature; for weaknesses she undoubtsedly had, because she was human. We shall, however, treat her failings as we hope others will treat ours; that is, leave them with God till the judgment of the great day.

While our sister was running the path of duty, and bidding fair to be for some time an ornament to the church of Christ, and a blessing to her family, the event has proved that God was secretly preparing her for himself.

Her leader, with whom she had met in class from the time she was brought to God, informs us, that although she laboured under such occasional dulness and heaviness as are more or less common to most Christians, yet she never lost the evidence of her interest in Christ.

In her class she generally expressed a filial confidence in God; but for some months prior to her last affliction, that confidence evidently increased.

It appears plain, from the accounts she repeatedly gave of the state of her mind, that she was gradually rising into a closer union with God.

In the month of October, 1813, she began to be seriously indisposed. Soon after the commencement of her complaint, she expressed a conviction it would be unto death. Her father, too, seems to have entertained a similar apprehension, and therefore from an early stage of her sickness, nearly to the very last, he almost daily questioned her respecting her religious experience, and generally received from her the most satisfactory answers. Were we to attempt a description of her religious experience to her last sickness, we might say, her confidence in God was rational, well founded, and firm. Her joy seldom rose to rapture, it was calm, deep, and constant. She did not, at least till nearly the very last, express any intense longings to depart; but she was fully resigned and perfectly content. Her prospects of future bliss did not often transport her to extacy, yet they were clear and highly satisfactory. She spoke but little, yet that was to the point, and decisive. She said, "I can trust God, I cannot doubt his goodness, he has done so much for me."

The adversary of souls did not remain inactive. A fewweeks before her death, she said that, on the preceding night, she had

been harassed with the most distressing temptations. These attacks were not of long continuance. As she drew nearer eternity, a nearer view of God inspired her with stronger confidence in him. The light of celestial day more abundantly beamed upon her soul; and her joy became unspeakable and full of glory. The day before her death, at her request, a friend prayed with her; the presence of God was especially felt.

Prayer being ended, she declared, with great solemnity, and, at the same time with perfect sanity, that she had had a vision of angels, who appeared exquisitely beautiful, and attended in a kneeling posture during the time of prayer. While relating this, her countenance strongly expressed an ineffable serenity of soul: and her language and behaviour abundantly proved, that she was then raised to the full triumph of faith. Becoming now extremely weak, she afterwards spoke but little; yet she gave directions respecting her funeral, comforted her friends, and expressed a fervent wish to depart and be with Christ. At length, on Sunday evening, February 6, 1814, after two hours and an half of hard and incessant struggling, her happy spirit escaped from its shattered tenement to the mansions of glory.

THOUGHTS ON THE PROVISION MADE FOR THE DAUGHTERS OF METHODIST PREACHERS.

To the Editor of the Methodist Magazine.

SIR,

I HAVE had the honour of being connected with the Methodists for several years, and I have endeavoured to obtain as accurate an account as possible of the origin of that great work which God has wrought by them; a work which has now well nigh filled the land, and which is spreading to the ends of earth! I have made particular inquiry into the mode of supplying the wants of our preachers, from the beginning, as well as into that which has been adopted for the support of their families. Having been led, in the course of my inquiry, into an important speculation concerning the education of their children, I beg leave, Mr. Editor, to submit my thoughts to you on that subject, hoping that you will afford them publicity, through the medium of your valuable and highly-respectable Miscellany; your doing which will greatly oblige and gratify,

A CONSTANT READER.

For many years after the formation of the Methodist society, by the Rev. John Wesley, in 1739, the number of its members was small, and chiefly consisted of persons in the lower walks of

life. When laymen were first permitted to preach among them, I find there was no regular provision made for their support—no fixed income was afforded. "He who had a staff," says one of the first preachers, "might take one; he who had none, might go without." In those days, when the preachers wanted any article of clothing, which was all they expected from the people, (their food being provided by the friends who received them into their houses,) they were either supplied by the kindness of individual friends, or, if none such were found, they applied to the stewards of the society for such things as they needed. This plan was found to be attended with many and great inconveniences; some who were popular characters, were clothed in the best; while others, equally worthy, though not of such splendid talents, were arrayed in mean apparel. To remedy this, it was agreed, I understand, about the year 1750, that each preacher should receive, from the circuit where he laboured, the sum of £3. per quarter, to buy himself clothes and books, and what else he needed. At that time, few of the preachers were married; and those who were might provide for themselves as they could, as no provision was made for their wives. At the Conference, held in the year 1752, Mr. A. Mather being called into the work, and having a wife for whom he had no means of making provision, Mr. Wesley desired the stewards to pay her the same sum which was allowed to her husband, viz. £3. per quarter, and to find her a house or lodging.

Those who had children were allowed one pound per quarter for the support of each child. When a preacher was at home, his wife was allowed at the rate of one shilling and sixpence per day for his board; viz. four pence for his breakfast, sixpence for dinner, four pence for tea, and four pence for supper; but if he was invited out, she was not permitted to charge any thing, as he then ate with his friend.

Thus things continued for many years; but when God was pleased to add to the number of his people, and they began to increase in wealth and respectability, they saw it necessary to make better provision for the support of their preachers. Indeed, there was an imperious demand for this; for the price of every article of clothing and provision so rapidly increased from year to year, that it was impossible for them to subsist on their former income. The three pounds per quarter to each preacher have therefore been raised to *four guineas*, and each wife's allowance to the same sum; each child is now allowed *two guineas* per quarter instead of *one pound*; and, now also, instead of being paid by the meal, as formerly, every preacher's wife is allowed a stated sum per week for board, whether her husband be at home or in his circuit. This sum varies according to the circumstances and views of their respective circuits—in some it is

ten shillings and sixpence; in others fourteen shillings, sixteen shillings, eighteen shillings, or a guinea; and in one or two, one pound five or seven shillings per week. But notwithstanding this increase in the income of a Methodist Preacher, in quarterage, board, &c. it must be obvious to all who are acquainted with the depreciation of money, and the advance of every thing necessary for the wants of a family, that the income is far from being adequate to a comfortable support.

A preacher (and especially in the present state of Methodism in this country,) fills a respectable station in society; and he and his family are necessitated and expected to appear becoming that station; but for this, his income, in general, will not afford him the means. This is especially the case with those preachers who have large families. Provision, it is true, is made for the *sons* of the preachers who are received into the publick institutions of the society, at Kingswood and Woodhouse Grove, from the age of eight till they are fourteen years old. In these seminaries they are clothed, fed, and educated, for six years. But what provision is made for the education of their *daughters?* They are allowed, I understand, out of the subscriptions and collections for the schools, the sum of eight pounds eight shillings for six years, i. e. the sum of forty-eight guineas is all that is allowed for the complete education of each daughter. But will seriously thinking persons deem this sum adequate to such an education as the daughter of a Methodist Preacher should receive, to enable her to preserve that rank in society in which she was born. Every such person will say, no. It is well known, Sir, that without education, a person is only fit for the drudgery of life, and must necessarily fill a place in the lower walks of society;—but in these, it is presumed, no Methodist who has received much spiritual good from the labours of the parent, could wish his children to be placed! It is allowed that the daughters of Methodist Preachers should not be fine ladies; for this the writer contends not; but on the contrary, utterly reprobates such an idea; he wishes them to be inured to the work of the *kitchen*, and be thoroughly versed in every branch of *domestic* life; but he would wish them, at the same time, to be prepared, by education, to fill a respectable station in life, to the credit and comfort of their parents, and the honour of the connexion to which they belong.

Reason, as well as religion, dictates, that there ought to be some *equality* between the education of the *sons* and *daughters* of the same family. Provision is already made for the sons of the Preachers, that they may receive an education equal to that of the sons of respectable tradesmen in the society: and is it not as reasonable that similar provision should be made for their daughters? Hath not God made both *male* and *female?* Are

they not both *equal* before him? And hath *he* not made *equal* provision for *both?* Permit the writer of this, Sir, to say to every respectable member of the Methodist society in the land, "Go, thou, and do likewise." "Be, ye, therefore, merciful, even as your Father in heaven is merciful!" Besides, is there not, from the present system of providing for the education of the preachers' daughters, a manifest partiality, and a still greater disparity arising from circumstances?

It sometimes happens that God blesses one preacher with many *sons*, and another with many *daughters;* all of whom, let it be understood, are equally the children of the *connexion*, and for whom the connexion is bound, in consequence of the labours of their parents, by the invariable rule of right, to make *equal* provision! But, on the present plan, this is far from being the case. The preacher who is blessed with *male* offspring, has them amply provided for; whereas, he who has only *females*, has no such provision—and why? Because his children are daughters, and not sons! At present, I understand, there are preachers who have two or three sons in the institution at Kingswood, or that at Woodhouse Grove; while another brother, who has travelled as long, perhaps longer, and who has laboured as hard and as faithfully, is necessitated to send his daughters to school at a most enormous expense, an expense he cannot well bear, or suffer them to remain without the advantages of a good education. In the uncivilized parts of the world, females, we know, are considered as holding an inferior situation in society, and formerly it was the case here: but these days are past! The female character has been elevated to that scale in society which, no doubt, Providence designed it should fill; and it has been demonstrated that females are not a whit behind males in the natural endowments of their minds.

Surely the Methodists, Sir, should not be found, by any part of their conduct, to reflect upon, or to degrade, the female character. The venerable mother of their venerable founder, stands high in the esteem of all who knew her exalted character; and she spent much of her time in forming the mind of him from whom we, as Methodists, have derived invaluable blessings. But had she not herself enjoyed the advantages of a liberal education, she could not thus have taught him!

In the present highly-respectable state of the Methodist societies, the writer feels persuaded that his appeal will not be in vain, especially as he appeals to the respectable female members of the Methodist society, capable of appreciating the value of a good education. These are, at present, very numerous; and the writer feels a confident expectation that the subject needs only to be suggested, in order to its meeting with patronage and support. To the honour of the female sex it is recorded

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in the sacred volume, that certain holy women administered to Jesus Christ of their substance; and of one pious female it is said, "She has done what she could;" and "wherever this gospel shall be preached, this which she hath done shall be spoken of for a memorial of her." May the writer of these hints be permitted farther to suggest, that as the pious females of the present day, cannot supply the *personal* wants of the Son of God, they may, notwithstanding, do it virtually, by adding to their many noble exertions in the cause of God, one more in behalf of the daughters of those preachers who have sacrificed all hopes of obtaining more than a moderate subsistence, that they might be instruments in communicating spiritual and eternal blessings to their souls.

What I wish, Sir, to suggest is, 1st. The formation of several small schools in different parts of the kingdom, for the education of the daughters of our ministers, from eight to fourteen years of age, to be under the superintendence of a committee of ladies in the vicinity of each school. 2ndly. That a separate subscription be set on foot throughout the connexion, which, with what may be allowed from the annual subscription and collections for Kingswood and Woodhouse Grove institutions, will be found adequate to the support of the schools in question.

This plan, if carried into effect, which the writer is fully assured is practicable, and is "meet, right, and our bounden duty," will tend to ease many of our respectable preachers from a burden which, in their present circumstances, they are ill able to bear; and, to use the language of our revered father, Mr. Wesley, "the preachers, eased of this weight, will the more cheerfully go on with their labour:" and, I may add, will probably be more abundantly useful to the souls of the people. And will not this be a work well pleasing to God? Will not he whom these men serve in the gospel of his Son, say to us, in that day, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

But it will probably be objected, that we, as a body of Christians, have so many subscriptions and collections, that it will be highly impolitic and improper to add to their number. To this I answer: I rejoice that we have so many opportunities of doing good, and thus laying up treasure in heaven. I rejoice in being a member of the society, and account it a very high honour to be connected with a people who are ready to every good work.

The Methodists, Sir, not only support their own work, which is perhaps the most extensive in Christendom, but they are generous and liberal subscribers to most of the noble and excellent institutions which are the boast of our country.—Dispensaries, infirmaries, asylums for every species of human misery—together

with Sunday Schools, Bible Societies and Associations, Tract and Missionary Societies, all meet with their patronage and support. But may I not say to many of them, "these ought ye to have done, and not to leave the other undone." Yea, I hope, Sir, I may without offence suggest, that if any Methodist finds it imperiously necessary not to increase his charities any further, that he is bound in duty and propriety of conduct, rather to relinquish some of his *extraneous* charities, and to attend to that which, as I conceive, has a *prior* and legitimate claim upon both his justice and his mercy.

ON SLANDER.

To the Editor of the Methodist Magazine.

DEAR SIR,

IF you judge the following remarks on the "Tatler and Slanderer," worthy of a place in the Miscellaneous department of your valuable Magazine, their early insertion will oblige,

Your's, respectfully,

1814. PHILO.

Of all the detested characters that have disgraced the Christian name, none are more odious or dangerous than the Slanderer. His pestiferous breath tarnishes whatever it touches; undermines the most endearing relations; destroys unity, peace, and love: and diffuses anarchy, discord, and death! How does the generous mind recoil at beholding the terrible havock and distress which prevail in the Christian Society that is cursed with the deadly venom of his tongue. *Rattlesnakes*, *wolves*, *bears*, and *lions* are harmless creatures, compared with the *monster* of whom I am speaking: *they mercifully dispatch* their trembling victims at a stroke: while *he*, *savagely*, and *deliberately*, murders by inches, his *hapless prey!* His heart is a *mass* of iniquity; foul and sulpherous as that *murky abyss* which is the residence of fallen spirits! He is a compound of ignorance, envy, malice, and hypocrisy—void of every *generous* and *manly* principle—a slave of the *prince* and *power* of the *air*—and his work, one would think, is the *dirtiest* his *master* can find him to do! I seldom think of such, but I remember Joab and Amasa; while he tenderly inquires after your welfare with "Art thou in health my brother," he perfidiously stabs you under the fifth rib! He talks as smoothly to your face as though he was an angel; but turn your back, and his words are daggers and drawn swords! If we attentively examine his conduct, we shall perceive that he is actuated, principally, by *envy*, pride, and ambition; he wishes

to be thought a man of talent, to reign and rule, in all things to have the pre-eminence; in short, to be *head of the* church! *This* is what he aims at, though covered with the thickest disguise. To effect *this*, he carries on all kinds of *sly* and *creeping* intrigues: such as writing letters; defaming ministers, misrepresenting facts; inventing falsehoods; throwing out oblique hints, and empoisoned insinuations, &c. All this *scurrilous* and *dirty* work he does behind the *scenes; lurking in his hole:* he thinks *he* is *neither seen* nor *inspected;* he *only* manufactures this *pestilential trash*, which he employs agents (either as shallow or as wicked as himself) to circulate. When looking for the faults of others, he has the eye of an eagle; but alas! when he looks for his own, mole-like, he has no eyes at all! He appears before men with a sanctified look, and as comely as a painted sepulchre! He wishes you to believe that his *only* motive is zeal for the cause of God. Oh! how is his heart pained and overwhelmed with sorrow at the conduct of ———, with what anxiety does he ask, Have you heard of the conduct of ———? I'll just give you a hint, it is not proper you should know all, it is too bad even to be repeated! Oh! how it distresses me to think of it! And to complete this *vile hypocrisy*, he shakes his head, and ends his *whining* with a sigh! Is such a one happy? I might answer this question by proposing another: Can a fiend be a happy? No, he is as far from happiness, as he is from heaven; a gnawing worm preys upon his *vitals*, he is unconsumed by raging fires; his soul is torn with unutterable anguish and sorrow; yea, "sorrow such as devils feel," for, he "*never smiles*, but when the *wretched weep.*" *Then*, "he *grins horribly*, a *ghastly smile!* Reader, is this thy character? examine thyself, is there no shade in this hateful portrait, which resembles thee? hast thou *never privately* slandered thy neighbour? There is too much reason to fear thou hast. If thou art penitent, I could shed the tear of sympathy over thee; black as I have drawn thy portrait: O let me beseech thee to repent! Probably thou hast cut off the hopes of some promising youth, by blasting his reputation, which was dearer to him than *life itself!* Some hapless, injured female may now be bleeding under thy cruel hand, or dying under the poisonous venom of thy tongue! Oh! repent of this thy wickedness, and pray God to cleanse thy heart from this *blackest, foulest stain!* But, if thou art still determined to blow up this fire of *hell*,* and harden thyself in iniquity, suffer me to address thee in the striking language of a man of God, "O monster of ingratitude! scandal to human nature, and reproach to God! if thou canst, go hide thyself—even in *hell*, from the face of the Lord!"

* Vide James iii. 6.

To the Editor.

The following letter was written to the society in C——, by a Preacher, on the occasion of his being necessitated through the pressure of bodily afflictions, to discontinue his labours among them.

To the Methodist Society in C——.

My dearly beloved Brethren,

The same divine Providence that has removed me from you, prevented me, before my removal, through heavy affliction, from personally expressing my unfeigned love to each, and my most fervent wish for the prosperity of you all. What I could not perform at the time of my departure, I beg you will permit me now to attempt through the friendly medium of another person. But, having to communicate my thoughts in writing, I am necessitated to abridge what I would otherwise have enlarged upon. It is true, you may know these things already, having been taught, and some among you having made a proficiency in the truth as it is in Jesus; yet, the voice of duty, whose call cannot be disregarded with impunity, coinciding with my increasing regard for you, I wish, if it be only for the gratifying of my feelings, to stir up your pure minds, by way of remembrance. And perhaps you will be disposed to think, that the frequent labours, exercised at different periods, for the space of more than twenty years, may justify the expectation of the unworthiest servant of our Lord, that the people whose spiritual benefit was sought so long a time, will receive, with meekness and candour, the word,—it may be, the final word of exhortation. O, may it be dictated by infinite wisdom! and may Almighty power apply to the heart what is humbly attempted in the adorable name of the Lord Jesus Christ! Passing over all matters of merely a circumstantial nature, let me, my dear brethren, be permitted to remind you of *the principle* that first led you to an union with the society of which you now are members; it was, according to the language of the society rules, a desire to save your souls. This was the principle, this, and no other, which we suppose to have prompted you to seek the help of christian fellowship. And you were required to evidence this principle, by putting away all inward and outward sin, and diligently using the means of grace. These fruits of true repentance were expected of you. Now, let me inquire in the sacred name and awful presence of the holy and all-seeing God, are you, at this time, walking by the same rule, and minding the same thing? Do you at present conscientiously abstain from every appearance of evil, and use, constantly and devoutly,

all the means of grace? All those means especially which are particularly specified in the rules of the society? O, my dear brethren, be assured, that while religion admits of a steady and sensible progress in us, it never can allow us to relax in the use of any of those means we were called to engage in, when we first began to work the works of God. If any have thought otherwise, they have been miserably mistaken. A real advancement in inward and outward religion is evinced, not by relaxing in the use of means, not in fancying we have risen superior to them, but in the more fervent use of all those means, by which the first degrees of piety were attained. In this way therefore, see that you hold fast the things you have wrought, and in this way, seek all you are convinced you need, all the divine Spirit excites you to long for, and to pant after. Nor shall your labour in the Lord be in vain. For instance, are some of you seeking a sense of pardon? a blessed privilege, which we, as a people, believe ourselves called of God, in a very especial manner, to maintain most explicitly, and to set it forth before the eyes of every penitent sinner, as a blessing he may and ought to obtain. We certainly have always held, that a man is justified by faith only. But, we have as constantly affirmed, that the faith which justifies is not opposed to the use of means, but always exercises itself in their use. We are not justified, because that by the employment of means we merit pardon. We are not pardoned *for*, but *in* using the means of grace. Those, faith will not despise, but ardently employ, looking through them to the gracious promises of free and unmerited pardon, made by the mercy of God, and propounded to mankind in Christ Jesus our Lord. O, how frequently has this evangelical truth been illustrated, and powerfully impressed upon you! How often have you seen the desirableness, how often felt your need, how often been excited to seek this great blessing in this very manner! Ah, let me be permitted once again to urge you to the zealous exercise of this faith in this way! And surely he that shall come, will come speedily; Oh look out for his promised appearance! Lift up by faith the everlasting doors, all the faculties and affections of your immortal soul, and the King of glory will come in. In your case nothing but *obstinate* or *indolent* unbelief excludes the Redeemer. Faith simply exercised in the appointed way, will certainly obtain the free and gratuitous promise of pardon and justification. Some among you, my dear brethren, have thus obtained peace with God, through faith in Christ, and experience deliverance from all guilty fear, because your sins are blotted out for his name sake. But are you who are pardoned, feelingly convinced of the evil of your nature? Are you deeply sensible of your total unfitness, without universal sanctification, for the enjoyment of the pure and holy

God? And do you truly desire to be delivered from all filthiness of the flesh and spirit, and to be filled with the perfect love of God and man? Remember, that sanctification, like justification, is to be obtained by faith, by that faith which fervently and diligently uses all the means of grace. Different dispensations of providence, and various ministrations of the Spirit, may be used by him who worketh all in all, to effect this great and glorious work: but they are all designed by him to lead the mind to the exercise of faith. And faith is that grand agent, which, not only credits the exceeding great and precious promises, referring to this complete redemption from sin, and the being made partakers of the divine nature, but which actually lays hold on them, effectually employs their purifying power, and likewise brings into the believing heart, the happy experimental existence of the reigning kingdom of God, even complete righteousness, perfect peace, and heavenly joy, in the abiding union of the Holy Ghost, which is unspeakable, even by its pious possessors, and full of celestial glory. This important doctrine of universal holiness, is not lost in the Methodist Church. You, my beloved friends, have been privileged to hear it frequently illustrated; and have had it recommended to you by the most weighty motives, such as I need not mention at present. O, will you spurn this pearl of great price? Will you refuse to admit this antepast of heaven into your hearts? Ah no! Surely you will be willing to put off the old man with all his deeds, and completely to put on the new man. You will sacrifice the carnal mind, by nailing it to the cross, and will not hesitate a moment to seize the kingdom of heaven by the utmost force of faith, exerted in all the holy violence of humble, believing prayer.

Alas, that I should feel it necessary to address myself to some who are in a state less pleasing! Alas, that there should be any in the doleful condition some are in among you! What is too visible to the human eye, which can only behold outward appearance, must be very obvious to the piercing sight of Him, who declares, "All the churches shall know that I am He that searcheth the heart;" and is it not well known to yourselves, that some among you are not now, what they once were? That the crown is fallen from their head, that it is no longer worn by them, as a sign of victory over the world and its god; and as a gracious ornament in the approving sight of their God, and to the admiring eyes of his holy saints! Yes, as in too many other societies, there are some in that of C—, who have not kept themselves unspotted from the world; who have not continued to walk with the Lord in white; and, in this sense, are not worthy. Now, my dear friends, you who are in this melancholy condition, over whom I do not proudly triumph, but deeply and tenderly mourn, why—why is it thus? Your divine

friend, your fountain of living waters has not been to you as a deceitful brook, that you should have toiled at hewing out broken cisterns. You cannot but be sensible of your stupid folly, and (what is worse) of your atrocious crime, in treacherously withdrawing your hearts from Him, to whom you had voluntarily surrendered yourselves: yes, from Him, to whom you had a thousand times solemnly pledged your vows! Oh, it is impossible for you to feel too poignantly how evil and bitter a thing it is to have forsaken Him; thus, wilfully and ungratefully, to have sinned against light and love! But though you cannot sink too much into the spirit of self-abhorrence, yet, blessed be the God of all grace, who is rich in mercy and plenteous in redemption, you are permitted, counselled, intreated to return to the bosom of his parental love. He is willing to readmit you to his favour, and to lift you, yes even you, who have presumptuously cast yourselves down, he is inexpressibly willing to lift up even you to all the heights of holiness and happiness. And therefore will the Lord visit that he may be gracious, and therefore will he exalt himself in having mercy on you. O then, take with you words, and return to the Lord,—say, take away iniquity and receive us graciously, and surely, he will deign to declare, to your humbled but recovered souls, "I will heal your backslidings, I will love you freely."

The few foregoing hints I have judged it my duty to offer you, my most entirely beloved friends. If you see their propriety, and feel your personal concern in any of them, I have no doubt of your gratitude to God, who has cast your distinguished lot in such a pleasant and advantageous place, among a people whose peculiar glory it is, to be separate unto the Lord, united together for the one purpose, and nothing else, of helping each other in the attainment of experimental religion; and to help the lapsed towards their recovery. Will you not then most conscientiously regard every rule of the society; and endeavour to estimate the worth of all the blessed helps, the great goodness of the Lord has peculiarly favoured you with, by endeavouring, carefully and diligently, to derive every benefit which your christian connection is so admirably calculated to convey? It is hoped you will not neglect the assembling of yourselves together, whenever Providence allows; but that all ordinances, all means, public and private, will be duly esteemed; and in each of them, when thus properly recorded, you will undoubtedly find a present and very peculiar blessing.

Were these matters well attended to, I am sensible it would be unnecessary to add any thing on the subject of christian charity, the duty you owe to each other as members of a religious body; because you would thereby acquire such a blessed temper, you would attain to such a heavenly state of mind, that your feelings would perpetually prompt you to every thing that is

lovely and of good report. Only let your hearts be set on the vigorous use of the means of grace, for the individual attainment of the highest blessings, then assuredly you will not find a place in your tranquil bosom for any passion opposite to the most pure and perfect love. At once will flee far away from you—the demons of wrath, pride, uncharitableness. Your unremitting aim at knowing all the good and acceptable will of God concerning you, will necessarily lead you to cultivate every social and christian virtue. One always includes the other. By this method you will be a perfectly united body. You will increase with all the increase of God, who will be honoured by you, and will not fail to put honour upon you. In this way, expect those who behold you, to be powerfully influenced by your spirit and deportment. With ardour and sincerity, alarmed, and as it were compelled by your influence, they will say, "We also will go with you, for we see that God is with you." And O! what may you not expect, when once this holy, all-pervading influence flowing forth, without any ruinous obstructions from irregular tempers or sinful actions, shall powerfully and uniformly bear on every person that approaches you! The converts of Sion would be many. Glorious days would hasten upon us, and the mouth of all iniquity would be stopped. But Oh! if those doctrines and that discipline, which God has so highly honoured, be treated with indifference by any, whose duty and privilege it was to have upheld, to have esteemed, and to have been profited by them; how transcendently great, will be their condemnation. God save you from a Methodist's hell!

With very much love for your precious souls, and in the conscientious discharge of my bounden duty, both to God and to you, I venture most humbly to lay the preceding hints before you. May He whose glory it is, to win to himstlf the greatest honour by the use of the weakest instruments, deign to acknowledge this mean effort, and succeed it with his blessing for the dear Redeemer's sake! Amen.

I remain, for the sake of our common Lord, your affectionate brother, and devoted servant,

T. R.

EXTRACTS

From the Second Edition of Captain ROBERT PERCIVAL'S *Account of the Island of Ceylon, published in* 1805.

(Continued from page 623.)

THE inhabitants of the sea coasts of Ceylon are composed of a variety of different races. At Columbo in particular, the natives of every country in India appear to have their representatives. The manners and customs of these tribes, however

fall more properly under the description of their several native countries: it is only necessary in this work to describe those which are stationary in Ceylon, and which form a considerable proportion of its population. Besides the native Ceylonese who live under the dominion of the Europeans, and are distinguished by the name of the Cingalese, the coasts are chiefly inhabited by Dutch, Portuguese, and Malays. All these differ from each other both in their customs and appearance.

The Dutch, and indeed the Europeans of every other nation but our own, who are born and reside in India, differ much in their habits and modes of life from those of Europe. Our own countrymen alone, in whatever climate or situation they are placed, still remain steady to the manners and customs of Great Britain; and though the prejudices of the people among whom they live, and the nature of the climate, may force them to make occasional deviations, yet they never altogether lose sight of their native habits. The chief trait of the original Dutch character, which those in Ceylon retain, is their fondness for gin and tobacco: in other respects they adopt the customs and listless habits of the country. A Ceylonese Dutchman usually spends his time as follows. He rises early, about six, and either goes to walk, or sits down by his door in a loose robe and night-cap to smoke a pipe. This with a glass of gin, which is called a *soupkie*, fills up the interval to seven. A dish of coffee is then handed him by his slaves, and his lounging posture and tobacco-pipe are again resumed. He afterwards dresses, and goes to business, or more frequently to pay visits; a mode of spending time of which his countrymen are particularly fond. In these visits the Dutchmen usually take a pipe and glass at every house to which they go. In their salutations they are wonderfully ceremonious, and make a profusion of bows with a stiffness peculiar to themselves. If they have leisure to prolong their visit, they take off part of their dress, and put on a little night-cap, which they bring with them on purpose, and then set themselves to smoke and talk till noon. Their dinner hour is about twelve. On their tables they have very gross and heavy food, and are particularly fond of having a great quantity of butter and oil mixed with their fish and other victuals. At some of the Dutch houses however, and particularly at Mynheer Conrade's, at Columbo, I found the dishes extremely well dressed, and the fish in particular appeared exceedingly palatable to an Englishman. After dinner they resume their favourite regale of smoking in an undress, and then go to sleep for an hour. As soon as they are again dressed, they either go abroad to pay visits, or receive company at home; and this, with another pipe, fills up the interval till supper is announced at nine, when the same heavy sort of food is again served up.

This mode of living cannot fail to make them lazy and indolent, which indeed they generally are to a proverb. As they make no effort to increase their knowledge, and even appear to have no curiosity, nor enjoyment in any thing, beyond the common insipid routine I have described, they are of course ignorant and stupid, without capacity, and without desire of excelling by exertion. Their children are treated with the same neglect as other objects, and are usually committed to the care of the slaves. Their selfish and contracted minds become equally callous to the feelings of humanity, and their poor slaves are treated with cruelty upon the slightest provocation, and often from mere caprice: this treatment, they allege, is highly necessary to keep them in proper subjection; an argument employed by those only who feel that they deserve to have their injustice retaliated upon themselves, and who hope to escape punishment by stifling the feelings of humanity.

Dancing is the principal amusement of the younger women; while the chief pleasure of the married and elderly ladies consists in paying formal and ceremonious visits to each other. To these visits they go attended by a number of slave girls, dressed out for the occasion. These girls walk after them, carrying their betel-boxes, or are employed in bearing umbrellas over the heads of their mistresses, who seldom wear any head-dress, but have their hair combed closely back and shining with oil. Their chief finery consists in these female attendants, and their splendor is estimated by the number of them which they can afford to keep. These slaves are the comliest girls that can be procured, and their mistresses in general behave very kindly to them. With that caprice, however, which always attends power in the hands of the ignorant and narrow-minded, the Dutch ladies frequently behave in a very cruel and unjust manner to their female attendants, upon very trifling occasions, and in particular on the slightest suspicion of jealousy.

A race known by the name of *Portuguese* forms another part of the inhabitants of Ceylon. From their name, it might be supposed that they were the descendants of that European nation whose appellation they bear; but this in fact is by no means the case. The name is indeed derived from the spurious descendants of that people by native women, who were scattered in great numbers over this island and all their other settlements in India. But both the manners and colour of these original Indian Portuguese, are now equally lost among that race which now bears their name. The present Portuguese of Ceylon are a mixture of the spurious descendants of the several European possessors of that island by native women, joined to a number of Moors and Malabars. A colour more approaching to black than white, with a particular mode of dress, half Indian, and half European,

is all that is necessary to procure the appellation of a Portuguese.

These people are found in all the European settlements in India, particularly those belonging to the Dutch, who often form intermarriages with them. It is in particular very common in Ceylon to see a respectable and wealthy Dutchman married to a Portuguese woman of this description; a connexion which our countrymen look upon with the greatest abhorrence, and would not enter into on any account. The Dutchmen allege that the cause of these intermarriages being so prevalent is that scarcely any woman leaves Holland to come to India except those who are already married.

The manners of the Portuguese inhabitants differ from those of the Moors, Malabars, and other Mahometans. They affect rather to adopt those of the Europeans; and wear hats instead of the turbans, and breeches in place of the pieces of cloth which other Indians wear wrapped round their waists, and drawn together between their legs like loose trowsers. At present it is customary for any black fellow who can procure a hat and shoes, with a vest and breeches, and who has acquired some little smattering of the catholic religion, to aspire to the title of a Portuguese, a distinction of which he is extremely proud.

Although the black Portuguese universally profess the Christian religion, and are commonly Roman Catholics, yet they retain many Pagan customs, and their religion may be considered as a compound of both. They affect to derive their religion as well as their descent from the European Portuguese, though the name be almost the only thing they retain of either. The Dutch have allowed priests and other missionaries to go among them; and there are many of them who profess the Protestant religion and go to the churches of the Dutch. In general they are somewhat fairer than the Moors and Malabars; but those who are so to any considerable degree, may be looked upon as the off-spring of the Dutch in later times; for the blood of the European Portuguese has been so intermixed as to leave scarcely a trace behind. Complexions of all sorts are indeed found among this mongrel race, from a jetty black to a sickly yellow, or tawny hue. Their hair, which is black or dark brown, is worn long, and usually tied, contrary to the custom of the Mahometans. Some of their women are pretty, and much admired for their figures. The men are about the middle size, slender, lank, and ill-made, so as easily to be distinguished. Their whole expense runs upon dress; they are fond to excess of shew and finery, and never stir out without putting on their best clothes. They are lazy, treacherous, effeminate, and passionate to excess; and retain so much of the character of their boasted progenitors, as to be distinguished for a ridiculous pride. Like the Portuguese of Europe, they have always a long string of sounding names, beginning with Don Juan, Don Fernando, &c.

They have no regular cast, and are usually esteemed the worst race of people in India. Originally a spurious and outcast brood, they retain only the blemishes which tarnished the characters of their ancestors; and they combine all the vices of the Europeans and Indians, without any of their virtues.

It was from these black Portuguese, that the troops known by the name of *Topasses* were taken. They were called *Topasses* from wearing hats instead of turbans; the word *topee*, or *chaupee*, which appears to be a corruption of the French *chapeau*, being the term used in their language for a hat. They were never accounted good soldiers, being neither so hardy nor so brave as the Sepoys; and were seldom employed in the English service. The French, however, very generally had corps of them at Pondicherry, and their other settlements.

(To be continued.)

EXTRACTS FROM A COMMON-PLACE BOOK.

(Continued from page 704.)

The Jewish Doctors assert, that the Ten Commandments were written in such a manner, that not one single letter more could have a place there. Would to God that the divine law were so engraven in our hearts, as to fill every corner in such a way that nothing else might find the possibility of lodging there!

A Bible, and its Price.

In one of the original letters, published by Sir John Fenn, as written during the reigns of Henry VI. Edward IV. and Richard III. mention is made of a Bible, and its price. J. Paston, among other things, says, "As for the Bible that the master hath, I wend the utmost price had not past five marks, (3l. 6s. 8d.) and so I trow he will give it." The letter bears date 1468; and the Editor properly remarks, "This must mean some MSS copy; for at this time there was only one printed edition, that of 1462, which would have sold, even then, for a much greater sum than is here mentioned."

The age in which these letters were written, was of the darkest hue: Popery yet held its sway almost undisputed: the times were often violent and boisterous; and men, habituated to slavery, civil and religious, hardly knew how to exert their mental powers. How thankful should we be, who live in a far more enlightened age, and who can purchase Bibles in abundance, at the most reasonable rate!

After the Lutheran controversy had been long carried on, many of the Monks in Scotland were so *learned*, that they charged Luther with being the author of a wicked book called the "*New Testament.*"—O tempora! O mores!—Lest this should be doubted, see Perizonius, p. 238.

Pellicanus hath informed us, that before the preaching of Luther, there was not one Greek Testament to be found in all Germany, though a man should have offered to give for it its weight in Gold!

MISSIONARY INTELLIGENCE.

AFRICA.

Extract of a Letter from Mr. W. DAVIES, to Mr. JAMES WOOD.

Sierra Leone, March 16, 1815.

DEAR SIR,

I AM happy to inform you that the work of God at this place is in a prosperous state. The preaching is well attended, but especially on Sunday evenings, when it is painful to see many go away, who, on account of the smallness of our chapel, cannot be admitted. I believe my appointment to labour here is of God, and I rejoice in it. Last Sunday I finished the meeting of the classes, the members of which in general gave a clear and satisfactory account of a divine work on their minds; and I have reason to believe that they walk worthy of the gospel of Christ. The society consists of 100 members. Last Sunday evening, after preaching, I informed the congregation that I intended to begin a new class the following day at four o'clock, and requested any who wished to cast in their lot among us, to meet me at that hour: ten persons came at the appointed time; I read the Rules of the Society to them, spoke to each of them, and admitted them upon trial. There is a large field for Missionaries in Africa. In the vicinity of this colony there are many towns which I wish to visit, but not yet knowing how I shall stand the climate, I am afraid of exerting myself too much. I am determined, through divine grace, to devote myself wholly to the service of God.

Last week, having crossed the river, we called upon Mr. Nylander, who is a Missionary of the Church Missionary Society; and he received us kindly. From his settlement we walked through a pleasant path between trees, to King George's town. George, who is king of Bullam, and who had been in England some time ago, had heard of our coming: he shook hands with us, and asked how Messrs. Wilberforce and Thornton were; how were all the people in England; and if the war was over. He said that he was glad to hear that all was peace. He is near 100 years old. We walked through his town, which consists of a good many huts made of earth.

From King George's town we went about five miles down the river, to another chief's place; this chief, who is a very intelligent man, received us with great kindness. In this place all the inhabitants are Mahometans. The punctuality and reverence with which they perform their devotions, are sufficient to make many who call themselves Christians ashamed. They are at their prayers at five in the morning, and five times a day they say their prayers in a public manner. They touch the ground several times with their foreheads, and lay themselves flat upon it; but how many Christians are there, who, when they meet to worship God in churches and chapels, sit during the whole time that ministers, in the most solemn manner, are addressing Almighty God!

The chief shewed us his Palaver house, where the chiefs round the country meet to settle their palaver. Any thing they have to settle they call it a palaver. They sit down upon goat-skins neatly dressed, and they are not to leave the house till they have settled the point on which they deliberate.—The chief asked me if I had brought any Arabic Bibles out with me, and told me that he wanted one. I said that I had brought none with me from England, but that I could procure one for him; which I did, and sent it to him the following week.

The harvest is great in Africa, but the labourers are few. May the Lord of the harvest send forth labourers, after his own heart, who will labour day and night, to promote sound, experimental religion. I trust that the Lord will grant me in this colony many seals to my ministry. I rejoice that the Gospel is good tidings of great joy to all people; that Christ tasted death for every man; that his blood cleanseth from all sin; and that we are commanded to go out into all the world, and preach the Gospel to every creature. I am, dear Sir, your's, &c.

W. DAVIES.

WEST INDIES.

Letter from Mr. JAMES WHITWORTH to Mr. M'DONALD.

St. Kitts, March 5, 1815.

DEAR SIR,

WHILE labouring among the dear people at St. Bartholomew's, I often drank of the cup of sorrow and of joy; of sorrow, when I was under the necessity

of expelling some from the society, for walking disorderly; and of joy, when I saw others flocking to the house of God, crying for mercy, from a deep sense of their lost state, and refusing to be comforted till they received divine consolation.

The island of Anguilla had been visited by several of our preachers, in order to establish a Mission there: but not meeting with encouragement, they abandoned their design. About fifteen months ago, John Hodge, a fine coloured young man of that Island, was savingly brought to the knowledge of God, without the ministry of the word. While perusing the Scriptures, divine light shone upon his mind; he saw and felt his guilt and danger, and fled for refuge to the Saviour of a lost world. Soon after my arrival in St. Bartholomew's, he came thither for the purpose of receiving religious instruction; and it was apparent that all the powers of his soul were engaged with God. After his return to Anguilla, he set up the worship of God in his house, and a few of his neighbours desired to join with him in prayer: these he exhorted to flee from the wrath to come; and God blessed his labours to the conviction and conversion of several of them. He soon began to preach publicly. For some time he was much persecuted; but as the governor encouraged and protected him, the persecution he suffered was of a short duration.

In the beginning of December last, I paid a visit to the people at Anguilla, preached three times, formed the people whom God had awakened into classes, and appointed leaders to watch over them. I left a society there consisting of one hundred and twenty members. In so short a time I have never seen so large and genuine a work:—seventy or eighty of them are, I believe, born of God, and there is reason to believe that the conduct of them all is such as becomes the gospel of Christ.

On reading the above account, you will be led to make many reflections on the ways of Divine Providence, in the wisdom manifested by God, in choosing the time, the place, and the instrument of shewing forth his glory. "I am (says Mr. Hodge, in a letter to me) truly happy to inform you that God is carrying on his work with great power, and that the labours of such an unworthy servant and unpolished tool as I, are not in vain. Glory be to his holy name, the fire of divine love is kindled in the breasts of many persons; and I trust, by the grace of God, that it will burn with an inextinguishable flame. Since you left us, the Lord has added to his church about seventy members; and hence our number at present is nearly two hundred souls, many of whom are pressing forward in the good way, labouring to be found of God in peace." In a former letter, Mr H. says, "Persecution pursues us with progressive steps; and as that is satan's duty, which he assiduously performs, without any promise or expectation of reward, I trust the children of God will not be out done in diligence and perseverance, since they know that they will receive a great recompence of reward in their Father's kingdom. My life is, at present, in great danger; and if he who has his way in the whirlwind, do not restrain my numerous enemies, I may either never write to you again, or write to you from prison, or a state of banishment. But, through mercy, I can say, 'I am ready not to be bound only, but to die for the name of the Lord Jesus.' O Sir, let me implore you to pray for me, that I may never deny my Master, nor dishonour that church of which I am an unworthy member."

Such were Mr Hodge's views, in the midst of the storm of persecution, which, I am happy to say, has blown over.

I am, your's, &c.

JAMES WHITWORTH.

Extract of a Letter from Mr J. MORTIER, to Mr JAMES WOOD.

Nevis, Charles Town, May 4, 1815.

REV. SIR,

I NOW sit down to give you some account of myself, the goodness of God towards me since I left England, and of the glorious work in which the Lord has seen fit to employ me.

We left St. Helens, Isle of Wight, on December 2, but the next day, the wind being contrary, we put into Torbay where we lay till Monday the 5th; we then weighed anchor, and put to sea with a fair wind, which continued till the Friday following, when the wind again being contrary, we were obliged to tack and return: we soon reached Falmouth, where we anchored once more. I began to think that surely there was a Jonah on board, and that if the lot were cast, it would fall upon myself for this is the fourth time we had put to sea, from our first sailing from Spithead which was on Sunday, Nov. 4, at eleven A.M.

We remained at Falmouth sixteen days. As soon as our friends heard that the Missionaries were in the fleet, they immediately, with the greatest affection invited us ashore; and I think I may

say, to the honour of the Cornwall Methodists, that such kindness as they manifested I never witnessed before. I believe that they would have been glad if we could have remained longer with them; but while we were commemorating the birth of our common Lord, in the chapel, the Commodore's gun was fired, as a signal that the wind was once more fair; so we were all (the Missionaries, five in number) obliged immediately to repair to our respective ships: and although I very much wished to be at the place of my destination, yet I must say, that I left this truly Christian and loving people with regret. Their kindness was indeed a striking confirmation of that declaration, "Every one that loveth him that begat, loveth him also that is begotten of him," 1 John v. 6.

We once more put to sea, praying that our God would continue fair wind, that we might be wafted to the regions of our destinations. On Tuesday following (the 27th) we were attacked by a most violent gale; so that for eight hours we expected to find a watry grave. The sea broke into our cabin with great violence, and our trunks were floating about, which rather alarmed us; but he who of old said to the winds and sea, "Be still," heard our cry, and stilled the raging sea. From this time, our passage was very favourable and delightful: and in general our health was very good. We preached four times a week on board, when the weather would permit; and after escaping many dangers, and receiving many blessings, our gracious God brought us safe into the West Indies.

The West Indies is a fine country. Never was I so agreeably disappointed as when I saw it. The first Island we saw was Barbadoes. Here we went on shore; and I preached in the evening to a tolerably large and decent congregation. The ship Hebe remained at Barbadoes a fortnight, with brother Westerman on board, as she was going to St. Thomas's, which is close by Tortola, the place to which he was appointed. Brother Lewis, myself, and partner, procured a passage in another vessel to Antigua: here we were received with kindness and affection by Mrs. Morgan, with whom we remained a week, waiting for the return of Mr. Morgan from St. Kitts, where the District meeting was held. At length we found that Nevis was the field appointed for us to labour in; to which island we soon obtained a passage: and glad and thankful were we when we got again on shore.

We are among a very loving people, who behave very kindly to us, and would do any thing in their power to make us comfortable; and even respectable people, not in society, behave to us with the greatest kindness. Our congregations in town are large and respectable on the Lord's-day. Within the last two months, our white hearers have increased in number, twenty-three of whom are in society, and nine of whom are leaders. Our number in town and country is upwards of fourteen hundred; and though they are in general poor, they do all in their power to support the work of God. There is quite work enough in this island for another preacher. I thank God that my health, and that of my wife, continue good: I think I never enjoyed better. The weather is getting warm, and we feel a little in consequence of it; but hitherto the Lord hath helped me in my work, by strengthening me in both body and mind. In town we have preaching twice on the Lord's-day, once on Friday evening, and a prayer meeting every morning. In the country we have a prayer meeting on Wednesday evening, and preaching on Wednesday and Thursday evenings. These, with attending Leader's meetings, meeting classes and bands, visiting the sick, and a variety of other duties, shew me my dependance upon him who has said, "Lo, I am always with you:" and I do feel the truth of this word; for as my day, so is my strength. I think I can say, my aim is the salvation of souls, by holding out to them a free, full, and present salvation. To do this is the delight of my soul; and I trust that I am in full and ardent pursuit of all those blessings which I hold out to others; and, blessed be God, I enjoy a good measure of those blessings.

I was much blessed on Easter-day, when we held our love-feast, while hearing the sable sons and daughters of Africa tell, in their artless strains, what the Lord had done for their souls. Many of them stood up, and blessed God, and the Methodists, for sending the gospel to them. I thought surely this alone is worth crossing the Atlantic for; and the prayer of my heart was, "O Lord, grant that we may see greater things than these." My soul is expecting a glorious shower of the Holy Spirit, both upon myself and the church; and I seem confident that it will shortly take place. O that I might realize more than I anticipate.

I have established an adult school, for the purpose of teaching the poor blacks to read; and as they justly reckon that it is an unspeakable blessing to be

able to read the Word of God, they eagerly embrace the opportunity offered them of being taught.

I remain, your's, &c.
JOHN MORTIER.

An Account of the Formation of a Methodist Missionary Society for the Birmingham District, on Monday, June 26, 1815.

ON the Sabbath immediately preceding the Public Meeting, the Rev. Dr. CLARKE preached a preparatory sermon from Isa. ix. 7. In this very impressive sermon, he shewed, with singular propriety, and evident effect on all present, the constant and certain increase of the kingdom of God on earth. Having reviewed former dispensations, and reminded the congregation, that the inhabitants of every succeeding age had enjoyed privileges superior to their immediate predecessors, he exhibited to their hopes and wishes bright and animating prospects of future improvement.

Several other very appropriate discourses were delivered, in the different chapels in the town, by the Rev. James Buckley, secretary to the missions, and by preachers of this district, which happily tended to promote the great object of the Meeting. On Monday morning, at six o'clock, the services of the day commenced with public meetings for prayer in Cherry-street and Belmont-row chapels; and at ten o'clock Dr. Clarke preached in Cherry-street chapel, from Colos. i. 27, 28. Here the learned preacher gave a most perspicuous and affecting statement of the leading doctrines of Christianity, which he proved, by reasoning most powerful and convincing. The public meeting, as a testimony of its high approbation of this sermon, and of its love to the truth, unanimously requested the Doctor to allow it to be printed.

The public meeting, for the purpose of forming the society, commenced at two o'clock, in Cherry-street chapel. A larger, or more respectable assembly, was never before seen at that place. The Rev. Thomas Taylor opened the meeting with the usual devotional exercises; and Dr. Clarke was unanimously requested to take the chair:—

In introducing the business of the day, the Chairman observed, that it never was the intention of the Almighty to confine the blessings of salvation to any one particular nation or people—not even to his own chosen people the Jews. He promised to Abraham, that in his seed *all the families of the earth* should be blessed; and added, that when our Lord Jesus Christ commissioned his apostles, he sent them into *all the world*, to preach the Gospel to every creature—that it had reached us, and that it is our duty to promote the preaching of the everlasting Gospel wherever it is not yet known.

The Rev. Thomas Taylor, in moving the first resolution, spake nearly as follows:—"Sir, As I am no friend to long speeches, I will not engross much of your time in what I have to say.

"The term Missionary, which is become very common, marks out a high and holy calling, of very ancient date, and literally signifies one that is sent—and sent upon a divine errand, which we style a Mission. The first Gospel Missionary was the Lord of Glory himself; who said, 'I came down from heaven, not to do my own will, but the will of Him that sent me. The Spirit of the Lord God is upon me, because he hath sent me to preach the Gospel to the poor, to proclaim deliverance to the captives, and to set at liberty them that are bruised.' And so engaged was he in his divine work, that he could say, 'My meat and drink is to do the will of him that sent me, and to finish his work.' St. Paul was a Missionary: he was sent to the Gentiles, to turn them from darkness to light, and from the power of satan to God. In short, all the apostles were Missionaries; they were sent into all the world to preach the Gospel to Adam's fallen race. Many of the preachers of the three first centuries were Missionaries; and not a few of our reformers sacrificed their ease and lives for the sake of him who came to seek and save that which was lost. After them, God raised up the Puritans, of whom many acted as Missionaries. It was mercy in a gracious God, to send forth into the wide world those highly-favoured servants of his, Messrs. Wesleys and Whitefield, whose principal business was to preach life and salvation through a risen Redeemer. I am not myself altogether unacquainted with the heart of a Missionary. I was sent into Wales, Ireland, and Scotland, at a period when we had no friends to assist us; and, as Mr. Hooper said, "He that had a staff might take it, and he who had none might go without, or stay at home."

"But though we had to encounter difficulties, distress, hunger, and cold; can we desire our junior brethren to do so? No: many of our brethren have found godliness to be profitable for this life. God has blessed them in their basket and in their store; who, had they not known religion, might at this time

have been poor, miſerable, and wretched; and as God has been ſo liberal to them in the good things of this life, we hope they will deviſe liberal things. The pleaſing ſight of ſo many genteel females who fill theſe galleries, excites a hope that they will, according to the tenderneſs belonging to their ſex, feel for the miſeries of thoſe who are periſhing in their ſins, for whom Chriſt has died, and engage in this bleſſed work; imitating thoſe pious women who miniſtered of their ſubſtance to their gracious Lord, in the days of his humiliation, and who had the honour of being the firſt witneſſes and harbingers of his glorious reſurrection.

"When I conſider the ſmall beginnings of Methodiſm, a little cloud like a man's hand, and how it has ſpread, not only over Great Britain and Ireland, but alſo the vaſt Continent of America, the Weſt Indies, and reached into Africa, and now to the Eaſt Indies, I am aſtoniſhed! I confeſs, when I firſt heard of the Miſſion to Ceylon, I thought it a hopeleſs ſcheme, and ſeemed juſtified in my opinion, by the death of that indefatigable labourer in the great work, Dr. COKE; but the ſucceſs with which it has been crowned, has ſilenced my fears, and bowing with unfeigned gratitude before God, I would praiſe him for the marks of his approbation, with which it hath been diſtinguiſhed.

"I therefore, Sir, moſt heartily give my concurrence to the reſolution I hold in my hand, ſincerely praying that the great Head of the Church may grant his bleſſing to the undertaking in which we are engaged."

The Rev. James Buckley roſe to ſecond the reſolution; and in very emphatic language repreſented the awful ſtate of the Heathens. He ſaid, "Six hundred millions of ſouls are yet deſtitute of the light *you* have." In enforcing the neceſſity of Miſſionary exertions, he ſtated the *authority* on which we acted—the *command* of Chriſt; the *motives* which influenced us—the *love* of Chriſt; and the *proſpects* we had of ſucceſs—the *promiſe*, the *preſence*, and the *power* of Chriſt. He obſerved, the example afforded us in the Methodiſts, was a ſtriking proof that we ſhould ultimately ſucceed—they were all the fruits of Miſſionary labours; and the ſame power by which they were converted, was ſufficient for the converſion of the Heathen: that the Lord had opened many wide and effectual doors, and that now the four quarters of the globe called to us, ſaying, "Come over and help us." He then gave us an hiſtorical account of the Methodiſt Miſſions, and the preachers employed in them—ſtated the number in ſociety in the different places—America was the firſt Miſſion, but is now no expenſe to us, having long ſupported itſelf—in Newfoundland, Nova Scotia, the Weſt Indies—North Wales—Ireland—Gibraltar—Sierra Leone—the Cape of Good Hope—New South Wales—and at Ceylon in the Eaſt Indies, where there are a million of Pagans, bowing down to the moſt abominable idols. He then read a moſt intereſting letter from Mr. Clough, one of the Miſſionaries there, containing an account of the converſion and baptiſm of one of their Chief Prieſts. After making honourable mention of the Baptiſt, London, and Church Miſſionary ſocieties, he concluded with ſtrongly pleading the cauſe of the Heathen, in the moſt lively and animated ſtrains.

The Rev. Dr. Clarke (the Chairman) then gave ſome further information concerning the Miſſion to Sierra Leone; and very much attracted the attention of the meeting, by giving an account of a poor Negroe Boy, who was brought from thence by one of our Miſſionaries, and whom he (the Dr.) received into his own houſe. His daughters taught him to read and write, and he has at length ſucceeded in apprenticing him to a citizen of London; and if he faithfully ſerve his time, we ſhall (he obſerved) have the novel ſight of one, who was once a *poor Slave*, becoming free of one of the firſt cities in the world.

The Rev. John Ogilvie moved the ſecond reſolution, with ſaying, "Sir, I riſe with pleaſure to obſerve, that after what you have ſaid on the ſubject, and after what we have heard from our venerable father Taylor, and from Mr. Buckley, one of the Secretaries to our Miſſions, it only remains for me to ſay, from what I have felt in my own mind on this occaſion, I am perſuaded, that there is not a perſon preſent who has not felt as much as will induce him to do ſomething for God in this way, or to give ſomething towards the ſupport of theſe Miſſions.

The Rev. George Morley, on addreſſing the Chair in ſupport of the ſecond reſolution, read an account of ſeveral converſations between Mr. Clough, the Miſſionary, and the Budhiſt Prieſt on the Iſland of Ceylon, which terminated in the converſion of the prieſt to Chriſtianity. He alſo read ſome pleaſing extracts from a letter juſt received from Mr. Abraham Whitehouſe, formerly of Birmingham, now a Miſſionary on the Iſland of Tortola, and ſpake to the following purpoſe:—

"Sir, if we have real pleasure in raising a slave to civil liberty, (and we who know its value, and love our fellow-creatures, would gladly contribute to promote such an object,) how greatly must our joy be increased, on hearing—as we have heard this day, of thousands of the sons of Africa being raised to the privilege of the children of God; being made fellow-citizens with the saints, and heirs of heaven. The misery, sin, and danger of a great part of the human race, ought to excite our most tender compassion; the command of God makes it our duty to attempt something for their benefit. High expectations are raised in our minds by the divine promise; and the past and present success of the Methodist Missionaries fully justify very sanguine hopes concerning the future. The circumstances of the times are favourable to Missionary exertions. The great extent of the British Empire, which was never, at any former period, equal to what it is at the present time; and our commercial intercourse with distant lands, afford us, as Englishmen, every desirable opportunity of spreading that religion which we enjoy, and which we believe was intended for all mankind. Our Government was never so favourable to the general diffusion of Christianity, by Missionaries of different denominations. Great numbers of the Heathen are willing to receive instruction; preachers are ready to leave their native land, that they may erect the standard of the cross on foreign shores; the whole church is praying for an extension of the borders of the Messiah's kingdom; and each individual member seems determined to contribute his mite toward the general expense. The great work will go forward. It is of God; and with us, or without us, it will go forward. The only question now is, Shall we stand still, and decline the honour and pleasure of assisting? or, Shall we voluntarily come forward with our support? I trust we all, this day, resolve to have our share in the blessed work. With these views, I beg leave to second the resolution, which has for its object, the formation of a Missionary society for this district."

Mr. Fisher, of Liverpool, seconded the third resolution; and, in a very appropriate speech, expressed his entire approbation of the business in which we were engaged. He said, he did not regret his *coming from Liverpool*, to be present at this meeting. He observed, that "although we had not all of us the honour of preaching the gospel among the Heathens, our hearts were affected with the importance of the subject: and our *pockets* also should be resorted to, in order to promote the good cause."

The Rev. William Henshaw then delivered the following animated address:—"Sir, the cause of Missions meets with my warmest approbation. It has the broad seal of heaven upon it; all its benevolence, and all its grandeur. It is the cause for which the Son of God came down from heaven, and suffered, and expired upon the cross. It is a cause consecrated by the labours of the Apostles, by the blood of Martyrs, and by the salvation of millions of sinners. From the beginning, it was the plan of Deity to save men by the ministry of the gospel. This gospel he intended should be preached to all the world; and during the first ages of its promulgation, what mighty effects did it not produce? It attacked the firmest and most ancient superstitions; it overthrew idolatry, demolished heathen temples, silenced their oracles, softened the savage dispositions of men, civilized and moralized their manners, and turned myriads from the power of Satan unto God. And what is not the gospel able still to effect? The utter extirpation of sin from the earth; the conversion of all nations unto God. For 'the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.'

"It is the first duty of every man to whom the gospel is sent, cordially to embrace it; and his second duty, to communicate the knowledge of it to his neighbours. When a whole nation is become Christian, it is the first duty of every such nation to disseminate the knowledge of Christ to every other kingdom within their reach. If the sums employed by a single empire, to furnish out one campaign for the extension of conquest, by the destruction of a portion of human beings, were to be employed in furnishing out Missionaries, to extend the empire of the Son of God over the Pagan world, how godlike would be the design—how glorious the result! But alas! how few and feeble have been the efforts of Christian nations to evangelize the Heathen?—O where is the apostolic spirit? And where the primitive zeal, which animated the heroes of the church? Where are the men who do not count their lives dear, so they may win souls to Christ? Thank God! He hath raised up hundreds of such men among the Methodists, who have gone forth in the name of the Lord, to proclaim his great salvation to mankind. You have this day heard of the mighty work which

God hath done through their inftrumentality. And though many have fallen in this field of glory, and the progrefs of the gofpel through the diftant iflands is marked by the graves of the Miffionaries who have died in the work; yet their death has only endeared to us the lands where they have fallen, and given us a nearer intereft in the welfare of countries, feparated from us by the roll of oceans. The great caufe itfelf has loft nothing by the death of its leaders, but rather increafed in ftrength. The zeal and activity of the Methodifts, have ftimulated other religious denominations to fend Miffionaries abroad, whofe labours have been crowned with uncommon fuccefs. By this fuccefs, we ourfelves are encouraged to new and bolder efforts. The prefent is a glorious era in Methodifm: Miffionary Societies are forming every where; and the Lord is pouring upon our people in general a Miffionary fpirit. Let the pooreft in this aflembly feel ambitious, by his weekly fubfcription of One Penny, to become a Member of the Birmingham Methodift Miffionary Society.

"I wifh to make my appeal to the more fplendid part of this aflembly. Ladies, an appeal to you on this fubject, cannot be made in vain. It is well known, that the civil condition of females, in all Pagan countries, is humiliating and degrading beyond defcription; but where Chriftianity prevails, the character of women is dignified, ennobled, and reftored to that rank in fociety, which was the original deftination of heaven. Ladies, you are under infinite obligations to the gofpel; and now a fair opportunity occurs, wherein your benevolent and grateful feelings may have the ampleft exercife. Offer your fervices, to become Collectors of weekly, monthly, quarterly, or annual fubfcriptions, among your neighbours. This labour of love will be highly honourable to yourfelves, advantageous to the caufe of Chrift, an acceptable homage to your Maker, and followed by a glorious reward. May all hearts unite in this great work; and may we perfevere, till every temple and every idol of the heathen world is demolifhed, and the kingdom of God fhall fill the whole earth."

The Rev. Richard Waddy rofe, and in a moft impreffive manner fpoke as follows:—"Sir, If the occafion of our Meeting had been of any common fort, the brethren who have already fpoken would have exhaufted it, and doomed me to filence. But when the fubject is the fupport of Miffions, it warms the paffions, gives to the dumb a tongue, and makes the ftammerer eloquent.

"Had the object of this Meeting been exclufively to eftablifh and fupport Miffions *abroad*, fome benevolent mind might then have called our attention to the benighted parts of our own country. It is not for us to fix limits to the gofpel, or to fay which part of the globe juftly claims the preference; feeing the gofpel difpenfation is benevolent in its nature, defign, and tendency; equally fuited to all nations, and alike friendly to all ages, ftates, and characters of men; like the folar fire, it moves in a fphere of its own, far above all earthly things, and waits to pour, with generous profufion, its bleffings on the *whole* world.

"Hitherto, as a body, we have cheerfully followed as Providence has led our way. The Eaft Indies having been recently opened, we have entered in. The Star has already rifen in the Eaft. To provide for the fupport of this Miffion, in addition to thofe in which we have been long engaged, is the object of this Meeting; which is the more immediately neceffary, as the Lord has removed from us the pious and indefatigable Dr. Coke, who not only devoted a very ample fortune, but alfo the energies of body and mind, to the fupport of Miffions, and whofe crown will doubtlefs fhine with many a fparkling gem, collected by his means, not only in Europe, but alfo from the coaft of Africa, the continent of America, and the fhores of India.

"The neceffity and importance of Miffionary exertions, muft appear to all who conlider the ignorance, idolatry, and fuperftition of the heathen world. The light of the knowledge of the glory of God in the face of Jefus Chrift, can alone remove the clouds of darknefs, bring them to a faving acquaintance with the truth, fortify their minds againft the temptations of Satan, fupport them under the adverfities of life, give them victory over death, and prepare them for glory beyond the grave. Who that has any love for the Redeemer of fouls, any bowels of compaffion for perifhing finners, or any fenfe of gratitude for the favours they enjoy, will not rejoice when the Heathen fhall fay, 'How beautiful upon the mountains are the feet of them who bring good tidings, and publifh peace.'

"To fpread this gofpel, there muft be *men* to whom a difpenfation of the gofpel is committed: Men, pious, diligent, felf-denying. Such men God has already raifed up: Let us turn our attention to their feelings, facrifices, and fufferings. See them enfolded in a mother's embrace, and bedewed with her tears, while fhe endeavours to bind them to their native land. But does fhe prevail?

No!—Their love for Jesus Christ, and their concern for the salvation of men, bear their minds above all opposition. But are there any more? you, Sir, inform us that, 'There are,'—they already stand on our shores, and wait till the hand of benevolence shall direct their course to distant lands.

"To spread this gospel, there must be money also;—and will that be withheld? No! No! In our land, monuments of liberality present themselves; in every town, and almost in every village we have Schools for the education of Youth, and Asylums for the reception of the Old, the Sick, the Widow, and the Fatherless; and shall our ears be stopped against the cry of the Heathen? It has been said by our Secretary, that the enlightened part of the heathen world solicits our help; and may I not add, that those who have perished for the lack of knowledge, loudly plead on behalf of these who remain within the reach of mercy. O could one of those unhappy victims appear in our assembly, what would be his request? Would it not be, Send Missionaries to our brethren, and send them speedily; men of God, to shew them the way of life, lest they also come into everlasting torment.

"As the success of this undertaking depends upon the Divine blessing, we confidently look for success. The prayers of the saints ascend from every part of the nation; and as their petition is agreeable to the will of God, they cannot pray in vain."

We regret our not having room to give even an extract, of many other able speeches which were delivered.

The Collections amounted to 220*l.* in addition to near 60*l.* which had been previously subscribed.

POETRY.

AN ADDRESS TO THE DEITY.

Dear Sir,

The following beautiful and affecting address to the Deity is translated from the original Italian of Lorenzo de Medici, by Mr. Roscoe, and inserted in his life of the Author. As it is probable that Mr. Roscoe's work is in the hands only of a very few of your readers, perhaps you will give it a place in your Magazine.

Kentish Town, Your obedient Servant,
March 11, 1815. Joseph Prendergast.

ALL nature, hear the sacred song!
Attend, O earth the solemn strain!
Ye whirlwinds wild that sweep along;
Ye dark'ning storms of beating rain;
Umbragcous glooms and forests drear,
And solitary deserts hear!
Be still ye winds, whilst to the Maker's praise
The creature of his power aspires his voice to raise.

O may the solemn breathing sound,
Like incense rise before the throne,
Where he, whose glory knows no bound,
Great cause of all things, dwells alone.
'Tis he I sing whose powerful hand
Balanc'd the skies, outspread the land;
Who spoke—from ocean's stores sweet waters came,
And burst resplendent forth the heaven-aspiring flame.

One general song of praise arise
To him whose goodness ceaseless flows;
Who dwells enthron'd beyond the skies,
And life, and breath, on all bestows.
Great Source of Intellect, his ear
Benign receives our vows sincere:
Rise then, my active powers, your task fulfil,
And give to him your praise, responsive to my will.

Partaker of that living stream
Of light that pours an endless blaze,
O let thy strong reflected beam,
My understanding speak his praise:
My soul, in steadfast love secure,
Praise him whose word is ever sure:
To him, sole just, my sense of right incline,
Join every prostrate limb, my ardent spirit join.

Let all of good this bosom fires,
To him, sole good, give praises due:
Let all the truth himself inspires
Unite to sing him only true.
To him my every thought ascend
To him, my hopes, my wishes bend.
From earth's wide bounds let louder hymns arise,
And his own word convey the pious sacrifice.

In ardent adoration join'd,
Obedient to thy holy will,
Let all my faculties combin'd,
Thy just desires, O God, fulfil.
From thee deriv'd, eternal king,
To thee our noblest powers we bring:
O may thy hand direct our wand'ring way,
O bid thy light arise, and chase the clouds away.

Eternal Spirit! whose command
Light, life, and being, gave to all;
O hear the creature of thy hand,
Man, constant on thy goodness call:
By fire, by water, air, and earth,
That soul to thee that owes its birth,
By these he supplicates thy blest repose,
Absent from thee no rest his wand'ring spirit knows.

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THE

METHODIST MAGAZINE,

FOR NOVEMBER, 1815.

BIOGRAPHY.

MEMOIR OF MR. WILLIAM MARRIOTT,

Of London.

Mr. William Marriott was the second son of Thomas and Webster Marriott, of Norton Falgate: his father was, for several years, a useful steward and leader in the Spitalfields society, and a particular friend of our late venerable founder, Mr. Wesley. In all his ways he acknowledged God; and in so doing, he found him to direct his paths. To instance in but one particular. Being in want of a journeyman, and having, previously to his going to inquire concerning the character of one that he had heard of, retired to his room to ask direction from God, he immediately felt an aversion to take him, but thought he would nevertheless proceed to make inquiries respecting him. With this view he left his house, and had scarcely reached Bishopsgate-street, before his eye was attracted by a decent young man in an apron, whose appearance he liked, and whose habit bespoke him a baker. He crossed the street to him, and finding he wanted a place, engaged him on the spot. The man, finding his master usually went out on an evening, inquired of the other servants, what tavern he frequented; but was soon informed it was not to any tavern that he went, but to hear preaching at the Old Foundry.—Curiosity, over-ruled by Providence, soon brought the young man to hear Mr. Wesley, and, by God's grace, he afterwards became a burning and shining light in the connexion. This was our late venerable friend, Mr. Alexander Mather.

It would not be doing justice to the kindness of Mr. Wesley, were we to pass over his attention to Mr. Marriott, (Mr. Thomas,) a few weeks previous to his death. It is thus recorded in his journal: "Thursday, November 30, 1775, I preached at Lowestoft at noon, and Yarmouth in the evening. Here a gentleman, who came with me from London, was taken ill. I thought his head was disordered, and would fain have sent him back

without delay, offering him my chaise and servant to attend him, though I could ill spare either one or the other: but he could not in any wise be prevailed upon to accept of the proposal. Friday, December 1. After preaching at Loddon, I returned to Norwich, and procured Mr. ——— a lodging in a friend's house, where I knew he would want nothing. I now again advised him to go straight to London in my chaise, but it was lost labour. Wednesday 6th. About one, I heard a shrill voice in the street, calling and desiring me to come to Mr. ———. Going directly, I found him ill in body, and in a violent agony of mind. He fully believed he was at the point of death; nor could any arguments convince him of the contrary. We cried to him who has all power in heaven and earth, and who keeps the keys of life and death. Thursday 7th. Mr. ——— was so thoroughly disordered, that it was heavy work to get him forward. At every stage 'he could not possibly go any further, he must die there.'" By a memorandum in Mr. Marriott's pocket book of that year, it appears "he died in peace," six days afterwards.

The mother of our departed friend, the subject of this memoir, was one of the first twelve that Mr. Wesley joined in the London Society. By a memorandum it appears she also died in peace, April 9, 1772.

Mr. William Marriott was born December 16, 1753. The early part of his education he received at the school which Mr. Wesley established in the Old Foundry, and afterwards was sent by his father to finish it at Madeley, in Shropshire. Here he was under the eye of the late Rev. John Fletcher, who paid much attention to the spiritual interest of the scholars, inviting them to spend an hour with him every morning in his study. Under the pious instruction of that man of God, the Lord opened his heart, and made him a partaker of his pardoning love, when he was about thirteen years of age, as he particularly records in a paper which has been found since his death, entitled his "Catalogue of Mercies." Mr. Fletcher strongly urged his father to bring him up for the ministry; but the father, conceiving he had not that especial call to it which he judged necessary, declined it.

He returned from Madely with a blessed savour of divine things upon his mind, to serve his father in his business of a baker; and immediately joining the society, he became an active and steady member, and continued such till his death. His constitution being weak, and the business laborious, his father transferred it to another brother, and introduced him into the stock broking line, in which he was also engaged. At this period, a steady and consistent walk adorned his christian profession; for while he was *diligent in business*, he was at the same

time *fervent in spirit*, serving the Lord. Neither public ordinances nor private means were neglected by him, but each held their proper place.

In February, 1781, he entered into a solemn covenant with God, which he wrote upon his knees, signing and sealing it with his own seal. In a memorandum at the bottom of the writing he says, "Renewed April 18, 1783;" also, "Renewed and confirmed in the strength of Jesus, January 3, 1790." In September, 1785, he was sorely afflicted by the loss of his youngest son, through the small pox. Being greatly cast down, the Rev. Charles Wesley wrote to him and his partner, as follows:

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. This, my dear friends, is, I doubt not, the language of your sorrowful hearts;—sorrowful, yet resigned to unerring wisdom and goodness. Jesus wept to see his creatures weeping. He does not disapprove your feeling your loss; neither do ye offer God a sacrifice which costs you nought. Your comfort is that he orders all things well; and makes all things work together for good to them that desire to love him. My partner sympathizes with yours. We lost our only son by the small pox. You find several hymns on the occasion in the funeral hymns, which are too suitable. That God may sanctify your affliction, and make it instrumental to your eternal happiness, is the earnest prayer of your faithful servant and friend,

"*Chesterfield-street, September* 24, 1785. C. WESLEY."

In June, 1786, he wrote to Mr. Mather, requesting his advice in the disposal of part of his property for charitable purposes: viz. as to the mode of doing good with it, and bringing most glory to God. Mr. Mather weighed the subject, and then answered him at great length, which so fully met his own views that what he advanced became the ground work of his future conduct in acts of beneficence. Previous to that time Mr. Mather had been one of his almoners; and he continued to be such till his death. In a letter, dated Sheffield, Dec. 23, of that year, (1786) Mr. Mather writes as follows.

"*My very dear Friend*,

"When you were at York I drew out a particular state of your account, which I intended to deliver you, but you seemed to decline the reception of it. As the season is *very* near when you settle all your temporal affairs, I wish to ask you whether I should draw it out particularly; sending you the time, place, persons, and circumstances? all which I have generally noted in my own account; or, shall I only send you a general balance of each particular for which you deposited the several sums; as the *sick* and *poor*, *children*, and *books*; and the assistance of those who are engaged in calling sinners to repentance. I have kept

them all separate and appropriated *every* sum as you intimated. Many widows' hearts sing for joy, and many a hungry member of Christ blesses the hand provided to feed them. Many more praise the Lord who has made them glad by some screen from intense cold, *in fire*, and *covering* for their straw beds. Two remarkable instances whereof happened *this* week. One was a poor woman, just delivered on such a bed, with scarce any covering, in the keen frost. How thankful to God was the pious father to carry home your bounty in a blanket. No doubt the daughter and her poor husband would heighten the triumph in tears of joy and gratitude to God, who had so provided for them and their children, two of whom, beside *that* just born, having no other bed than with the poor woman just delivered. Oh, Sir, how true is that proverb, "One half of the world does not know how the other half lives!" The other case was that of a poor local preacher, who has a wife and nine children. He was lame and unable to work. He applied to the Parish Officers for relief, who obliged him to be twice brought nine miles to a Justice before they would allow him any thing. He then got 5s. for a fortnight. I ordered them meal for bread, and sent them coals, till it pleased God to restore him to his work again. These were so striking and recent instances that I could not forbear mentioning them. In relieving your fellow creatures, yea, and the members of Christ, I know you would be more liberal to such than I am; but I wish to be a prudent as well as a faithful steward; and to afford a little relief to many rather than a great deal to a few. Yet I would be directed by you, or advised, as it is meet I should, especially in the distribution of your liberality."

In another letter the year following, dated Sheffield, Nov. 3, 1787, he says—

"*My very dear Friend,*

"Your's of the first instant came safe to hand with a further supply for the necessitous of food, raiment, fire, physic, and instruction. The number of the poor is increasing more and more through the badness of trade, and their calls make me fear lest I should exceed; but your timely and plentiful supplies prove an antidote against it; and make me still more sensible of the mercy of God to you and them: To *you*, by enlarging your heart to administer, and effectually preventing your success in business from undoing you for ever: and to *them*, in providing those necessaries of life the want of which makes it almost insupportable.

"The Lord is gracious to you in giving you to feel the danger they are in, "who have riches, of not entering into the kingdom of heaven." But you should also attend to what is said by the other evangelist, "Who trust in uncertain riches!" And (by grace) this is not your case. You are mercifully kept sensible

of their insufficiency to make you happy, as well as of their entire uncertainty, and therefore, turning your eye, yea your heart from them, and all they can afford, you seek your felicity in the living God, who changeth not."

In a letter dated Wakefield, March 12, 1789, after acknowledging the receipt of another remittance for the poor, Mr. Mather says, "When I consider your complexion, and add to it your whole state of mind, it is not at all strange, that you should be *so* exercised as you are, either in things temporal or spiritual; far from it, for 1st, you are naturally timid; and the degree of light you have, gives you *a full* discovery of what a professor should be in his highest attainments. 2dly, Your fear of presumption makes you ready to censure every part of your conduct, which you look at through the *purest mirror* of the divine law; and perceive, when weighed in *that* balance, it is so much wanting of what you desire, and see it to be your privilege to attain; that it cannot meet your own approbation. Then you reason how much less it is than his, who is spotless purity and holiness! 3dly, Your dread of being an Antinomian deprives you of *that* advantage, which the most adult Christian must ever derive from Christ, or else remain at a distance from and unapproved of God! Thus your eye is turned from Him, by whom alone you can, and must come to the Father! and a train of unprofitable reasonings takes the place of simple dependence upon him, who is the great High-Priest of your profession; all of which hinders your coming to the throne of grace with *that* boldness with which you are required to come, for the obtaining of that mercy you *really* want, for that multitude of short comings, you perceive, in the *matter* and manner of your most lawful, or even most holy things! and effectually prevents you from receiving grace to help you (when you are called to the practice of either) so to perform them, as to be approved.

"This is attended with many bitter and severe reproachings of yourself and your conduct; all which hinders gratitude for the degree of strength and grace you enjoy. Yet when you are, as it were, *forced* to act, as in your class, you have no way but to fall into the hands of his mercy and grace, whom you then prove a present aid to them that put their trust in him; and one who does not turn away from any who come unto him poor and dependant. O! Sir, do not think him a hard Master, but exercise yourself to get such discoveries of God, as the gospel affords; viz. that he is a father reconciled; one whose nature and property is ever to have mercy and to forgive; who is not extreme to mark iniquity, and therefore we may stand before him in his Son; yea, and meet his approbation too, even as we are poor and helpless."

In January, 1788, Mr. Wesley appointed him society steward, in which office he remained till some time after Mr. Wesley's

death, by whose will he was made one of his executors. In July of the same year, Mr. Atlay leaving London, he was soon after appointed to lead the class of which Mr. Atlay had had the care; and he continued to be the leader of it till the day of his death. (27 years.) In his diary he speaks of it thus: "October 12, 1788, I began to take upon me to meet a few christian brethren in a class, to watch over their souls in love, and found some degree of freedom in speaking to them. But who is sufficient for these things? Only he who is strong in the Lord, and in the power of *his might*; and who, in order hereto, puts on the whole armour of God: above all, taking the shield of faith, and also praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. Lord grant me grace so to do, that I may be one of those who continue with thee in thy temptations, and to whom thou wilt appoint a kingdom, as thy Father hath appointed unto thee."

One of the members of his class, in a letter to Mr. Thomas Marriott says, "In his official capacity in the church, he was faithful yet encouraging, to the members under his care; his words were few, but what he said was always to the point, and in season; he was truly an exemplary christian, and enjoyed deep communion with God; and in his removal, I feel that I have lost a father, a friend, and a brother."

In the same month he had a singular dream, which he has recorded as follows. "October 22, This morning I awoke with my spirit, in some measure, refreshed and animated by a dream I had, wherein I thought I was conversing with the late Rev. Mr. Fletcher, at a certain house. I found no dread at all upon my spirit, while I familiarly conversed with him, (as I thought for about a quarter of an hour,) although I knew he had been dead a long time, and considered him, while I was conversing with him, as an inhabitant of another world. But my gladness at seeing him *once more* was so great, that I could say little besides express the pleasure I found therein. As he accompanied me part of the way from that house, towards another to which I was going, I asked him if he had any parting word for me. And he immediately whispered in mine ear, 'What thou hast already, hold fast till I come.' Then we parted, and I soon after awoke. May the advice be sealed on my heart, by the Eternal Spirit, to my present and everlasting advantage!"

December 16th of the same year, he writes as follows. This being my birth-day, (on which I am thirty-six years old,) I endeavoured in prayer to recollect some of the principal of those manifold mercies of God which have followed me from my youth up, in order to excite gratitude in my heart for them, and also to lament before him my unfaithfulness to his grace, and unfruitfulness under the unspeakable advantages I have enjoyed. And

I also endeavoured anew to dedicate myself to his honourable service, desiring he would use me for his glory, and help me to live to him alone. Lord, teach me so to number my days, that I may apply my heart unto wisdom. Always deeply considering that on this moment of time depends unspeakable and everlasting happiness or misery. O my soul, labour more than ever to improve every moment, knowing that *whatsoever a man soweth, that shall he also reap;* and, *that he that soweth sparingly, shall reap* also *sparingly;* as well as, *he that soweth to the flesh, shall of the flesh reap corruption.*

About the same date as the foregoing, he wrote the following paper, which has been alluded to above.

"A catalogue of some of the innumerable mercies of God to me, for which I desire to be always thankful.

"1st. As the foundation of all the rest, that inestimable gift of his only begotten Son, Jesus Christ, to be the Saviour of the world in general, and my Saviour in particular.

"2dly. That gracious Providence that caused me to be born in that part of the world which is so highly favoured with the light of the glorious gospel, and at such time when that glorious light was spreading more and more.

"3dly. In causing me to be born of parents who brought me up in his fear, and the fruits of whose prayers for me, I trust, I am reaping to this day.

"4thly. For those gracious touches of his Spirit with which I was visited many times, when I was between five and ten years of age.

"5thly. For that peculiar providence that inclined the hearts of my parents to send me far from home to school; whereby I sat under the ministry of that godly man, Mr. Fletcher, and also received those private instructions from him, the fruits of which, I trust, will remain to the praise and glory of God for ever.

"6thly. For that gracious manifestation of himself to my soul, (when I was about thirteen years of age,) by which I was enabled to call Jesus *my Lord and my God*, and was filled with an hope full of immortality; and also for various gracious refreshings from his presence, after many backslidings in heart from him, for the following eight or nine years.

"7thly. I desire to praise him for the various and multiplied means of grace which I have richly enjoyed, and for christian fellowship, whereby many times, when my hands have hung down, I have been again revived and stirred up to *run the race set before me.*

"8thly. I desire to praise him for his blessing on my temporal concerns; for that degree of success with which I have been favoured in business, so as to be enabled to provide all things convenient for myself and household, and to have to administer

to the necessities of others also. And I desire to praise him as well for the inclination as for the ability so to do; this also is of the Lord, to him alone be all the glory!

"9thly. I desire to praise him for that mercy which gave unto me a loving and tender partner for life, and has enabled us to live together in unity and peace for many years; as also for his goodness in raising her up once and again when drawing near to the gates of the grave.

"10thly. I desire to praise him also in behalf of my children, that he hath been so gracious to *them*; and to *me* in them. I desire to bless him for that painful dispensation in removing my second son from me and from evil to come, unto himself; and also for his mercy in sparing the eldest, I trust, to glorify him here below, and to praise him for ever. Lord grant it for Jesus Christ's sake, Amen!"

In his Diary at the close of this year he wrote as follows:—"Dec. 27. This day I cast up my accounts, and found that God still continues to prosper me in my temporal concerns, and I thank him that he also vouchsafes me grace to employ some of that substance to his more immediate service, in endeavouring to promote the knowledge of himself amongst mankind, and in the relief of the members of his mystical body. May I more abundantly, through his grace, *devise liberal things*, and still more especially be rich in faith, and have a treasure in the heavens, that 'neither moth nor rust can corrupt, nor thieves break through and steal.'"

March 2, 1791. He notices Mr. Wesley's death in the following words. "This morning, a little before 10 o'clock, it pleased God to take unto himself that eminent servant of his, who had been a burning and shining light for many years, I mean the Rev. JOHN WESLEY, who died in peace and in the triumph of faith, in the 88th year of his age. O that those important truths which I have so often heard from his lips may be so treasured up in my heart, and reduced to practice in my life, that I may be found amongst the number of those who shall be his crown of rejoicing in that great and awful day!"

Aug. 5, 1793, he says, "I found my mind this day too much affected with anxious care in business, and inclined to peevishness at every little disappointment. Oh what need I have to be ever watching unto prayer, and attentive to that advice of our Lord, 'Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.' Surely the truth of this is proved by ten thousand examples, as well as by my own experience."

For several years Mr. Marriott suffered much by an asthma, which he got about this time in an excursion to the North. Before he arrived at York, his faithful friend, Mr. Mather, with

a number of the society, came to meet him on the road. Feeling much concern at finding him so ill, he insisted on sitting up with him for several nights, and when he was able to be moved took horse, and came with him to London. Such was the gratitude of this faithful friend!

In May 1801, he was put in nomination by Sir Wm. Staines for the office of Sheriff; but in 1806 he petitioned the city for a discharge from that nomination, which was granted upon his paying the customary fine of £400 and 20 marks. In public situations he sought neither honour nor emolument, but endeavoured to pass through life

"Little and unknown,
Loved and prized by God alone."

Sept. 16, 1803. He writes, "Through the infinite mercy of God I was this day preserved from receiving any material harm by a fall from my horse, which taking fright, ran away with me at full speed: but I only received some slight bruises, chiefly on one knee. Bless the Lord, Oh my soul, and forget not all his benefits, this singular preservation in particular.

"Oct. 8. This day my eldest son met with a similar, but much worse accident by the same horse, being so much bruised in his left leg as to be confined to his bed for a week, and to the house for a considerable time longer; but blessed be God that both life and limbs were preserved. I trust this dispensation also, of Divine Providence shall be sanctified to us all, and that we shall see the end of the Lord was mercy and love in, and through all.

"Oct. 31. Yesterday morning I heard a sermon on 'Fear not little flock, it is your Father's good pleasure to give you the kingdom,' and another in the evening on 'Thou wilt shew me the path of life." I found my mind in some degree stirred up and refreshed by both, it having been much weighed down by temptations to anxiety with respect to future probable trials."

The last article he wrote in his Diary is dated Dec. 16, 1805, in which he says, "I am this day 53 years old. Oh my God how little fruit to thy praise have I brought forth, though so long planted in such a favourable soil! Purge me that I may bear much fruit. My wife yesterday fell down the kitchen stairs, bruised her head and face, and broke her right arm. Blessed be God for sparing her life, and sending us help so soon. It was set within two hours. Lord help us both to profit much spiritually by this painful dispensation, and speedily restore her, if it be thy holy will. Blessed be the name of the Lord, her spirit has been much resigned under this trying affliction."

His sight for the last 8 or 9 years decayed very fast, so that

he could write but little, and a strong nervous affection gradually wasted his frame by a considerable dejection of mind which it caused. The particulars of his last sickness and death we shall give in our next.

(To be concluded in the next.)

DIVINITY.

WE believe we shall gratify, as well as edify, our readers, by inserting here, instead of part of a Sermon, the following Speech of Mr. C. N. WAWN, delivered at the Anniversary Meeting of the Methodist Missionary Society for the Newcastle-upon-Tyne District, held May 23d, 1815.

MR. WAWN having been unanimously called to the chair, congratulated the meeting on the animating accounts of success with which they had continued to be greeted during the year that had elapsed, from the Missionary establishments abroad, and which they had last year come forward in so generous a manner to support. He then particularized the principal features of the most recent accounts that had been received from the several West India Islands, from Nova Scotia, Newfoundland, Sierra Leone, &c. which, with few exceptions, and these arising out of some unfavourable *passing* circumstances, were of a kind to excite the most lively emotions of gratitude for past success, and to vigorous and extended exertions for their future prosperity.

Mr. W. next proceeded to remark, that there could not perhaps be found a more just or accurate mode of appreciating the blessings which Christianity bestows, or which revealed religion, in the several modifications under which it has existed, has ever been attended by, than by considering what has been the condition of mankind previously to its light and power being afforded them—what the nature of the religion they had formed to themselves—what the influence it exercised, and the evils it permitted, in society. In every age and country then, where the religion of Jehovah had not been imparted, that condition had been characterized by crude, erroneous, and derogatory notions of the Deity; by the worship of idols, connected with impure and sanguinary rites; by despotism in government; by the arbitrary disposal of human life; by the exercise of *cruelty* to the weaker sex, and to dependents, especially to the inferior order of domestics; and by the wanton murder of children, whose physical powers or organization, were conceived not to have reached the ordinary standard. Of this cruelty to *females*, continued the speaker, we have numerous instances, even among the most distinguished of the polished Romans, in the later ages of Rome; among men who on other occasions professed to enter-

tain the most lofty sentiments (though these were unquestionably founded on the *pride* of the human heart): and of the barbarous treatment of their *slaves* (with the exception perhaps of the *vernæ*, or home-born slaves, who, however, constituted but a minute proportion of the whole) we have many attested cases. It was not unusual for a private Roman citizen to possess from 10 to 20,000 slaves, whom he bought and sold in a common manner with other beasts of burden, which he had occasion to employ. Frequently they were shut up in numbers together in subterraneous dungeons; and at other times, with malicious cruelty, were compelled to till the ground *in chains*. And if the master of a family were found murdered in his house, the survivors often wreaked their vengeance on the slaves by *exterminating the whole establishment*, innocent and guilty, to the amount of even several thousands. Tacitus, in the mention of one instance where 400 were thus murdered, informs us, that this was done "vetere de more," according to old-established custom. In Athens in the 110th Olympiad, though there were only 21,000 citizens, there were 400,000 slaves, and no fewer than 470,000 in the small island of Ægina. It was no unusual thing for the sons of the free men to sally out at night, in what was considered a youthful frolic, and murder in cold blood all these unhappy persons whom they met with. Multitudes of the *Helot* slaves, we are told, were thus wantonly put to death by the young men of *Sparta*. Perhaps the most strongly-marked instance of ferocious cruelty ever found in a *body of men*, was the resolution of the *Moguls*, on the conquest of the northern provinces of China, coolly and deliberately made, to exterminate all the inhabitants of that populous country, *to make room for their own cattle*; and which was only crushed by the vigour and wisdom of a Chinese mandarin. [Gibbon, vol. 6, p. 54.]

There was however one other concomitant, or rather a constituent part, of the religion of the Heathen, to which the speaker wished particularly to direct the attention of the meeting. It was one of *universal* prevalence, and which stamped their religion with a character of the deepest malignity. It was in direct repugnance to the first principles of natural religion, and to that respect for human life, which the great Creator of men had deeply implanted in every breast. He alluded to *the offering up of human sacrifices*. The religion of Paganism, in direct opposition to that of Christianity, which is a religion of confidence and love, was one of *fear* and mistrust, and its rites were those of *deprecation*; hence we may account for the *peculiar description* of the *objects* to which they rendered divine homage, influenced, no doubt, by a dread of incurring their anger, or a solicitude to procure their co-agency. The Greeks thus worshipped their Cacodæmons, or evil spirits; the Latins their Vejoves, a similar

kind of deities; the Persians, Arimanius, the author of evil; the Heathen offered sacrifices to Fever, the Winds, and every thing that could hurt them, &c. Hence too, it is presumed, originated the *costliness* and *cruelty* of their sacrifices, with which they hoped to appease the wrath of their offended gods, and expiate their own guilt; though it is evident they were, at the same time, blindly satiating their own thirst for human blood, and indulging one of the most horrible propensities of the unregenerate heart. The right of human sacrifices universally obtained among heathen nations, either on general or particular occasions. We are informed by ancient historians, that the *Ethiopians* were required by their laws to sacrifice *boys* to the *sun*, and *girls* to the *moon*. Among the *Phœnicians* it was customary in times of public calamity, for magistrates to offer up in sacrifice to the avenging demons *the dearest of their offspring*. The *Scythians* sacrificed every hundredth man of their prisoners to the god Mars. Among the *Egyptians*, red-haired men were selected for sacrifice at the tomb of Osiris. The speaker could not advert to this people, who were so distinguished for their learning in geometry, medicine, algebra, music, astronomy, &c. without remarking on the utter inefficiency of all merely *human* attainments to lead to a knowledge of the true God, or to preserve from the lowest and most servile idolatry. It is probable that the Egyptians at first worshipped the sun and moon, under the names of Osiris and Isis: the former represented by the figure of a man bearing a sceptre, or of a coachman with a whip; the latter by a female figure holding a sickle. Afterwards, they worshipped cats, dogs, sheep, cows, birds of prey, and almost every imaginable four-footed beast and creeping thing; and at length to such a pitch of degradation did they sink in idol-worship, that they paid divine homage to *leeks* and *onions*. The *accidental* killing of a *cat* was a capital offence with them, and punished by the death of the offending human being: and on the occasion of the natural demise of one of this species of reputed deity, it was conveyed to one of the sacred temples, there embalmed, and afterwards carried to Bubastis, a city in Lower Egypt, for interment. A singular stratagem, strikingly illustrative of the religion of the Egyptians, is recorded of the Emperor of Persia, *Cambyses*, who, when attempting the invasion of Egypt, laid siege to *Pelusium*, the key-town of the country, but with little effect for some time, from the galling showers of arrows directed against his troops from the town, till he made an assault with his army, placing in the front of it a great number of cats, dogs, and other *divine* animals, the sight of which so effectually acted upon the superstitious veneration of the besieged for these creatures, that not an arrow was shot by them, and he easily made himself master of the place, and over-ran the country. Of the *Canaanites*, we

know that the "burning of their sons and daughters in the fire to their gods," was one reason why Almighty God peremptorily forbade the Israelites all intercourse with them, and why at length the dreadful sentence of extermination was issued forth against them. The *Persians*, we are told, offered up human victims by *inhumation;* inclosing them in sepulchral caverns. The practice of this rite among the *Gauls* was in a way peculiarly horrific. The custom of the Gallic druids is said to have been to set up an immense gigantic figure of a wicker man, in the texture of which they entwined above an hundred human victims, and then consumed the whole as an offering to their gods. The several states of *Greece*, on entering on a war, were accustomed to supplicate thsir gods by human victims; and the Athenians offered up an annual sacrifice to their gods, of a man previously loaded with the most dreadful curses of the rest of his fellow-citizens, by which they hoped to avert the divine wrath from themselves. Such a custom too, there is reason to believe, prevailed among the *Romans*. Of the *Carthaginians*, Diodorus Siculus has the following extraordinary relation: "When besieged by Agathocles, the tyrant of Sicily, they imputed this calamity to Κρονος, or *Saturn's* fighting against them; for instead of *sacrificing the best of their own children* to this god, as in former times they had been accustomed to do, they had lately offered such children as they had privately purchased and brought up; and an inquiry being made, some of those who had been sacrificed were found to have been *suppositious*. Reflecting therefore on these things, and seeing the enemy encamped at their very walls, they were seized with a religious dread, as having profaned those honours which their ancestors paid to the god: in haste then to rectify their error, they *chose out two hundred of the noblest children, and sacrificed them publicly*. Other persons who were accused of irreligion, *gave up themselves willingly* (εκθσιως εαυτυς εδοσαν), *to the number of no less than three hundred*. For* *they had a brazen statue of Saturn stretching out his hands towards the ground in such a manner, that the child placed within them tumbled down into a pit full of fire.*" The *Swedes*, in periods of exigency, sacrificed their kings and princes; and among the *Germans*, so late as the eighth century, it was found necessary to pass a law to make the sale of *slaves for sacrifice*, by the German converts, a capital offence. In fine, every nation and people in the three quarters of the globe then known, as well as every island subsequently discovered through the whole extent of the Pacific Ocean, were more or less tainted with the practice of this sanguinary rite. It might have been hoped that a happy exemption from the guilt of this practice would have been found among the inhabitants of the vast continent of *America*, but the *entire* reverse was, on its discovery, ascertained to be the case. It was

found to prevail to a most horrible extent. The most reputable Spanish historians inform us that the *Peruvians* devoted 200 children every year for the health of the Ynca; and that *Montezuma*, the last reigning monarch of the *Mexicans*, annually offered up 20,000 human victims to the Sun. In our own island too, so dear to us by a thousand ties, and especially by the unparalleled privileges and blessings its mild government ensures to us, in *Britain*, our ancestors, under the ferocious despotism of the Druids, offered up their children to devils; nor were they restrained in the diabolical custom, but by repeated severe edicts from the Roman emperors.* And what can we suppose the Britons to have gained, when they exchanged *Druidism* with the monstrous carnage of their offspring, for the pollutions of *Roman idolatry*, but a commutation of crimes, *if* the flagitious and most abominable *rites* of their gods, as described by some of their writers, were introduced with them.† On the site where the venerable cathedral of St. Paul's now stands, a temple was erected to the great goddess *Diana;* at Westminster another to *Apollo;* in Cornwall, one to *Mercury;* at York, where St. Peter's now stands, one to *Bellona;* in Scotland, one to *Mars*, &c. If history had not acquainted us with the nature of the ceremonials with which these gods were worshipped, we might with some correctness have guessed at it, from the characters of the gods themselves, when we learn that Bacchus was a drunkard, Venus a prostitute, Mercury a thief, Saturn a murderer, &c. and when we further learn that temples were erected in Rome to *contumely*, *impudence*, and *licentiousness*.

Such as *was* the condition of the heathen where the light of revelation had not penetrated, such it *is* in the present day where the christian dispensation is not made known. Mr. W. would not weary the meeting by taking a review of the heathen world at the present period. The subject had been so frequently before the public of late, that he was persuaded they were all sufficiently acquainted with it to perceive the truth of his assertion. The earth still abounded in "dark places;" and these were generally full of the "habitations of cruelty."

So much then for the fashionable doctrine of the *innocency* of the heathen, and the *purity* and *perfection* of human nature in

* Authorities for the above, cum multis aliis, may be found in Cæsar's Comment. and Claverius and Montanus' Notes; Plutarch de Superstit.; in Euseb. Tacit., Pliny; in Maurice's Ind. Antiq.; Picart's Ceremonies; Millar's Hist. of the Propag. of Christianity, Dr. More's Explan. of the grand Mystery, Mallett's Northern Antiquities; in Rollins's Ancient, and the Universal Histories; and in the Spanish writers Clavigero, Gomara, and Acosta.

† Speaking of the celebration of the rites of Bacchus at Rome, *Livy* says, "Nihil ibi facinoris, nihil ibi flagitii prætermissum; plura virorum inter se, quam fœminarum, esse stupra: si quis minus patientes dedecoris sint, et pigriores ad facinus, pro victimis immolari." Decad. iv. lib. ix. cap. 89.

its *pristine* state—a doctrine which is falsified by the whole tenor of the word of God, by the whole current of history, and by every additional fact and circumstance relative to it, that comes to light. No where has there an island or country been discovered, but it has furnished a fresh practical illustration of that scripture truth, that man is "far gone from original righteousness—that "in him," naturally, "there dwelleth no good thing."

With respect to the *Salvability* of the heathen, in their present condition, it appeared to the speaker, that persons of both piety and judgment had erred in opposite extremes; on *the one hand*, from an anxiety to vindicate the *justice* of God, in the supposed *equal* distribution of the means of salvation among men, some had so written on the clearness and copiousness of the light possessed by the heathen, as to make it appear a matter of very inferior importance that either the written word of God, or a living ministry, should be superadded to this; *forgetting* that it was a prerogative which Deity had exercised on various occasions, (as in the instance of the Jews,) to *choose* to the enjoyment of eminent religious privileges one people, whilst another, for inscrutable reasons, was left in a state of comparative destitution,—and *forgetting* too, the *actual condition* of the heathen, wherever explored, to be one of almost universal mental blindness and ignorance. *On the other hand*, some, who professed to believe in the *possible* salvation of the heathen, had, from long dwelling on their dark, and apparently desperate condition, so *narrowed in* that possibility, as nearly to to extinguish it altogether,—forgetting the obvious truth, that responsibility, in any degree, can alone attach where means have been previously furnished commensurate to its requisitions. There was one passage of Scripture which had often been cited on these occasions, which had been sometimes attempted to be used to the disparagement of Christian missions, and even to prove their non-necessity, and from which an extent of meaning had been wrung that it was never designed to import. He alluded to the declaration of St. Peter, that "He that feareth God in every nation, and worketh righteousness, is accepted with him." Now with respect to this passage," continued the speaker, "we gratefully receive it as one peculiarly characterized by the divine benignity, and, in which, if the expression may be allowed, the offer of salvation seems to be reduced to the very lowest terms; and on the strength of this declaration, we humbly hope, that at the last day, there will be found some, who, having lived up to the light of natural religion, and obeyed the dictates of conscience, with such a portion of spiritual influence as might be vouchsafed to it—having *feared* God, though they had been

almost strangers to his *love*, and *wrought* righteousness, though they had been but little acquainted with the work of *internal* righteousness, have, nevertheless, through the atoning merits of Christ, found mercy and acceptance. But let us pause a moment to inquire into the extent to which this position is legitimately applicable to the present condition of the heathen world;—let us look into the *presumed fact* on which an argument is here attempted to be built, unfavourable to missionary exertions; and, we ask, *where are the heathens that fear God and work righteousness?* Shall we look for them among the multitudes who, to propitiate their senselesss idols, madly immolate one another on the altars of cruelty and superstition? Shall we look for them among the myriads of mankind that assemble at the obscene orgies at Juggernaut, and thence diffuse themselves over an immense empire, to disseminate vice in its most pestilential forms? Shall we hope to find them among the parents who, in cold blood, deposit their offspring by the side of a flowing river, and there leave them till the spark of life is extinguished? Among the females who, to avoid the loss of caste, and consequent degradation in society, voluntarily cast themselves into the blazing pile;—or among the children of such persons, who are seen to hurry on their parents to the murderous act? In such an inquiry, the christian is met at every step with the appalling *fact*, that the whole heathen world is sunk in darkness and iniquity, and, for a moment, he is ready to despair of the salvation of any individual of them. Thus, this supposed argument against missions vanishes into air; or, rather, it recoils upon our opponents in the shape of a powerful counter-argument, and becomes, on investigation, an additional and strong incentive to make known the religion of Christ. Proofs crowd upon us, that the dim twilight of unassisted reason—the feeble efforts of unaided nature—are lamentably insufficient guides to a blissful immortality. But why, indeed, should we be surprised at this concentration of ignorance and darkness in a poor Hindoo or Hottentot, as to the nature of the true God, or as to his service, the "chief good," when we find the most wise and virtuous of the ancient heathens were, on these subjects, lost and bewildered? So weak and tremulous was the faith of *Socrates* in the Supreme Being, that, in his last moments, he caused a cock to be sacrificed to the dæmon Æsculapius. *Seneca* vindicates the practice of suicide on any occasion of expediency. *Plato* recommends the worship of false gods, and the same sacrifices as the people offered to their idols; and *Cicero*, in his book "On the nature of the Gods," manifests his entire ignorance of the "one true God." There was one fact, which, before quitting this part of his subject, the speaker wished to particularize, and to impress

on the mind of every one present: it was a fact which involved in itself more of *argument*, than a volume of *abstract* disquisition could pretend to. It is incidentally mentioned by the missionary *Brainerd*, a man whose veracity has been as little questioned as his sound, discriminating judgment. In the whole of the extensive intercourse he had with the heathen, he informs us, that he never met but with *one instance* in which there was any thing in the temper and disposition of the individual that looked like true religion, and this was the case of a *Powaw* Indian, in the island of *Susquehannah*, who had broken off his sins by repentance, and fled into the woods, and, after many months of distress, "God," he said, "had comforted his heart, and shewed him what he ought to do." With many incongruities, both in belief and practice, he yet appeared to be sincere and conscientious according to his own scheme, which was more than Mr. B. had ever observed in any other pagan.

"On the *duty* of christian missions," continued the Speaker, "much is to be found in the Scriptures that is directly of a *preceptive* and *mandatory* nature; and it would be no difficult matter to prove that every precept and command that is directed to the ministry, is equally binding on the laity, to furnish *them* with every temporal and secular aid in their power. Not a little, too, of argument is deducible in the way of *analogy* and *inference*. For instance, a case is supposed of a professor of religion being applied to by his fellow-creatures in want and distress, and he is conceived of as admitting their necessity, but shutting up his bowels of compassion against them, and immediately it is asked, in a strain of cutting irony—of biting, though solemn rebuke—'How dwelleth the love of God in that man?' Now if it be granted that the soul is *really* more valuable than the body, and that the concerns of eternity are of paramount importance and claim on our regard, to those of time, this strain of expostulation will apply *a fortiori* to spiritual and eternal matters. Let me suppose, now, a deputation just entering this place, sent to you from a heathen nation which had awoke to a sense of its dark and guilty condition—and, suffer me to remark, in passing, that the *fact* of such *being* the state of the Heathen, when known to you, appeals to you in language as forcible, in argument as irresistibly convincing, as the most energetic *oral* address could use—but let me suppose such a deputation about to address you. In what pathetic terms would they depict to you their danger and destitution, and how affectingly would they remind you of the rich abundance in which *you* enjoy religious advantages. *You*, they would say, have the word of God preached to you with perspicuity and power, its great truths are continually pressed on your regard:—*we* never hear its life-inspiring sounds. *You* have the Sacred Scriptures universally diffused among you—

the Bible is in the hand of almost every man, woman, and child in your country; *we* have heard of the *existence* of such a book, but we are strangers to its contents; it is not in our language. *You* live in a mid-day blaze of Gospel light, and under a rich dispensation of the Spirit;—*we* may have some faint glimmerings of light from heaven—some feeble monitions of the guilt and tendency of our practices—but they are continually overborne by the torrent of depravity within, and the force of unvarying example without. *You* have of the Bread of Life in abundance, and to spare—*O give us of that Bread!* Can we conceive of an individual thus appealed to, acquiescing in the truth of the statement, yet shutting up his bowels of compassion against the sorrowing supplicants, and would it not be again indignantly asked, 'How dwelleth the love of God in that man?' How? In what mysterious modification—in what indetectible form—in what obscure recess of the heart?—How? how is it *possible* that the love of God can dwell in the soul of that man who is destitute of love to the souls of his fellow-creatures? But the speaker would desist. He trusted with respect to the most of those that were present that they needed not to have arguments urged on their *understanding*—they possessed them already in their *hearts*.

Before concluding, the speaker felt anxious to be understood, that in promoting the interests of these missions, we designed *no opposition* to any of our fellow-christians of other denominations, who were engaged in similar undertakings. We viewed their labours with pious veneration, and with gratitude to HIM who had inspired the motive to them; we heard of their success, and rejoiced in it, and devoutly wished and prayed that it might increase an hundred fold. Our esteemed brethren in the *Established Church*, and the united body of *Dissenters*, were each actively and successfully engaged in foreign Missionary labours. Among the *former*, the "English Society for the propagation of the Gospel in foreign parts," founded in 1647, had between 40 and 50 Missionaries, and about the same number of catechists and schoolmasters, employed in Newfoundland, Nova Scotia, New Brunswick, and Canada. The "Society for promoting Christian Knowledge," formed in 1698, had long afforded the requisite pecuniary support to Lutheran clergymen, sent out as Missionaries to India, by the Danish Mission College. It had there, at present, under its protection, five Danish or Prussian Missionaries, of the Lutheran church, and five *natives*, who have been *ordained* by the Missionaries. The "Church Missionary Society" instituted in 1801, had sent out several individuals of piety and zeal, chiefly foreigners, to different parts of Africa and the East. Among the *latter*, the "London Missionary Society" had numerous Missionaries employed in Hindostan, South Africa, the West Indies, &c. besides a fellow-townsman of our own, Morrison, engaged in translating the Scriptures into the Chinese.

The *Baptists* had a splendid mission in the East—perhaps the most important on earth. They contemplated, and were rapidly accomplishing, the mighty object of translating the Scriptures into the various vernacular languages and dialects of an immense portion of the habitable globe, and thus opening the lore of sacred and saving truth to some *hundreds of millions* of mankind, from whom it had hitherto been locked up. The *intrinsic* importance of this measure was further enhanced by the incidental circumstance, that the diffusion of Mahomedanism in India, which was considerable, was attributed to the circulation of the *Koran* among the natives, rather than to the exertions of its *Missionaries*.* On account of that Mission, the name of that people was emblazoned in the eternal records of heaven; and would never, in after ages, be read in the annals of the Christian church, but it would be seen encircled with a glory. The *Moravians* have the *most extensive* Missionary establishment of any Christian body. It was begun in 1732, and at this time comprised twenty-nine different missions, and 160 missionaries. In the true spirit of sacrifice, these individuals had gone forth unheeded, and almost unsupported; and during a long course of years had been silently and unostentatiously diffusing the blessings of the Gospel in the four quarters of the earth. It ought to be recorded of them, that at the commencement of these missions, when some difficulty was apprehended of access to the West India Islands, two of their missionaries offered themselves TO BE SOLD FOR SLAVES, that they might thereby gain the opportunity of preaching Christ to the perishing negroes. Besides these, the speaker would just mention the Royal *Danish* Mission College, founded in 1706, which had sent out to India the apostolic *Swartz*, *Ziengenbalg*, *Gericke*, and others; the *Netherland* Missionary Society, which had Missions at Ceylon, Java, Amboyna, and Formosa; the *Swedish* Society, which had a mission in Lapland; the Missions of the Presbyterian church in *America*, to the Indians; and the *Edinburgh* Missionary Society, founded in 1796, which had sent out Missions to West Africa, the South Seas, and Russian Tartary.†

* La Croce, in his "Christianisme des Indes," attributes it "au soin que les Missionaires Arabes et Persans ont eu de mettre leur Alcoran entre les mains des peuples, et de leur en procurer l'intelligence."

† The Speaker designedly omitted all mention of the *Roman Catholic* Missions, though unquestionably they sent out some men of eminent piety and ministerial talents, as "the wide-destroying revolution of France," according to one of their own writers, "has swept all away." They consisted of, principally, the "Congregatio de propagandâ fide," founded at Rome in 1622; a similar one formed by John Baptist Viles, a Spanish nobleman, in 1627; the "Congregation of Priests of Foreign Missions," instituted in France in 1663; as well as the "Parisian Seminary for the Missions abroad," and the "Congregation of the Holy Sacrament." To these might be added, the "Italian Oratorians," the "French Oratorians," t "Sulpicians," and the "Eudists."

All these noble institutions, like so many *phalanges* in the grand army of the living God, were bearing down on the common enemies of mankind, on ignorance, sin, and infidelity; each had displayed the banners of *the cross*, and each could exultingly point to the hallowed trophies of its success. With these, we had no rivalry but the rivalry of benevolence, no competition but for the favour of God, and for becoming in his hands the most extensive blessings to our fellow-creatures. "In inviting you," concluded the speaker, "to continue your support to this interesting department of Missionary labour, we are inviting you to exercise one of the most exalted privileges of your lives, and to confer one of the richest boons that Heaven has placed at your disposal. The *mercy* that you thus impart, is mercy of the highest order;—it is mercy to the souls and to the bodies of men;—it is mercy for time and for eternity;—it is mercy that is 'twice blessed,' it

'Blesseth him that gives, and him that takes;'

it issues forth from the hands of its dispensers in streams of life and salvation, and it returns in honour and in blessing on their heads."

[In committing the above to paper, a few trifling alterations in expression, it will be perceived, have been ventured upon, together with the mention of two or three additional circumstances; the Speaker not having had the remotest conceptions, at the time of delivering it, of its being required for publication.]

THE TRUTH OF GOD DEFENDED.

REVIEW

Of "The Life of PHILIP MELANCTHON, *comprising an Account of the most important Transactions of the Reformation. By* F. A. COX, A. M. *of Hackney."*

THE glorious era of the Reformation, which all well-informed Protestants regard as one of the most extraordinary and beneficial which have commenced since the creation of the world, was a prelude to that civil and religious liberty which the inhabitants of this country enjoy, and, eventually, to the universal spread of the gospel. Before that era, in what a state of civil, religious, and moral degradation, were the inhabitants of Europe! What, in England, we reckon civil liberty, had not, for many ages before, existed in the world: and religious liberty was equally unknown. Papal tyranny had been long triumphant, and the Christian world subjected to a domination which, by the methods used for its support, threatened to prevent the possibility of a

reformation. The power arrogated by the Roman Pontiffs, and which they exerted with comparatively little opposition, of dethroning kings found inimical to their interests, promised to perpetuate their tyranny, and rivet the chains of civil and religious slavery on the inhabitants of the western world. Had the wisdom of the best and most learned men been consulted, for the purpose of finding out an effectual method of throwing off the degrading yoke of papal tyranny, it would have been consulted in vain. It would, in all probability, have recommended a General Council as the most likely method of effecting that purpose; but it is well known that councils so called, and especially that of Trent, have generally increased the evils which they were expected to cure. But the thoughts of men are not those of God; and he often effects his wise and gracious purposes by means which human wisdom pronounces weak and foolish. What man, however wise and good, could have imagined, before the event took place, that Luther, an obscure monk, would be able to contend successfully with the formidable powers which he had to encounter. He had to contend with the greatest civil and religious tyranny united. And what were the weapons of his warfare? Not wealth and power, but the spirit and the word of God: armed with these, he was more than a match for all his adversaries.

With the history of Melancthon, that of Luther is closely connected. Never were two men, in conjunction, better calculated to promote the blessed cause in which they embarked, nor, perhaps, more closely united by the best bonds of christian friendship. They mutually needed the aid of one another; and it was afforded in such a measure as powerfully tended to promote the progress of the Reformation. Melancthon needed the influence of Luther's intrepid spirit, to rouse his energies; nor did Luther less need the influence of Melancthon's mild, candid spirit, and judicious counsels, to preserve him from the extremes into which the impetuosity of his temper was too apt to hurry him. Nothing short of the powerful effects of divine grace could have possibly united the hearts of characters so naturally opposed to each other; but those effects enabled them to love one another with a cordiality equal, perhaps, to that which subsisted betwixt David and Jonathan.

That Mr. Cox forms just views of Melancthon's character, and has spared no pains to do it justice, will appear from the following extract.

"The requisite *materials* I have found by no means scanty, and whenever they were important or difficult to obtain, I have spared no pains to procure them. My object has been to render Melancthon more fully known, that his character may be more

completely understood, and more justly appreciated. For these purposes SECKENDORF, DUPIN, MOSHEIM, MELCHIOR ADAM, BAYLE, BRUCKER, and a variety of other writers have been carefully consulted, so that whatever information is communicated respecting persons or things may be deemed authentic.

"Every reader must be aware that it is not an *obscure* or *insignificant character* which claims his attention in the following pages. As the intimate friend and distinguished coadjutor of Martin Luther, his name is already familiar and must be dear to every enlightened Protestant; for who can be uninterested in the lives of those illustrious heroes who first led on to the great conflict, in which the liberties of mankind, the rights of conscience, the independence of nations were contested, and by whose struggles they were secured?

"I have long cherished a reverence, mingled with affection, for the interesting subject of these Memoirs. I have been accustomed to trace his exertions as a scholar and a reformer with admiration. In both respects it must be admitted that he was a light in a dark place; and though it is the province of an impartial biographer, in furnishing a detailed view of his life and labours, in connexion with other eminent men of his remarkable age, to notice errors of judgment and imbecilities of mind which are indeed incident to every human character, the reader will be presented with the view of as much excellence, associated with as little defect as is to be expected in the present world.

"No one surely can mistake the purpose of this volume so as to suppose that the author pledges himself to believe the creed, or to vindicate all the opinions of the illustrious subject; it is sufficient for him to have rescued from the concealment of a dead language the rich materials which he has incorporated in the following pages, and to raise from the long interment of three centuries, the character and glory of one of the brightest ornaments of religion and literature." (Preface.)

The first chapter of the work before us contains, with other important matter connected with his history, an account of MELANCTHON from his birth till the commencement of his friendship with Luther.

"PHILIP MELANCTHON was born in Saxony, at the small, but pleasant town of BRETTEN, in the lower Palatinate of the Rhine, on the 16th day of February, in the year 1497." "The mother of Melancthon was the daughter of John Reuter, a very respectable man, and for many years mayor of the town. Her name was Barbara, and she is represented as a truly estimable woman. His father, *George Schwartzerd*, (for this was the German family name) was a native of Heidelberg, but settled at Bretten in consequence of his marriage. He filled the office of Engineer or Commissary of

the Artillery, under the Palatine princes Philip and Rupert. Distinguished not only by integrity, prudence, fidelity, and many other virtues, but by his remarkable ingenuity in the invention of all kinds of instruments, adapted either for the purposes of war, or for the fashionable tournaments of the age, he attracted the attention of Maximilian, son of the Emperor Frederick, and became well known to many of the most powerful princes. He died in the year 1508, in consequence of having swallowed some water from a poisoned well about four years before, when engaged in the service of his country. He is described not only as a man of the strictest morals and of undissembled piety, but so grave in his manners, as scarcely to admit even of a joke in the ordinary intercourse of life." (p. 6, 7.)

"The early studies of Melancthon were chiefly committed to the management of his maternal grandfather Reuter. This is to be attributed to the numerous and publick nature of his father's engagements. The choice could not have been better made, for his grandfather was unquestionably well qualified for such an important superintendence, and, at the same time, affectionately solicitous about his youthful charge. It must be understood that he acted in concert with his mother, and by her advice.

"Melancthon was at first placed with his younger brother George, at a publick school in his native town; but, in consequence of a loathsome disease, at that time prevalent in Germany, having found its way into the school, he was soon removed, and put under private tuition." (p. 8.)

"Considering the age in which he lived, and the state of depression which literature in general suffered, Melancthon seems to have fallen into very good hands; and though his natural capacity was the basis of all his future eminence, much is doubtless to be attributed to the guides of his early studies. His preceptor in the Latin language was John Hungarus; a man of great merit, and, at a very advanced period of life a faithful preacher of the pure word of God at Pforzheim. He was charmed with the rapid proficiency of his pupil, who, like other boys of superior talent, was fond of shewing his dexterity by discussing with boys much older than himself the rules of grammar, or the elements of language which they had been taught. In these little contests he was usually victorious; but whilst he never failed to impress others with a sense of his superiority, his excellent spirit and temper compelled them to mingle esteem with their admiration. At this time he had a stammering, or rather, perhaps, a hesitating mode of pronunciation, which, though never very unpleasant, and probably the effect of modest timidity, and not of any natural impediment in the organs of speech, was so effectually cured by time and care, that afterwards it became scarcely, if at all, perceptible." (p. 9, 10.)

The extraordinary capacity of Melancthon, and his no less extraordinary diligence in improving his mind, will appear from the following extracts.

"After a residence of nearly two years at Pforzheim, Melancthon was sent by his mother and the relations who superintended his education, to the University of Heidelberg. He was matriculated on the thirteenth of October, in the year 1509, the twelfth of his age. The University was highly celebrated for its various professors in the different branches of learning, who were soon attracted not only by the extraordinary progress and amiable disposition of their young pupil, but by his zealous efforts to excite his fellow students to the more diligent cultivation of polite literature. Conscious of his own mental superiority, he felt no envious apprehension of their outstripping him; or, if they had, his future character renders it evident, that he would have been the first to rejoice in their success. It was impossible that the union of so much application with so much talent should fail of producing great results. He was accordingly looked up to as a first-rate youth, and though but a lad, was employed to compose most of the publick harangues and discourses of eloquence that were delivered in the University, and wrote some things even for the professors themselves. He was also entrusted with the education of the two sons of Count Leonstein. His proficiency in Greek was so remarkable, that even at this early age he composed *rudiments* of the language which were afterwards published." (p. 14—16.)

"Melancthon had not attained the age of seventeen when he was created Doctor in Philosophy, or *Master of Arts*. This took place on the twenty-fifth of January, in the year 1513, when he immediately commenced a course of private tuition; but not long afterwards he became a publick lecturer at Tubingen. General admiration was soon excited by the profound knowledge and elegant taste he discovered in the Latin classics. A considerable portion of time was devoted every day in delivering publick lectures, which were not exclusively devoted to the learned languages, but embraced an extraordinary variety of subjects, as rhetoric, logic, ethics, mathematics, and theology." (p. 19.)

The removal of Melancthon to Wittemberg was an event connected with the decided and highly estimable part which he took in the Reformation. There he became acquainted with Luther, whom he had the honour of instructing in the Greek language. The sincere and perfect union of two such extraordinary men, at that juncture, was of the utmost importance to the reformed religion.

"In truth, this was an event of the utmost importance, not only in reference to these eminent individuals themselves, but on account of the influence of their ardent friendship upon the Re-

formation in general. The profound learning and cultivated taste of the one, the vigorous zeal, independent spirit, and dauntless heroism of the other, alike conduced to dissipate the darkness of the age. Both adopted the same general views; and each was equally solicitous of removing that veil of Egyptian darkness that overspread the face of the world: yet they were constitutionally different. The one verged to the extreme of boldness, the other to that of caution; but, like Moses and Aaron among the ancient Israelites, their different talents were admirably suited to promote the general object. Truth would undoubtedly have suffered had the one been less energetic and daring, or the other less moderate and cultivated.

"It would not be difficult to speculate on the ill effects likely to have resulted to the interests of religion, if these eminent men, instead of being united in strict friendship, had cherished hostile sentiments to each other. This would probably have been the case, had Melancthon continued a Papist, or had he promoted the views of those who seemed to 'halt between two opinions.' The impetuous temper and resolute firmness of Luther could neither endure opposition or neutrality. By the collision of contending parties a third was in reality produced, whose leading maxim was to avoid extremes, and who were ready to make every sacrifice to obtain a delusive peace or to procure personal convenience. They would have abandoned what they even esteemed sacred, in order to terminate the religious war; and, it is to be feared, would have willingly entered upon negociations with the advocates of error and superstition, upon the principle of relinquishing the conquests which truth had already acquired, and which conscience demanded of them never to cede. At the head of this party the learned, witty, vacillating, avaricious, and artful Erasmus is unquestionably to be placed. Too anxious to obtain a Cardinal's hat to enlist himself under the banner of the Reformation, he aimed to please the partizans of Rome; and too penetrating to be ignorant of the abuses of the Catholic system, or blind to its excessive absurdities, he was aware the Reformers had reason and truth on their side, and was solicitous, especially while the victory was doubtful, of conciliating their esteem without unwarily pledging himself to act a conspicuous part in what he termed the *Lutheran Tragedy*. The consequence was, he dissatisfied both, and failed of acquiring the honours it was in the power of the Popes to bestow, and the more valuable distinction which they could *not* give, but which the unbought affection of independent minds and holy reformers would have conferred." (p. 33—35.)

Nothing, we think, in this quotation can be objected to, unless the severe censure passed upon Erasmus. To Erasmus, not

only literature, but the Reformation, owes much; and without more evidence than Mr. Cox or Jortin has produced, we cannot pretend so far to decide on the motives and views of that extraordinary man, as to pronounce him an avaricious and artful character. It is difficult, after reading his Paraphrase on a few chapters of the New Testament, to imagine, without decisive evidence, that he was the unprincipled man which Mr. Cox represents him. If he aimed at a Cardinal's hat, he manifested neither wit, wisdom, nor art in the methods which he adopted to accomplish his purpose; and as we cannot take upon us to pronounce concerning the motives which induced him to continue in the Church of Rome, we lose nothing by charitably concluding that he continued in it from principle.

The wisdom of God in preparing suitable instruments for effecting his purposes in general, and in particular, in his choosing two such men as Luther and Melancthon to be the great leaders in the Reformation, is properly noticed in the following extract.

"It is obvious that the Papists and the coadjutors of Erasmus, would have been equally glad of Melancthon. His influence in the University of Wittemberg, and his literary fame now diffused to the extremities of the empire, and swiftly circulating throughout the whole civilized world, would have invigorated the hostility of the one, or promoted the temporizing policy of the other. It would have proved a mighty bulwark of defence, which, in case of the preponderance of either party, would have been strength to the weak, and power even to the strong. Melancthon was scarcely less detested than Luther, by the violent Catholics: and Erasmus, in the course of a long letter addressed to him, alludes to his having exhorted him to abandon the Reformers, though he declares he had not very strenuously urged him to it, knowing it would be labour lost; but still he could have wished he had applied himself entirely to good literature. His purpose, he says, was to promote the good of both parties, and dissuade from tumults, and he wished a Reformation might be made without strife or contention.

"The removal of Melancthon, therefore, to Wittemberg, by which he was introduced to the immediate and intimate friendship of Luther, ought to be regarded as a memorable event. Luther freely unbosomed all his feelings to this new and invaluable associate, consulting him on all occasions, and anxiously availing himself of his superiority in literary acquirements.

"Whoever is accustomed to observe the movements and to admire the wisdom of a superintending Providence, will mark this occurrence. He will not be disposed to attribute it to a happy casualty, but consider it as the result of a superior and wise arrangement. He will connect it with its circumstances,

and trace it to all its consequences. Accustomed to a comprehensive view of things, he will not resemble the ignorant rustic that steps across the spring whence a Nile, a Euphrates, a Ganges, or an Ohio originates, without any emotion, and without the capacity to realize those images of grandeur and sublimity that present themselves in a similar situation to the enlightened philosopher; but he will pause, ponder, and look around him. The Almighty Ruler of the world proceeds in the large system of his operations in a similar manner, in some respects, to every intelligent agent acting on a smaller scale. Does the skilful architect prepare his materials for the building which he is about to construct, and fit in each particular stone or ornament to its place with discriminating care? And is there any improbability that when the Universal Agent is about to produce an extraordinary work, he prepares, by a process adapted to the purpose, whatever materials are proper for its execution? Moral operations require moral instruments, and in the machinery of circumstances, an intelligent and pious mind will see much to admire. Amidst the rubbish of error which had accumulated, century after century, till the Reformation, God determined to erect the temple of truth, and his providence cleared an ample space, chose a variety of workmen, and reared the admirable superstructure. And as in the erection of a building there must be different kinds of labourers, all co-operating together, and all essential to complete the undertaking; so it was requisite, in erecting this edifice, to prepare and to employ persons very differently constituted, but all capable of useful co-operation. In this point of light it becomes us to contemplate the preparatory course of Melancthon's education, the important station he filled, and the celebrity he obtained at Tubingen, and particularly his removal thence to the scene of his future labours. He was selected by Providence for great purposes, and qualified by a suitable process for the part he was destined to act. His literary fame and vast acquirements were not only essential to the service, but were particularly needed at that precise period, when they were ready for publick use. Short-sighted indeed, or criminally blind must he be, who does not perceive the same superintendence here as in the guidance of Joseph into Egypt, or David to the camp of Saul. If the Reformation claimed the steady efforts of true courage and inextinguishable zeal, be it remembered also, that it no less required a proportion of nice discernment, elegant taste, and literary skill;—if a superstition which invested a mortal with the prerogative of infallibility, were to be attacked and levelled with the dust, the ignorance which, with its characteristic blindness, supported that superstition, was at the same time to be dethroned and demolished;—if old abuses were to be removed, and a new order of things to be introduced and systematized, it was desir-

able to find not only a nervous arm, but a polished mind, at once to clear away the rubbish of error, and clothe unwelcome novelties with attractive beauty:—in a word, if existing circumstances called for a MARTIN LUTHER, they also demanded a PHILIP MELANCTHON." (p. 36—39.)

It is well known to all who have any acquaintance with church history, that for several ages previous to the Reformation, the great mass of those who professed to be christians, were in a state of the greatest mental, moral, and religious degradation. The *man of sin had been revealed*, with *all the deceivableness* of *unrighteousness*. And such were the wicked and popular arts used to deceive the multitude, that it might be said, with the exception of a few, "The whole wondered after the beast." In proof of what we have now said, we quote the following passages from the work before us.

"There existed a particular order of friars in Italy, called *Fratres Ignoratiæ*, that is, *Brethren of Ignorance*. They were obliged to take solemn oaths that they would neither know, learn, nor understand any thing at all, but answer all questions with the word NESCIO. Truly, said Luther, all friars are well worthy of that title, for they babble out words, but feel no concern to understand them. They say, although we understand not the words, yet the Holy Ghost understands them, and the devil flies away. This was the friars' highest argument, who are enemies to all liberal arts and learning, for the Pope and the Cardinals conclude thus: 'Should these brethren study and be learned, they would master us, therefore *saccum per necum, i. e. hang a bag or sack about their necks*, and send them begging through cities, towns, and countries."

"But something worse than ignorance attached to the monkish fraternity, of which two notable instances, mentioned by Luther, will abundantly satisfy the reader. In the monastery of Isenach, says he, stands an image, which I have seen. When a wealthy person came thither to pray to it, (it was Mary with her child,) the child turned away his face from the sinner to his mother, as if it refused to give ear to his praying, and was therefore to seek mediation and help of Mary the mother. But if the sinner gave liberally to that monastery, then the child turned to him again; and if he promised to give more, then the child shewed itself very friendly and loving, and stretched out its arms over him in the form of a cross. But this picture and image was made hollow within, and prepared wish locks, lines, and screws; and behind stood a knave to move them, and so were the people mocked and deceived, who took it to be a miracle wrought by Divine Providence!

"A Dutchman making his confession to a mass-priest, at Rome, promised, by an oath, to keep secret whatever the priest

should impart to him till he came into Germany; upon which the priest gave him *a leg of the ass on which Christ rode into Jerusalem*, very neatly bound up in a silken cloth, and said, 'This is the holy relic on which the Lord Jesus corporeally did sit, and with his sacred legs touched this ass's legs.' The Dutchman was wonderfully pleased, and carried the holy relic with him into Germany, and when he came upon the borders, boasted of his holy possession in the presence of four others of his comrades, at the same time shewing it to them; but each of the four having also received a leg from the priest and promised the same secrecy, they inquired with astonishment, 'whether that ass had *five* legs?'

"The subject of *sacred relics* is inexhaustible. Spalatine, the the celebrated secretary of Frederick, Elector of Saxony, drew up a curious catalogue of sacred relicts, preserved in the principal church at Wittemberg. It contained the enormous sum of *nineteen thousand three hundred and seventy-four*. Previous to the more correct ideas of religion, which he received from Luther, the Elector was a great collector of rarities. But the relics in the churches of Halle were more curious. These precious specimens of superstition are of very high antiquity. In the year 539, the Emperor Constantius caused the remains of St. Andrew and St. Luke to be removed to the temple of the Twelve Apostles, at Constantinople, from which precedent the search for saints and martyrs, whose bodies were supposed to possess extraordinary virtues, became general. The wonder seems to be how a sufficient number could be procured, to serve even by piecemeal, for the purpose of so many churches; but this apparent difficulty is solved by father John Ferard, who asserts, that God was pleased to multiply and re-produce them for the devotion of the faithful! Instead of swelling the inventory to thousands, a specimen of a few may afford the reader some data by which to ascertain, whether the probability is, that they were multiplied by Divine Omnipotence, or by human credulity.

'*The rod of Moses, with which he performed his wonders.*

'*A feather of the angel Gabriel.*

'*A finger of a Cherub.*

'*The slippers of the antediluvian Enoch.*

'*The spoon and pap-dish of the Holy Child.*

'*A lock of hair of Mary Magdalene.*

'*A tear of our Lord shed over Lazarus, preserved by an angel, who gave it in a phial to Mary Magdalene.*

'*One of the coals that broiled St. Lawrence.*

'*The face of a seraph with only part of the nose.*

'*The snout of a seraph, supposed to belong to the defective face.*

'*Some rays of the star that appeared to the magi.*

"*The bishop of Mentz, says Luther, boasted that he had* ▲

FLAME OF THE BUSH WHICH MOSES BEHELD BURNING." (p. 87—89.)

The evil, as well as degradation, into which Popery eventually plunges its adherents, is apparent in the present wretched state of France, Spain, and Italy. Germany, though a Popish empire, is preserved from an equal degree of degradation, by means of the Protestant states which it contains, and the measure of religious toleration which prevails in it. But England, properly a Protestant country, where civil and religious liberty go hand in hand, though far inferior, in point of population, to either France or Russia, may be justly considered, on account of her civil, physical, moral, pecuniary, but, above all, her religious strength, as the arbitress of the world!

(To be concluded in the next.)

REVIEW OF

"*Short Sermons on Important Subjects. By* J. EDMONDSON. *Third Edition.*" 1813.

THE author of this volume, anticipating an objection to the shortness of the discourses which it contains, replies, "First, that each sermon in this work is intended to contain the substance of a long sermon; and secondly, that the design of a sermon, in his judgment, should be rather to open the way for people to think for themselves, than to exhaust the subject by long illustration." His discourses, while they are unquestionably too short for the pulpit, are well calculated to promote the important ends proposed by their being published. The rapid sale of the two former editions of the work, is a decisive testimony in its favour; and, we doubt not, that the present improved edition will be highly acceptable to the generality of serious readers. The author's views of evangelical truth are clear and consistent; and hence his sermons have not the least tincture of either the Antinomian or Pharasaical delusion. The pure system of theology which he has embraced, and long maintained from the pulpit, is equally opposed to self-boasting and licentiousness; for while it teaches those who embrace it, to ascribe to God the whole glory of their salvation, it gives them clear views of man's moral agency, and, consequently, of the absolute necessity of working out their "salvation with fear and trembling."

The first of the discourses before us contains an account of man in his original state; and the second, a description of him as fallen and unrenewed. From the latter of these discourses we give the following extract.—"All men have gone astray in their thoughts: they have forgotten God that formed them, Deut. xxxii. 18. They forget his being and perfections, his presence and providence; they forget his goodness, his mercy, his truth;

they forget their dependance upon him, and the high obligations they are under to love, honour, and obey him; they forget his justice, his threatnings, and his fixed purposes to punish sin. They think about eating and drinking, dress and company, amusement and pleasures, riches and honours; but better and more important things seldom find place in their mind. Sometimes, perhaps, an alarming providence, or an awakening sermon, may lead them to reflect for a moment; but, alas! how soon do their thoughts wander again on the vanities and follies of human life! Before the flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually," Gen. vi. 5.

"The affections of men have strayed from God. He whom they are bound to love supremely is hated. They hate his government and laws, his worship and people. 'The carnal mind is enmity against God,' Rom. viii. 7. 'Men are given up to vile affections,' Rom. i. 26. 'They love the world, and the things that are in the world, but the love of the Father is not in them,' 1 John ii. 15. Nothing, I think, can be a stronger proof that men are fallen from God, than the state of their affections. They feel no interest in divine things. Their souls are wholly in the world. There is their treasure, and there are their hearts. They may feel terror when death and eternity are presented to their view; but they are destitute of that love which is the essence of genuine religion.

"Men have gone astray from God in *conversation*. This necessarily follows; for 'Out of the abundance of the heart the mouth speaketh,' Matt. iii. 13, 14. Men converse freely and frequently about the world; but God is not named, except in profane oaths, curses, and blasphemies. 'Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness,' Rom. iii. 13, 14. Modern politeness may not admit oaths, curses, and blasphemies, in common conversation; but it substitutes nothing that is in reality much better. Were we to go through the most polished and refined circles of the rich and great, we should hear but little of God or Christ, of heaven or hell, except what is said on these important subjects in the way of scorn and contempt.

"It necessarily follows that men have strayed from God *in their conduct*. They stray from the paths of piety, justice, mercy, and truth; and were it not for human laws, it would be difficult to calculate the number of horrid crimes which they would commit. In short, they are proud, self-willed, covetous, cruel, and full of deceit. There is not one command of God which they do not break; not one promise which they do not neglect; not one threatening which they do not despise." (p. 7—9.)

This is a true description of mankind in their fallen and wholly unrenewed state. From this scriptural view of human depravity, some have inferred, that without such *necessitating* influence of the Spirit of God on the minds of men as shall *determine* their wills, they cannot *possibly* be saved. That without a divine influence the salvation of men is impossible, will be readily granted by all who have scriptural views of religion; hence the question is not whether man can be saved independant of that influence, but whether it operates *irresistibly* upon the minds of a *certain* number of the human race, and is withheld from *all* the rest of mankind. To assert that this is the case, is, in effect, to maintain that men in this world are not in a state of probation for eternity; and that the final salvation of one part of mankind, and the eternal destruction of all the rest, are equally necessary. Let him embrace those positions who can, and amuse himself with the distinction which exists between a *moral* and an *absolute* impossibility; and gravely and charitably tells us, that though the salvation of those who are not the "favoured objects of the covenant," is *morally* impossible, yet it is not *absolutely* impossible. Let him exert his metaphysical skill in proving that they may be *justly* condemned and *eternally* punished, for not performing conditions of a *moral* nature with which they never possessed *moral* power to comply. Let him console himself with the notions that they *might* be saved if they *would*; that their destruction is *altogether* of themselves, though their salvation is *morally* impossible; that they are faithfully warned of their danger, and invited most earnestly to come to the gospel feast, though they have no *moral* power to escape the one, or come to the other; and that, on account of their rejecting proferred mercy, which it is *morally* impossible for them to accept, they justly merit the "bitter pains of eternal death!"

Man's total depravity by nature ought to be clearly and strongly insisted upon, and all the moral as well as the natural good, in the world, attributed to the God of all grace; but this should be done consistently with right views of what all have gained by Christ, the second Adam. He "was the true light, which lighteth every man that cometh into the world:" and in consequence of what he has done and suffered, all men, during the day of their visitation, are freely endowed with that "moral power" which is essential to moral agency, and without which they would be no more accountable than the beasts of the field.

Mr. E. in his sermon on Luke xiii. 24, after describing what we are to understand by "the strait gate," and pointing out the reasons why many who seek are unable to enter, enforces the exhortation, "strive to enter," in the following plain, evangelical, and animated terms:—

"That we may strive, we should see the *vast importance* of eternal life. Who would strive for a shadow? Who would

spend his strength for nought? But that religion which prepares for heaven, is the most serious and important subject that the mind of man can contemplate. It is important as the only source of solid happiness; as the only means of safety; and as the only way to honour, glory, and immortality. Those who are destitute of religion are miserable; in danger of eternal ruin; and loaded with disgrace. What, then, is of equal importance? View life, with all its vanities and vexations; view death, with all its awful attendants; view eternity, and strive to enter in at the strait gate.

"The *short and uncertain continuance of life*, is another reason why we should strive to enter in at the strait gate. We have a great work to do, and but a moment on our hands. This day—this hour—this moment, may end our probationary state! The door may be shut against us, and shut for ever, before another sun appears. While the door remains open, let us enter in without delay. Procrastination has ruined many immortal spirits. In the name of God, let us work 'while it is day: for the night cometh, when no man can work.'

"Consider how men of the world *strive for trifles*. How anxious is the merchant to gain wealth! What risks he runs! How abundant are his labours, cares, and anxieties! He foregoes the comforts of life, and exposes himself to hardships, toils, and death, for that honour, which, when he gains, can never satisfy the unbounded desires of his heart. The man of pleasure is no less earnest to gain the fleeting pleasures of the day, which often leave a painful sting behind. And shall we, who have a heaven to gain, be less in earnest? O, let it no longer be said, that 'the children of this world are, in their generation, wiser than the children of light!' Luke xvi. 8.

"Recollect how *Satan strives* to ruin men. That restless unhappy spirit, never ceases to use the utmost artful and terrific means to destroy the human race. Shall we be less diligent in the work of salvation, than he is in the work of destruction? God forbid! He strives to ruin the world, because he hates both God and men. Let us, from a principle of love to God, and our own souls, 'give diligence to make our calling and election sure; for if we do these things we shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ,' 2 Pet. i. 10, 11.

"Look at the *conduct of holy men in ancient times*. They strove to enter in, with all their might. Patriarchs, martyrs, and confessors, are worthy of our imitation in this respect. To them the world had but few charms. They considered heaven as their eternal home, and forced their way to it, through racks and tortures, fires and flames. Some have viewed them as fools

and madmen; but they certainly were the *excellent of the earth.* Let us follow their ardent zeal, and steady perseverance, that we may rejoin them in our *Father's house.*

"View all the glorified human spirits who have entered into the kingdom. There is not one spirit, in that glorious assembly, who has not *agonized* to enter in at the strait gate. Their crowns of glory, and harps of gold, are the rewards of this glorious strife. Do we desire to mix with them, and to share their honours? Then let us be 'followers of them who, through faith and patience, inherit the promises,' Heb. vi. 12. Like them, let us be diligent in all the means of grace, and in all the duties of religion. Let faith and love abound. Pray much, and watch with constant care. Resist and overcome every temptation to evil, and be ready to every good word and work.

"This glorious strife *will soon be over.* Our difficulties will soon come to an end, and the glories of heaven will open to our view. Presently, we shall 'gain the prize of the high calling of God in Christ Jesus,' Phil. iii. 14. Careless triflers, who never were hearty in the cause of religion, and who did not seek in time, will be shut out; while those who, through divine strength, have sought in time, in the right way, and with earnestness and zeal, shall be admitted to the marriage supper of the Lamb." (p. 54—56.)

"That we are justified by faith only," as our church expresses it, (Art. xi.) "is a most wholesome doctrine;" though at the same time a doctrine which, for want of being properly guarded, has often been abused to Antinomian purposes. Some, most absurdly and unscripturally, speak of justifying faith, as if it were neither preceded by repentance from dead works, nor invariably followed by works of piety and mercy; and thus, doctrinally, at least, *make void the law through faith.* Mr. Wesley, in shewing wherein he and his early associates in the ministry had leaned too much to Calvinism, says, among other things, "We have received it as a maxim, that 'a man is to do nothing, in order to justification:' nothing can be more false. Whoever desires to find favour with God, should 'cease to do evil, and learn to do well.' Whoever repents, should do 'works meet for repentance.' And if this be not in order to find favour, what does he do them for." (Wesley's Works, Vol. vi. p. 389, Oct. edit.)

That no man ever maintained the doctrine, that believers "are justified by faith only," in the scriptural sense in which that doctrine ought to be understood more fully than Mr. Wesley did, will appear by the following extract from his sermon on Rom. iv. 5.

"Surely the difficulty of assenting to the proposition, That Faith is the *only condition* of Justification, must arise from not understanding it. We mean thereby thus much, That it is the only thing without which no one is justified; the only thing that

is immediately, indispensably, absolutely requisite in order to pardon. As on the one hand, though a man should have every thing else, without faith, yet he cannot be justified; so on the other, though he be supposed to want every thing else, yet if he have faith, he cannot but be justified. For suppose a sinner of any kind or degree, in a full sense of his total ungodliness, of his utter inability to think, speak, or do good, and his absolute meetness for hell-fire: suppose, I say, this sinner, helpless and hopeless, casts himself wholly on the mercy of God in Christ, (which indeed he cannot do but by the grace of God,) who can doubt but he is forgiven in that moment? Who will affirm, that any more is *indispensably required*, before that sinner can be justified."

That Mr. Edmondson's views of the very important doctrine of Justification by Faith, are clear, scriptural, and consistent, will evidently appear from the following extract.

"We are JUSTIFIED BY FAITH.

"Justification is either *legal* or *evangelical*. Legal justification implies *a full acquittal from charges*, on the ground of *innocency*. Evangelical justification implies *the pardon of* sin, upon the ground of *Christ's atonement*.

"We cannot be justified before God on the ground of innocency, because we have broken his *holy law*; and one transgression, were it not for divine mercy, would bring us into a state of everlasting condemnation. The law of God requires *perfect obedience*; and neither sorrow for the past, nor amendment in future, can justify a sinner. What would a judge say to a criminal, in a court of justice, who should claim justification on either of these grounds. He would soon inform the poor unhappy man, that the law does not look at future conduct, but keeps a steady eye upon the past. The same remark we may make upon the law of God; for future obedience, however perfect, cannot remove the guilt of past offences. Hence we infer, that 'by the deeds of the law shall no flesh be justified,' Rom. iii. 20.

"We are justified before God, by the *forgiveness of our sins*. Justification stands directly opposed to condemnation; and, therefore, to say that a believer has no condemnation, is the same thing as to say, *he is justified*. But how do we obtain a freedom from condemnation? Certainly by a free and full pardon. The following passage is a direct proof that *forgiveness* and *justification* are the same thing: 'Through this man, Jesus Christ, is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses,' Acts xiii. 38, 39. In one place it is said, 'We have redemption through his blood, the forgiveness of sins;' and in another, that we are, 'justified by his blood.' When a merciful God pardons our sins, through

the merit of his Son, there is no more charge against us than if we had never sinned. 'Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died,' Rom. viii. 33, 34.

"Justifying faith implies two things: first, a full persuasion, upon proper evidence, that Jesus is the Saviour of the world: and, secondly, a complete dependence upon him in that respect.

"Faith does not justify as a meritorious act; but a *term* or *condition*, which God requires of man. To make this matter plain, let us closely attend to the following things: A penitent sinner desires pardon. He cannot be pardoned without a *sacrifice*: Christ, our passover, was *sacrificed for sin*: we believe the report, and firmly depend upon Christ as *our* sacrifice. Then God, who was angry, is reconciled, sin is pardoned, and we are justified. This method is plain, simple, and easy to be understood by the meanest capacity.

"It appears highly proper, that God, who saves men by an atonement, should require a dependence upon that atonement as a condition of salvation. The great objection against this is, that it sets aside the necessity of practical religion; but this establishes it, and places it upon a firm foundation. Faith produces love, and love produces obedience. The true believer submits to Christ as his king, and cheerfully obeys his laws. O let us now commit ourselves to Christ! Let us seek evangelical justication without delay! This blessing is purchased for us, and offered to us; and we may humbly claim it as our own. Having obtained it, let us recollect, that though we are justified by faith in this day of grace, yet that a day of judgment is approaching, in which we shall be justified by the evidence of our works. In that solemn day, 'by thy words thou shalt be justified, and by thy words thou shalt be condemned.' Matt. xii. 37." (p. 63, 64.)

This plain, scriptural method of maintaining the doctrine of justification by faith, is well calculated, through the divine blessing, to promote the great ends proposed by the preaching of the gospel. Men have sinned; the law pronounces them guilty, but cannot justify them; without being justified, they must bear the dreadful penalty due to their transgressions; and hence, if ever they be saved, it must be in a way of mercy through the merits of Jesus Christ. When a sinner, by the operation of the Holy Spirit upon his mind, is made thoroughly sensible of these truths, and consequently feels the absolute necessity of pardon or justification, he no longer goes about to establish his own righteousness. He inquires, with the utmost solicitude, "What must I do to be saved?" He does not pretend, for he knows he has no right, to propose terms for that purpose; but

he is made willing to submit to any that are possible. With what pleasure, thus circumstanced, does he hear, that men "are accounted righteous before God, only for the merit of Christ by faith, and not for their own works or deservings! He sees that upon this ground alone he can possibly be saved; and discovers infinite wisdom, as well as mercy, in that economy of divine grace which has so adjusted matters, that God can be just, and, at the same time, the justifier of him who believeth in Jesus. The penitent thus enlightened, drawn, and encouraged, is enabled, with an eye of faith, to behold the Lamb of God who taketh away the sin of the world! He believes with the heart unto righteousness; his sins are pardoned; his guilt is removed; he receives the spirit of adoption, and is enabled to rejoice with joy unspeakable and full of glory.

An apprehension that many who sit under a gospel ministry, and who are in the habit of using many evangelical phrases, are still equally unacquainted with both the law and the gospel, has led us to be so explicit on the doctrine of Justification.

We shall close this article with an extract from the sermon termed "The Importance of Regeneration."

"The baptism of water may admit us into an outward Church; but he who enters into the true Church, the kingdom of believers, must be born again. The kingdom of God is holy; but all men in a state of nature are unholy. While they remain so, they can neither see, enjoy, nor enter into his kingdom. They may have a profession, a name, a place amongst the saints; but nothing short of a saving change can make them subjects of this great King! If men cannot be subjects of this great King, in the kingdom of his grace, without regeneration, how can they become his subjects in the kingdom of glory? That kingdom is perfectly pure, and impure spirits cannot enter. Indeed, could they enter its *sacred gates*, heaven would not be a place of happiness to them, as it is the *state*, rather than the *place*, which is a source of happiness. But even that will be denied, and all the unholy shall be shut out for ever. 'There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life,' Rev. xxi. 27." (p. 70.)

THE WORD OF GOD ILLUSTRATED.

GENERAL VIEW OF THE FIRST THREE CHAPTERS OF GENESIS.

(Continued from page 758.)

CHAP. II.

IN this chapter the history proceeds to relate the first condition of the newly-created man. He was placed in a spot prepared by

the Creator for his residence; a garden, it is called, which God himself had planted, causing to grow out of the ground, every tree that was either beautiful to the sight, or good for food. In this garden the man was placed, with orders to dress it and to keep it. The free use of the fruits of the garden was permitted to him, with a prohibition, however, with respect to the fruit of one tree, which he was not to taste, upon pain of death. Thus, he was in a condition of ease and abundance, but not of inactivity, for he was to cultivate his garden; of great liberty and independence of every thing around him, but not without a strong mark of subjection to God. For this prohibition laid upon him was positive; no reason was assigned for it; but death was to be the punishment of disobedience.

In this situation was he at first solitary, for he could find no companion among the animals, his inferiors. He was suffered, it should seem, to be so long, and no longer, alone, as to feel, by experience, that even in his paradise of plenty and delight, he could not be happy without society; but he no sooner understood that he wanted a companion, than a companion was provided for him, in a woman, formed out of the substance of his own body, and presented to him by the Creator.

1. Many, both Jews and Christians, have so little understood the importance of a true history of the beginning of the world, and of the human race, as the only sure foundation of the true religion, and have so little relished the simplicity of this narrative, or have found it so contrary to pre-conceived opinions of their own, borrowed chiefly from the Greek philosophy, that they would have it considered as history in the disguise of an allegory, and not to be taken in its literal meaning. It is a sufficient confutation of this notion, that if the Mosaic history be an allegory, it is an allegory without a key, which no man can interpret; and delivering his history in this disguise, the inspired teacher of the chosen race has, in truth, given no information, and might as well have left his tale untold, as to have told it in so obscure a riddle; which is neither calculated to convey any moral truth, nor serve any political purpose, the author might be supposed to have in view. If paradise was not literally such a garden as Moses has described, but the condition of the first man represented under that image, what then was the reality which that image represents? What then were the particulars of the first man's first condition? If the prohibition imposed upon him was not that of tasting the fruit of a particular tree but of something else, what was that something else really forbidden? If the woman was not formed out of a portion of the body of the man, what was the actual manner of her formation which is enigmatically so described?

2. We may add another consideration. The narrative of this chapter must be either plain matter of fact, or all allegory. It

cannot be matter of fact in one part, and allegory in another. For no writer of true history would mix plain matter of fact with allegory, in one continued narrative, without any intimation of a transition from the one to the other. If, therefore, any part of this narrative be matter of fact, no part is allegorical. On the other hand, if any part be allegorical, no part is naked matter of fact: and the consequence of this will be, that every thing, in every part of the narrative, must be allegorical. If the formation of the woman out of the man be allegory, the woman must be an allegorical woman. The man, therefore, must be an allegorical man, for of such a man only the allegorical woman will be a meet companion. If the man is allegorical, his paradise will be an allegorical garden; the trees that grew in it allegorical trees; the rivers that watered it allegorical rivers: and thus we may ascend to the very beginning of the creation, and conclude at last, that the heavens are allegorical heavens, and the earth an allegorical earth. Thus the whole history of the creation will be an allegory, of which the real subject is not disclosed: and in this absurdity, the scheme of allegorizing ends.

3. With respect to the particulars of the story of this second chapter, it is remarkable that the geographical situation of the garden of Eden is described with much appearance at least of precision, and as the most judicious critics have thought, with so much clearness, that it is not difficult, at this day, to point out the spot upon the map. The united stream of the Euphrates and the Tigris, seems to have been the river that watered the garden which lay upon the eastern banks, in the space between the confluence of the two streams, at the place where the city of Apamea in after ages stood, and their separation again at the spot which became the site of the town of Asia. But be this as it may, admitting that the situation of the garden may be now doubtful, by reason of the changes introduced in the surface of the globe, partly by art, and partly by nature, in the course of so many ages, yet the geographical characters in themselves are the most exact and precise; such as must have marked the spot with certainty, so long as they were extant. Now this accuracy of geographic description is one of the strongest historic characters. So clear an intimation of the author's intention of passing off his narrative for fact, that either the narrative is true, as a plain matter of fact, or the author is intitled to no credit.

The placing, therefore, of the man in the garden, is an historical fact; and by the principles we have laid down, the other parts of the narrative must be equally facts of history.

This point being settled, as the former chapter affords an historical confutation of all atheistical philosophy, this contains a singular confutation of atheistical politics. The account which it gives of the beginning of the human race, contradicts all the

fine theories of the formation of civil society, by compact, out of multitudes, living previously unassociated and without government, in what is absurdly called a state of nature. The manner in which God was pledged to give a beginning to the human race, was such as barred the possibility of the existence of mankind in an unassociated state, previously to a state of society. The whole race, according to this history, is the offspring of the first pair. Their earliest offspring were born in society, and under the relations of the nearest consanguinity.

(To be continued.)

THE WORKS OF GOD DISPLAYED.

(Continued from page 763.)

ON THE HEART.

THE account which we have here stated of the injection of blood into the arteries by the contraction, and of the corresponding reception of it from the veins by dilation, of the cavities of the heart, and of the circulation being thereby maintained through the blood-vessels of the body, is true, but imperfect. The heart performs this office, but it is in conjunction with another of equal curiosity and importance. It was necessary that the blood should be successively brought into contact, or contiguity, or proximity, with the *air*. I do not know that the chymical reason, upon which this necessity is founded, has been yet sufficiently explored. It seems to be made appear, that the atmosphere which we breathe is a mixture of two kinds of air; one pure and vital; the other for the purposes of life, effete, foul, and noxious; that when we have drawn in our breath, the blood in the lungs imbibe from the air thus brought into contiguity with it, a portion of its pure ingredient, and, at the same time, gives out the effete, or corrupt air, which it contained, and which is carried away, along with the halitus, every time we expire. At least, by comparing the air which is breathed from the lungs, with the air which enters the lungs, it is found to have lost some of its pure part, and to have brought away with it an addition of its impure part. Whether these experiments satisfy the question as to the need which the blood stands in of being visited by continual accesses of air, is not for us to inquire into, nor material to our argument; it is sufficient to know, that in the constitution of most animals, such a necessity exists, and that the air, by some means or other, *must* be introduced in a near communication with the blood. The lungs of animals are constructed for this purpose. They consist of blood-vessels and air-vessels, lying

close to each other; and wherever there is a branch of the trachea, or wind-pipe, there is a branch accompanying it of the vein and artery, and the air-vessel is always in the middle between the blood-vessels. The internal surface of these vessels, upon which the application of the air to the blood depends, would, if collected and expanded, be, in a man, equal to a superficies of fifteen feet square. Now, in order to give the blood in its course the benefit of this organization, (and this is the part of the subject with which we are chiefly concerned,) the following operation takes place. As soon as the blood is received by the heart from the veins of the body, and *before* that it is sent out again into its arteries, it is carried, by the force of the contraction of the heart, and by means of a separate and supplementary artery, to the lungs, and made to enter the vessels of the lungs; from which, after it has undergone the action, whatever it be, of that viscus, it is brought back by a large vein once more to the heart, in order, when thus concocted and prepared, to be thence distributed anew into the system. This assigns to the heart a double office. The pulmonary circulation is a system within a system; and one action of the heart is the origin of both.

For this complicated function, four cavities become necessary, and four are accordingly provided; two called ventricles, which *send out* the blood, viz. one into the lungs, in the first instance, the other into the mass, after it has returned from the lungs; two others also, called auricles, which *receive* the blood from the veins; viz. one as it comes immediately from the body, the other as the same blood comes a second time after its circulation through the lungs. So that there are two receiving cavities, and two forcing cavities. The structure of the heart has reference to the lungs; for without the lungs one of each would have been sufficient. The translation of the blood into the heart itself is after this manner. The receiving cavities respectively communicate with the forcing cavities, and by their contraction, unload the received blood into them. The forcing cavities, when it is their turn to contract, compel the same blood into the mouths of the arteries.

The account here given will not convey to a reader, ignorant of anatomy, any thing like an accurate notion of the form, action, or use of the parts; (nor can any short and popular account do this;) but it is abundantly sufficient to testify contrivance; and although imperfect, being true as far as it goes, may be relied upon for the only purpose for which we offer it, the purpose of this conclusion.

"The wisdom of the Creator," saith Hamburgher, "is in nothing seen more gloriously than in the heart." And how well doth it execute its office! An anatomist, who understood the

structure of the heart, might say beforehand, that it would play; but he would expect, I think, from the complexity of its mechanism, and the delicacy of many of its parts, that it should always be liable to derangement, or that it would soon work itself out. Yet shall this wonderful machine go, night and day, for eighty years together, at the rate of a hundred thousand strokes every twenty-four hours, having, at every stroke, a great resistence to overcome; and shall continue this action for this length of time, without disorder, and without weariness!

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

Bishop Hall, in his "Balm of Gilead," offers a few words of consolation to persons who are deprived of their *hearing*; and as I am acquainted with some in that situation, who are readers of your Magazine, and frequently lament that they cannot *hear* the gospel preached;—and as there may be many others whom Providence has thus been pleased to deprive of that sense, if you think the following observations calculated to afford them comfort, you will of course insert them in your Miscellany.

Toddington, Bedfordshire. J. Potts.

"Thou hast lost thy hearing:—It is not easy to determine whether loss is the greater, of the eye or the ear: both are grievous. Now all the world is to thee as dumb, since thou art deaf to it. How small a matter hath made thee a mere cypher amongst men! These two are the senses of instruction; there is no other way for intelligence to be conveyed to the soul, whether in secular or in spiritual affairs; the eye is the window, the ear is the door, by which all knowledge enters: in matters of observation, by the eye; in matters of faith, by the ear, Rom. x. 17. Had it pleased God to shut up both these senses from thy birth, thy estate had been utterly disconsolate; neither had there been any possible access for comfort to thy soul: and if he had so done to thee in thy riper age, there had been no way for thee but to live on thy former store: but now that he hath vouchsafed to leave thee one passage open, it behoves thee to supply the one sense by the other; and to let in those helps by the window, which are denied entrance at the door.

Thine outward hearing is gone:—But thou hast an inward and better ear, whereby thou hearest the secret motions of God's Spirit, which shall never be lost. How many thousands whom thou enviest, are in a worse condition! They have an outward and bodily ear, whereby they hear the voice of men; but they

want that spiritual ear which perceives the least whisperings of the Holy Ghost. Ears they have, but not hearing ears; for fashion, more than use. If thou have an ear for God, though deaf to men, how much happier art thou than those millions of men that have an ear for men, and are deaf to God!

Thou hast lost thy hearing: and therewith no small deal of sorrow. How would it grieve thy soul to hear those woeful ejaculations, those pitiful complaints, those hideous blasphemies, those mad paradoxes, those hellish heresies, wherewith thine ear would have been wounded, if it had not been barred against their entrance! It is thy just grief, that thou missest of the hearing of many good words: it is thy happiness, that thou art freed from the hearing of many evil. It is an even lay, betwixt the benefit of hearing good, and the torment of hearing evil."

To the Editor of the Methodist Magazine.

DEAR SIR,

HIGHLY approving of the methodical arrangement in which your Monthly Publication is written, and having no doubt of its extensive circulation and usefulness; seeing that among the several heads there is one entitled "The Providence of God Asserted," I just take the liberty of sending you the following short account which I have extracted, verbatim, from Bishop Burnet's Travels through France, Italy, &c. And as many of your readers may not have Bishop Burnet's Travels, I trust if it meet your approbation, and you think it suitable for your Magazine, it will be both useful and instructive to them, requesting an early insertion,

Whitehaven, I am, your's, &c.
July 30, 1815. JUVENIS.

OF A PERSON DEPRIVED OF SIGHT.

A remarkable account copied from the Travels of Bishop Burnet through France, Italy, Germany, and Switzerland.

In his account of Geneva he says, "I forgot to mention a very remarkable person that is there, Mrs. Walkiers; her father is of Shaff-house; she lost her sight when she was about a year old, by being too near a stove that was very hot. There rests in the upper part of her eye so much sight that she distinguishes day from night; and when any person stands between her and the light, she will distinguish by the head and its dress a man from a woman, but when she turns down her eyes she sees nothing. She has a vast memory; besides the French, which is her natural language, she speaks High Dutch, Italian and Latin; she has all the Psalms by heart in French, and many of them in Dutch and Italian. She understands the Old Philosophy well,

and is now studying the New. She has studied the body of Divinity well, and has the Text of the Scriptures very ready, on all which matters I had long conversations with her. She not only sings well, but plays excellently on the organ, and sometimes on the violin. But that which is most extraordinary is, that she writes legibly. In order to her learning to write, her father, who is a worthy man, and hath such tenderness for her, that he furnished her with masters of all sorts, ordered her letters carved in wood, and she, by feeling the characters, formed such an idea of them, that she writes with a crayon so distinctly that her writing can be well read, of which I have several Essays. I saw her write, she does it more nimbly than can be imagined; she has a machine that holds the paper and keeps her always in a line. But that which is above all the rest, she is a person of extraordinary devotion, great resignation to the will of God, and profound humility. The preceptor that her father kept in the house with her has likewise a wonderful faculty of acquiring tongues. When he came first to Geneva (for he is of Zurich,) he could not speak a word of French, and within thirteen months he preached in French correctly, and with a good accent. He also began to study Italian in November, and before the end of February, in it his accent was good, his style florid, which is extraordinary, for the Italian language is not spoken in Geneva, though the race of Italians keep a church there."

THE GRACE OF GOD MANIFESTED,

MEMOIR OF MR. WILLIAM ROBINSON,

OF CLEATHORPE.

William Robinson, was born at Waltham, Aug. 9, (old stile) 1730. When about 18 or 19 years of age, he hired himself to work with a wheelwright at Kelstern, near Louth; at that time he was as careless about the salvation of his soul as though he had not had one to be saved or lost. When about 20 years of age, he was severely afflicted, and despaired of recovering: in that season of suffering, he saw the danger he was in of sinking *lower than the grave*, and purposed, if restored to health, to live to God; but returning health introducing him to his former companions and practices, his vows of amendment were forgotten, and he went on in sin as before. About twelve months after his recovery, he was again laid upon a sick bed, and then the concerns of his soul appeared to him of the first importance; but his former broken vows so affected him, that he scarcely dared to ask of God to forgive him. Recovering a second time, he resolved to trifle no longer in an affair of such importance as

the salvation of his soul; and from that time he began to attend the preaching of the word among the Methodists. This alteration in his conduct gave rise to persecution; and some endeavoured by calumniating the Methodists, and others, by entreaties or menaces, to induce him to abandon them; but divine illumination accompanying their ministry, and his resolution of devoting his life to God increasing; he answered his persecutors, "that since he came amongst that people, he had not seen any of those evils with which they were charged, and that he should continue to attend on their ministry till he himself saw cause to decline." At this time he found help in the acquaintance of an uncle of Mr. Thomas Edman. preacher of the gospel, and so much attached to this spiritual father did he become, that his heart frequently bounded with joy at the sight of him. It was about Christmas that he first attended preaching amongst the Methodists: and in the following Spring he felt a wish to become acquainted with the business of a joiner, in addition to his own trade of a wheelwright: and a situation offering at Lincoln, he at first thought it would be to his advantage to accept of it; but knowing that there was no Methodist Society in Lincoln at that time, and fearing that he might suffer loss in his soul, he declined the offer. In addition to the above reasons, there was another, *i. e.* a desire to be useful in endeavouring to convince his father and mother-in-law of the necessity of being converted, and experiencing the power of inward religion. His way was soon made plain, for his father being in want of an assistant in his business, applied to his son William to come home for that purpose. To this proposal he had no objection; yet so careful was he of his religious privileges, that he would not engage without first acquainting his father of the change he had experienced, and of his intention of continuing united to the Methodists; nor even then did he think it proper to engage further than from week to week, that should either himself or his father wish to separate, they might be at liberty. On becoming again resident in his father's house, he determined, through divine grace, not only to walk circumspectly, but to do all in his power to promote the spread of genuine religion. He soon obtained leave to pray in the family, and the few minutes he had to spare at meal-times, or in the evening, he devoted to the reading of the Sacred Volume, or Mr. Wesley's Hymns.

The great change manifested in his life and conversation, affected the mind of his step-mother before he had been a fortnight in the family. She thought, if a young man like him was convinced of the necessity of taking *so much* thought respecting his soul, what must her state be, who had grown old in sin, and had never seriously taken *any* thought for hers. In the course of the summer, he prevailed upon his father to accompany him

to hear preaching at Grimsby; and it pleased the Lord to bless his example and word so as to make them instrumental in the salvation of both his father and mother.

Some time after, while he lived at Aylesby Mill, his sister Elizabeth came to visit him, and he walked some part of the way home with her, on her return; but though he had some conversation with her about her state, as a sinner by nature and practice, yet after they separated, he thought he had not been sufficiently in earnest with her; and he determined, the next opportunity, to be more pointed and pressing. This resolution he failed not to put in practice; and though she at first thought he made her case seem worse than it really was, yet, upon his taking out his pocket testament, and pointing her to some of those expressions which prove that *all have sinned*, and that except we be converted, &c. we cannot enter the kingdom of heaven, the Spirit of God so powerfully applied the word, that she, with weeping eyes, began to inquire, "What she should do to be saved?" On this occasion he wept for joy—and this sister is still a living witness of the power of grace. His brother Joseph, and sister Mary, both died in hope; and his other brother was brought under a serious concern for his soul, but has returned to folly and sin.

One circumstance in the conversion of his father was so remarkable, that our deceased friend, about three weeks before his death, expressed a wish that it might be more generally known, hoping that it might encourage some fearful souls to *hope* and *trust* in God. His father, while young, received a wound in his knee by a scythe, which rendered the joint so stiff as to prevent his running, or otherwise bending it; and this stiffness had continued for about 40 years; but when under conviction for sin, he laboured under very painful apprehensions that he had sinned beyond the reach of mercy, and he thought that nothing but a miracle could encourage him to believe that his sins were pardoned. It pleased heaven's Almighty Lord to condescend to fulfil the desire of his dust, and in a way too that rendered the blessing *double*; for the joint, so long stiff, became pliant without the use of any human means. The following Sabbath, William, who had been married for some time, and settled at Cleathorpe, met his father at Grimsby; and after the divine service at which they met, was ended, his father, as they were crossing the common together, with tears of joy informed him, that the Lord had spoken peace to his soul, and confirmed his faith by working a miracle of healing; and to give his son ocular demonstration of the cure, he *ran* some yards, to shew him that he cold *now* bend the joint of that knee as the other.

At his coming to live at Cleathorpe, he found a small society of Methodists; and having married a widow who had endured

much persecution for the truth's sake, he took in the preachers, and entertained them: he had preaching in his house for more than 50 years. He was the steward of the circuit, and leader of a class; and for some years without any human help he held a public prayer-meeting. In addition to his beginning this meeting with singing and prayer, it was his custom to read one of Mr. Wesley's Sermons to all who attended. This he continued till the Lord revived his work, and raised him up companions and helpers, among whom were his brother Joseph, and Amos Appleyard; and he lived to see upwards of 50 in the society. Tenderness of conscience was a striking trait in his character. No *work*, no *conversation* would he allow himself or his family to engage in on the Lord's-day, which had any tendency to profane the sacred season. In transacting business he was remarkably cautious in his affirmations and denials.

His *communion with God* was deep and constant; he lived in the spirit of prayer, and it is known that his many sleepless hours in the night were spent in meditation, prayer and praise.

He was a Methodist in principle. He said that it was amongst the Methodists he was brought to a saving acquaintance with God, and that he hoped to live and die united to them. He entertained a high respect for Mr. Wesley, and his works; and he believed the doctrines preached by him and the preachers in connexion with him to be the doctrines contained in the Scriptures.

He was a Methodist in practice, conforming to the discipline by which the Methodist societies profess to be regulated. The quarterly fasts which many modern Methodist scarcely admit, or know of, as an existing rule of Methodism, he always kept. He was steady and uniform in his life; for 62 *years* he was a member of the Methodist society, nor did he once in all that time grow weary in well-doing, nor become subject to the censure of his brethren. Many were his trials from Satan, who tempted him to doubt of holding out to the end, but God delivered him from this snare of the devil, by enabling him to believe that if 19 out of 20 who set out for heaven should turn back to folly, he might, through divine grace, persevere. Many were his trials from the world, his own heart, and the church; but he pursued his way. Many were his losses, and the cross providences with which he was visited; but he still trusted in the Lord his God!

In May, 1812, he quitted the farm upon which he had been nearly 60 years, and went to live at Hull; but finding the situation did not agree with his health, he returned in the summer of 1813 to Cleathorpe to a situation which, in his declining state of health, became a source of pain to his mind. But in May, 1814, he removed to a house in the chapel-yard, where, undis-

turbed and undismayed, he met his last enemy. He went to the chapel a few times after he came to live near it—and retained his fervour of divine love to the close of his publick labours. This was particularly noticed the last time he met in class. When confined to his room, and exercised with strong pain, Satan attempted to shake his faith; but no sooner did a little ease admit him to exercise his powers, than he would say, "Satan, thou art a liar: I have proved thee such for more than 60 years." Often did his soul shelter itself beneath this promise, Job v. 19, "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee."

He manifested an unusual desire for Christian communion in his last sickness; and his enjoyments with his Christian friends (the fruits of his labour of love) were sweet and exalted. With what humble adoration did he review the merciful and gracious dealings of God with him! "Oh friends, he would say, I am not worthy of the least of his mercies."

He was rather reserved in conversation, but in his dying hours he was led to speak his experience freely: and he exhorted all who visited him to give their hearts to the Lord.

While deprived of rest, he lay in an ecstasy of spiritual joy, and frequently was heard to whisper those beautiful lines of the poet:

> "My Jesus to know, And feel his blood flow,
> 'Tis life everlasting, 'Tis heav'n below.
> Yet onward we haste to the heav'nly feast,
> That, that is the fulness—But *this is the taste.*"

The evening before his death, several friends called in to see him, as they went from the chapel; to whom he talked a good deal, and with whom, as on several former occasions, he prayed with a fervour and animation beyond what could have been expected from a man upwards of 80 years of age, and sinking into the arms of death. The next day being the Sabbath, many of his friends called to see him, but he could no longer converse much with them; yet it was evident, from the placidity of his countenance, that he enjoyed "The soul's calm sun-shine and the heart felt joy;" and that his life of mercies was crowned with a *triumphant end.* The last words he was heard to speak were emphatically expressive of his *experience* and *prospects,* just as he was gaining the port: they were:

> "O what hath Jesus bought for me!
> Before my ravish'd eyes
> Rivers of life divine *I see,*
> And trees of Paradise."

A few hours after speaking those words, he calmly resigned

his soul into his Creator's hands, firmly retaining an unshaken reliance on the merit and intercession of his Redeemer for his salvation.

Thus, at the very advanced age of 83 years, did William Robinson, on June 27, 1814, come to the end of his Christian pilgrimage.

To the Editor of the Methodist Magazine.

REV. SIR,

IF you deem the inclosed manuscript proper to be inserted in your useful and very extensively-circulated Miscellany, the early insertion of it will gratify several of your very sincere friends at Woolwich. I am, Rev. and dear Sir,

Woolwich, Your's, respectfully,
July, 1814. W. YOUNG.

A SHORT ACCOUNT OF EDWARD SYKES,
Of Woolwich.

It has not been in my power to obtain any account of the infancy or youth of Edward Sykes, and his friends are unacquainted with his history till about the year 1807. Being in the situation of gunner in His Majesty's Royal Horse Artillery, he embarked with the expedition to South America, in 1807; at which time he begun seriously to reflect on a future state of existence. Having received a severe contusion on his knee, and being otherwise much afflicted through the various hardships and fatigues usually attendant on a campaign, his body was bowed down with infirmity, and weakened with pain. While in this state, his conscience began to remind him of the instances of his ingratitude and disobedience to him on whose bounty he lived, and to whose laws he was amenable; and thinking himself to be on the confines of an eternal world, for which he had made no preparation, his distress of mind may be more easily conceived than expressed.

In this state he cried unto the Lord, vowing, that if he would look upon him in mercy, and bring him again to his native country, the remainder of his days should be consecrated to him. In some measure he recovered his health; but his resolutions of amendment declined proportionably as the cause which gave rise to them ceased to exist, until they at length passed away as "the morning cloud and the early dew." Although he neglected to fulfil these religious engagements, God did not abandon him, but again visited him with the rod of affliction. He caught a cold on his passage home, which, settling in his knee, rendered him unfit for His Majesty's service; and on his arrival in England,

he was discharged from the Artillery, with a small pension: and thus, as himself expressed it, "God reminded him of his broken vow."

A short time after his return, a member of the Methodist society observing him to walk on crutches, and apparently hastening fast towards eternity, was prompted by christian compassion to address him concerning the state of his soul; but, after having asked a few questions on that important subject, he found him ignorant of his miserable state through sin. He therefore conversed with him on the fall of man, his native depravity, his actual transgressions, and the guilt he had contracted; which, if not removed, would plunge him into endless ruin.

As our deceased brother apppeared disposed to pay attention to conversation of this nature, the above person was encouraged to visit him at his own habitation, hoping that God would bless further instruction, and incline his mind to embrace the glorious privileges offered in the gospel. After repeated visits, and frequent exhortations, accompanied with earnest prayer, the gracious beams of divine light penetrated the darkness in which his soul was enveloped, and he, in some measure, discovered the evil of sin, and its dreadful consequences. Having now become very desirous to receive religious instruction, his friend put into his hands Alleine's Alarm. This little book he read attentively, and in it saw depicted his own character; it laid before him his awful situation, as a depraved and guilty creature, and became the instrument of awakening him to a sense of the infinite importance of things eternal. His conscience was alarmed; fear laid hold on his mind; and he trembled to think on the danger to which he was exposed, and the ingratitude and other sins of which he had been guilty.

From this time he felt a strong dessre to seek salvation; yet, having many inward conflicts, and meeting with considerable discouragement from without, he became dejected, and was greatly hindered in his progress. His conviction for sin, however, increasing, he resolved to rest neither day nor night, until the Lord should manifest his pardoning mercy, and make him happy in his love. Through divine grace he was enabled to lay hold on the shield of faith; and discovering that in Christ all fullness dwells, he applied to him as the only Saviour, and found "redemption through his blood, the forgiveness of sins, according to the riches of his grace." This was a day of abundant consolation. He was favoured with the manifestation of the love of the Father, through the merits of his Son, and by the agency of the Holy Spirit.

His debility rapidly increased; but having found peace with God, and retaining a delightful sense of his approbation, he went on his way rejoicing. After some time had elapsed, the enemy

of souls injected into his mind thoughts of the most discouraging nature, which, together with his bodily affliction, (peculiar both in nature and severity,) tried him to the uttermost; but he relied on the atonement of Jesus for supporting and preserving grace; and he found the arm of the Lord mighty to save.

He was not, however, at all times, sufficiently engaged in the sacred duties of watchfulness, prayer, and faith; for being naturally of a hasty temper, he sometimes yielded considerably to the baleful influence of peevishness and passion; and, as a necessary consequence, was brought into heaviness, and even darkness of soul. Thus he became an unhappy witness of the possibility of grieving the Spirit of God, and causing him to withdraw his enlightening and cheering influence from the mind. But the Lord had compassion on his servant, and did not suffer him to sink into the horrors of despair, nor did he abandon him to hardness of heart, or obstinacy of disposition. He could not, however, be at rest while the comforting influence of the Holy Spirit was suspended, and the light of God's countenance withdrawn from his soul; but with deep humiliation confessed his transgressions, both to God and those who kindly visited him, renewed his application to the atoning blood for pardon, and recovered peace with God.

The persons who visited him at these seasons, read such portions of Scripture as shew the genuine effect of grace upon the human heart, and the absolute necessity of its entire change, which they affectionately and earnestly urged. He believed that without holiness he could not see the Lord, and was exhorted to seek diligently after the possession of it; while, for his encouragement, he was told that all the promises of God were his by faith in Christ Jesus. These labours of love were rendered so useful, that with enlargement of heart, he earnestly sought the full renewal of his soul in the moral image of God: and, blessed be the Lord, he did not seek in vain.

For some months previous to his death, he was obviously growing in grace, and ripening for the heavenly inheritance; for his will was brought into sweet subjection to the will of God; his conversation was in heaven, and his affections were set upon things above.

Through the abundant grace of God, he had now gained a powerful ascendancy over his spiritual enemies; yet they were unwearied in their efforts to impede his progress towards the heavenly Canaan. They employed both stratagem and strength to counteract his endeavours after the attainment of spiritual blessings; but calling on God for help, he gloriously triumphed over his malignant foes. On one occasion he said, "The accuser of the brethren has lately attacked me in four different quarters, but on every side God has given me a complete victory."

The patience exercised by our deceased brother, during four or five years severe suffering, was very remarkable; but towards the close of his life, was astonishingly great. The nature of his affliction rendered it impossible to move him in the least degree, without putting his whole body to the most excruciating pain. For the space of five years, he was unable either to dress or undress himself, and his weakness was so great, that he could not even sit up in a chair, but was supported by means of slings placed under his arms, and fastened to a pulley fixed in the ceiling of his room. A person who one day saw him moved, observes, that the pain it occasioned forced the sweat in large drops from his face: nothing, however, was heard from him, except, "Brother, this is hard work,—but it will soon be over." On moistening his lips, this brother said to him, that he "would soon receive the wine of his Father's kingdom." "Yes," he replied, "and I am only waiting for his call." Believing that God designed to purify him in the furnace of affliction, he fully acquiesced in the divine will.

On the 17th of May, 1814, supposing his dissolution was at hand, he sent for brother Hendley, his class-leader, whom he highly esteemed, who found him very weak in body, but truly comfortable in his soul; his countenance indicated the tranquillity and peace that reigned there, and bore testimony to his assertion, that *he was happy*. At this time a female friend called upon him, to whom he spoke on the deep things of God with much pleasure and delight; and during prayer, the presence of the Lord was powerfully felt.

On the 19th of May, his leader found him in the same happy state of mind; but his bones having pierced through his skin, he complained of "his poor back," and prayed to the Lord, that if it were consistent with his will, he would give him a little ease. A few days after this, while engaged in prayer, the divine presence was so manifested, that he scarcely knew whether he was in the body or out of the body. To a person who visited him about this time, he said, "My dear sister, in a little while I shall be with your God and my God, with your Father and my Father."

He continued in a tranquil state of mind, exerting his feeble strength in praising his adorable Redeemer, until Sunday, the 29th of May, when he felt considerable depression; but in the evening, when visited by a few friends, he expressed his assurance of being shortly with the Lord, contemplating with great delight the hour when he should possess the full fruition of God. Requesting to see his leader again, before his death, he went and found him patiently waiting his dismissal from the body. On asking how he felt his mind, he replied, "All is well." His leader encouraged him to expect, while in the body, further manifestations of the love of Jesus, and more of the sanctifying

influences of the Holy Spirit, that he might not only be redeemed from all sin, but entirely filled with God. He replied, "Brother, this is what I am looking for." He then added, "I feel all within peace and love." On Wednesday evening, 1st of June, he exclaimed, "I am happy in God." The next morning he told his wife, that "He should soon be gone;" and about ten o'clock he called her to come to him, and said, "My dear, don't leave me." He then moved his head, and instantly obtained a glorious freedom from all his sufferings. Thus died Edward Sykes, in the forty-second year of his age. In him the power of religion was strikingly exemplified; it supported him under the most complicated sufferings, and enabled him to contemplate, with cheerful resignation, the dissolution of his corruptible frame, while he anticipated with rapturus delight a glorious immortality.

In closing this account of our deceased brother, it may not be improper to observe, that the pension he was discharged with from the Artillery, being little more than sufficient to defray the expense of his lodging and fuel, he was, under Providence, dependent for the necessaries of life on the beneficence of others: but from experience of the goodness and faithfulness of the God of grace, he was enabled to confide in his providential care. Although he lived on a common, where only a few poor families resided, at some distance from the town of Woolwich, he had an unshaken confidence in the promise God has made to his people, that "Bread would be given them, that their water would be sure;" and during the several years he was confined to his house, he never wanted these blessings, though he sometimes had but little more.

At one time, his small stock being exhausted, he directed his petition to God, whose providence he believed pervaded all nature, for the supply he needed; and while he was thus engaged, his mind was impressed that relief was at hand. After a few minutes had elapsed, a person, who had not visited him for several months, came in, and, unsolicited, gave him more than supplied his present necessities. Verily, "The eyes of the Lord are over the righteous, and his ears are open to their prayers." During the six or seven last months of his life, a pious and benevolent family, resident at Woolwich, frequently visited him, and supplied him with such things as he appeared to be most in want of; and in order to render him as comfortable as the nature of his affliction would admit, raised a small fund, from which he received a few shillings weekly. This provision, together with his pension, and other small donations, evinced the continual care of his heavenly Father over him; and he fully realized that consoling promise, "I will never leave thee, nor forsake thee."

It has been remarked by some persons who visited our deceased

brother, that though, from the commencement of his affliction, he never heard a sermon, yet he had preached many. Some persons being excited by mere curiosity to visit him, (for his aspect exhibited a living image of death,) he failed not to avail himself of the opportunity, to introduce to their notice the important subject of religion; and he frequently discoursed on its nature and excellency, as well as on the necessity of being in possession of it. As during his affliction, the Bible was his constant companion, "the word of Christ dwelt richly in him," and, consequently, on the before-mentioned occasions, he was enabled to use the sword of the Spirit with considerable skill. Several instances have occurred of persons who, through his conversation, were penetrated with a conviction of the necessity of seeking their own salvation. Indeed the *pious* friends who visited him were, from time to time, greatly edified by his discourses on religious subjects; for his experience was not only clear, but, towards the close of his life, peculiarly interesting.

The account of brother Sykes might have been much enlarged; but the compiler preferring brevity, has considerably compressed the materials with which he had been furnished. He will only further observe, that, as the case of brother Sykes was by the leader's meeting, considered to be a singular and interesting one, they requested that Mr. Thomas Wood, our worthy superintendant, would, in a sermon, improve it to the advantage of the congregation and society at Woolwich, which he did, from Eccles. ix. 5, "For the living know that they shall die."

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

SIR,

THE celebrated oration pronounced by St. Chrysostom, in the year 399, when Eutropius fled for refuge to the cathedral church in Constantinople, has been long considered as a masterpiece of Eastern eloquence; but perhaps it has never heretofore appeared in so advantageous an English dress as that given it by HUGH STUART BOYD, Esq. It occurs in the second edition of a work which he entitles, "Select Passages of the Writings of St. CHRYSOSTOM, St. GREGORY NAZIANZEN, and BAZIL. Translated from the *Greek*." As the size and elegance, and consequently the price of the volume, must necessarily confine it to comparatively few hands; I doubt not that the learned and benevolent author will approve of your giving extensive publicity to the oration on Eutropius, by inserting it in your Miscellany.

1815. N.

St. Chrysostom's *Oration on Eutropius, pronounced at Constantinople, in the Church of St. Sophia, A. D.* 399.

Amidst the inconsistent and disgraceful acts which marked the reign of the weak Arcadius, the following is not the least,—Eutropius, by birth obscure, by nature cruel, vindictive, and ambitious, was raised to the highest dignities of the state, and was styled consul, and father of the emperor. In the zenith of his greatness, he exercised his power with the most excessive tyranny, and enacted the severest laws against the Christian church. At length the day of retribution came. He was stripped of all his grandeur, his titles, and his wealth, and was reduced to the order of the meanest citizens. Thus conditioned, he fled for refuge to the altar of the cathedral. Chrysostom received him with the charity of a Christian, and the tenderness of a parent. On the succeeding day, when the news of his disgrace and flight had been published through the city, the people flocked in crowds to the cathedral, that they might exult in the distress of their once dreaded tyrant, and drag him forth to punishment. The time was critical. There was no leisure for premeditation. Weaned from each unholy appetite, purified from every passion, save an ardent love of God and of his creatures, the orator ascended St. Sophia's pulpit. The sanctity of his character, as well as the importance of his theme, received the homage of universal silence; and in a golden flood of extemporaneous eloquence, which, as Suidas observes, no other man in any age was master of, he thus appeased his empassioned auditors.

In every period of our lives, but most especially in the present, we may exclaim, "Vanity of vanities,—all is vanity." Where now are the costly insignia of the consulship, and where the blaze of torches? where now is the enthusiasm of applause, and the festive dance, and the sumptuous banquet, and the crowded levee? where are the crowns and canopies? where is the tumult that echoed through the city, the acclamations which resounded in the hippodromes, and the flattery of the spectators?—All these are fled. The rising storm hath scattered the rich foliage on the ground, presenting to our eyes the desolated tree, naked, and quivering to its roots. So vehement was the blast, so infuriate the hurricane, that it threatened to tear up the very roots from their proud foundation, and to rend the nerves and vitals of the tree. Where now are the fictitious friends? where are the carousals and the feasts? where is the swarm of parasites, the streaming goblets of exhausless wine, the arts which administered to luxury, the worshippers of the consular authority, whose words and actions were the slaves of interest?—They were the vision of a night, and the illusion of a dream; but when the day returned, they were blotted from existence: they were flowers

of the spring; but when the spring departed, they were all withered: they were a shadow, and it passed away: they were a smoke, and it was dissolved: they were bubbles of water, and they were broken: they were a spider's web, and it was torn. Wherefore let us proclaim this spiritual saying, incessantly repeating, "Vanity of vanities,—all is vanity." This is a saying which should be inscribed on our garments, in the Forum, in the houses, in the highways, on the doors, and on the thresholds; but far more should it be engraven on each man's conscience, and be made a theme of ceaseless meditation. Since fraud and dissimulation, and hypocrisy, are by the many credited for truth; it behoves each man, on each passing day, at supper, and at dinner, and in the publick meetings, to repeat unto his neighbour, and to hear his neighbour repeating unto him, "Vanity of vanities,—all things are vanity."

Did I not continually say to you, that wealth is a fugitive slave? but my words were not endured. Did I not perpetually remind you, that it is a servant void of gratitude? but you were not willing to be convinced. Lo! experience hath proved to thee, that it is not only a fugitive slave, not only an ungrateful servant, but likewise a destroyer of man. It is this which hath undone thee, which hath abased thee in the dust. When thou wert so oft indignant, because I declared the truth; did I not maintain, that I felt a sincerer friendship for thee, than they who flattered thee? that whilst I reprehended, I was more solicitous for thy welfare, than they whose object was to gratify thy passions? Did I not observe, that the wound inflicted by a friend, is more worthy of regard than the kisses of an enemy? If thou hadst endured the wounds my hand inflicted, perchance their kisses had not engendered this death to thee. For my wounds were the ministers of health, but their kisses the harbingers of disease.—Where now are thy slaves and cup-bearers? Where are they who walked insolently through the Forum, obtruding upon all their encomiums on thee? They have taken the alarm; they have renounced thy friendship; they have made thy downfall the foundation of their security. Far different our practice. In the full climax of thy enormities, we braved thy fury, and now that thou art fallen, we cover thee with our mantle, and tender thee our service. The church unrelentingly besieged hath spread wide her arms, and pressed thee to her bosom; while the theatres, those idols of thy soul, which so oft have drawn down thy vengeance upon us, have betrayed thee, have abandoned thee. And yet did I cease exclaiming, Wherefore these impotent attempts? Maddening with Bacchic rage, thou seekest to overturn the church, and thy incautious steps will be hurried down the precipice. But all was disregarded! The hippodromes having consumed thy riches, sharpen their swords against thee;

while the church, poor suffering victim of thy wrath, traverses the mountains, valleys, woods, panting to rescue thee from the snare.

I speak not these things to trample on a prostrate foe, but more firmly to establish the upright: I aim not to lacerate a wound yet bleeding, but to ensure sweet health to those who are unwounded: I wish not to bury in an abyss of waters, him who is half-drowned already, but to caution those whose bark glides smoothly on the ocean, lest they should be wrecked at last. And how shall they be preserved? Let them meditate on the vicissitudes of mortals. This very man, had he but feared a change, had not experienced a change. But since neither foreign nor domestic examples could reclaim him, ye, at least, who are enshrined in wealth, from his calamity should derive instruction. Nothing is more imbecile or more empty than the affairs of men; therefore, whatever terms I might employ to denote their vileness, my illustration would be insufficient. To call them a blade of grass, a smoke, a dream, a flower, would be to stamp a dignity upon them, for they are less than nothing!

That they are not only empty and unsubstantial, but likewise pregnant with disaster, is manifest from hence. Was ever man more elevated, more august than he? Did he not surpass the universe in wealth? Did he not ascend to the pinnacle of grandeur? Did not all men tremble and bend before him? Lo! he is become more necessitous than the slave, more miserable than the captive, more indigent than the beggar wasted with excess of hunger: each day does he behold swords waving, gulphs yawning, the lictors, and the passage to the grave: if ever he experienced happiness he is utterly unconscious: he regards not the sun's fair beam, but standing in meridian day, as though he were enveloped in tenfold darkness, his sight and feeling are extinct. But no language which I might use, and no similitude which I might employ, could be commensurate to the agony he endures, each hour expecting that his head will be severed from his body! And wherefore should I attempt to delineate those sufferings, which he himself, in glowing colours, depicts unto us? Even yesterday, when soldiers from the imperial palace came to drag him to his fate, with what a speed, with what an agitation did he rush unto the altar! Pale was his countenance, as though he were an inmate of the tomb; his teeth chattered; his whole frame trembled; his speech was broken; his tongue was motionless: ye would have thought his very heart had been congealed to stone.

Believe me, I relate not this to insult and triumph in his fall, but that I may soften your hearts' asperity, may allure you to compassionate, and persuade you to rest satisfied with his present

anguish. Since there are persons in this assembly, who even reproach my conduct in admitting him to the altar, to charm away the inhumanity of their breasts I unfold the history of his woes. Wherefore, O my friend, art thou offended? Because, thou wilt reply, that man is sheltered by the church, who waged an incessant war against it. This is the especial reason for which we should glorify our God, because he hath permitted him to stand in so awful a necessity, as to experience both the power and the clemency of the church! the power of the church, because his continued persecutions have drawn down this thunderbolt on his head; and her clemency, because, still bleeding from her wounds, she extends her shield as a protection, she covers him with her wings, she places him in an impregnable security; and, forgetting every past circumstance of ill, she makes her bosom his asylum and repose. No illustrious conquest, no high-raised trophy could reflect so pure a splendour: this is a triumph which might cover the infidel with shame, and raise even the blushes of the Jew! It is this which irradiates her face with smiles, and lights up her eye with exultation. She hath received, she hath cherished a fallen enemy; and when all besides abandoned him to his fate, she alone, like a tender mother, hath covered him with her garment, and withstood at once the indignation of the prince, the fury of the people, and a spirit of inextinguishable hatred! This is the glory, the pride of our religion! What glory is there, you will exclaim, in receiving an iniquitous wretch unto the altar? Ah! speak not thus, since even a harlot took hold of the feet of Christ, a harlot utterly impure; yet no reproach proceeded from Jesu's lips: he approved, he praised her. The impious did not contaminate the holy, but the pure and spotless Jesus rendered by his touch the impure harlot pure. O man! remember not thine injuries. Are we not the servants of a crucified Redeemer, who said, as he was expiring, "Forgive them, for they know not what they do." But he interdicted this asylum, you will say, by his decrees and laws. Lo! he now perceives the nature of what he did, and is himself the first to dissolve the laws which he enacted. He is become a spectacle to the world, and, though silent, from hence he admonisheth the nations, Do not such things as I have done, lest ye should suffer what I suffer. Illustrated by this event, the altar darts forth an unprecedented splendour, and shines a warning beacon to the earth. How tremendous, how august does it appear, since it holds this lion in chains, and crouching at your feet! Thus, too, the victorious monarch is most eminently illustrious, not because he is seated on a throne, invested with purple and adorned with jewels, but because he treads beneath his feet captive barbarians, who crouch at his footstool and grovel in the dust.

That he used not his power to conciliate your loves, ye yourselves attest in your tumultous concourse. This day, a most brilliant spectacle, a most venerable assembly is presented to my eyes; the church is thronged as on the festival of Easter, and this culprit, with a silence more eloquent than the trumpet's voice, summoneth the city hither. Ye virgins abandoning your chambers, ye matrons quitting your retirements, ye men leaving the Forum empty, have flocked together here; that ye might behold the true nature of man demonstrated, the nothingness of human grandeur publickly revealed, and yon meretricious countenance, which yesterday was brightened with the tints of youth, now betraying the grim wrinkles of disease and age; this reverse of fortune, like a dripping sponge, having wiped off the plastered paint and the fictitious charm! Such is the potency of this hapless day. It hath rendered the proudest of nature's tyrants, the meanest, the most abject of her children!

Doth the rich man enter here? Abundant is his gain. For, beholding the common scourge of nations degraded from such an elevation, tamed of his savage nature, and become more timid than the most timid animal; bound without fetters to that pillar, and girt around with fear as with a chain; he calms his effervescent pride, he represses his swelling spirit; and philosophizing on the state of man, as it is fitting he should philosophize, he retires, learning from experience, and feeling with conviction, that "all flesh is grass, and all the glory of man as the flower of the field: the grass withereth, and the flower fadeth." The poor man entering here, and gazing on yon spectacle of woe, accounteth not himself as vile, nor grieveth that he is poor. Nay, he droppeth a tear of gratitude to his poverty, because it hath been to him a citadel which never can be stormed, a harbour where no billows rage, a wall of adamantine strength. Seeing what he sees, his soul is tranquillized; and far rather would he cling to his present lot, than, possessing for an hour the treasures of the universe, be agonized as long as he may live by the horrors of anticipated destruction. Do ye not perceive what a benefit accrues to the wealthy and the poor, to the lowly and the exalted, to the slave and to the free, from this wretch's flight unto the altar? Do ye not perceive that each man bears away a healing balsam, strengthened and instructed by this spectacle alone? And now have I mollified your hearts, and assuaged your fury? Have I extinguished your savage spirit? Have I melted you to sympathy?—Most assuredly I have. Your mournful looks proclaim it; your flowing tears attest it. Since, then, this flinty rock is become prolific, this barren desert fertile, let us hail the auspicious moment. Blooming with the fruit of mercy, and yielding in rich exuberance a golden harvest of compassion, let us fall at our monarch's feet; or rather let us implore

the mercy-breathing God, that he may soothe the emperor, and incline his heart to pardon. And truly, since that day on which he sought refuge in the church, no small a change hath been effected. For when the soldiers thronged about the prince, labouring to inflame his rage, and seeking this sinner's blood; he directed to them a long discourse, exhorting them not to hold in remembrance his frailties only: if one virtuous action could be called his own, they should dwell on that; for that they should grant him their esteem, and what he had done amiss should pardon, because he was a man. But when they still thirsted to avenge their sovereign, crying aloud, stamping on the ground, brandishing their spears, and demanding retribution; pouring at length a fountain of tears from the gentlest eyes that ever wept, and calling their attention to the sanctity of that table, whither he had fled; he thus appeased their fury:

It now remains, that the application be made unto your hearts. O what mercy, what pardon do ye expect, if, when the emperor who has been insulted forgets the injury, ye, who have sustained no insult, can cherish such an enmity? When this assembly shall be dissolved, will ye have the hardihood to approach the mysteries, and to repeat that prayer, in which we are commanded to say, "Forgive us, even as we forgive our debtors," whilst ye are exacting justice of your debtor?—Have not his enormities been excessive? I admit the charge. But this is a season of mercy, not of judgment; of remission, not of accusation; of indulgence, not of scrutiny; of grace and favour, not of trial and condemnation. Let not any of us repine or be inflamed with anger, but rather let us intreat the mercy-breathing God to grant him a prolongation of his life, that he may erase his crimes; and let us supplicate our gracious monarch, in the name of the altar, in the authority of the church, beseeching him that she may call a single individual her own. If this should be our course, the emperor will approve, but far more the King of kings will applaud our deed; it will be treasured in the archives of heaven, and will become the source of unnumbered blessings: for as he detests the cruel and inhuman, so likewise does he regard the compassionate and merciful. If such a one should be a righteous man, he prepareth for him a crown yet more resplendent; and if he be a sinner, he blotteth out his sins, allotting him this recompense of his sympathy with a fellow mortal. For, saith he, "I would have mercy, and not sacrifice:" and ye may perceive that in every part of the sacred writings he is always demanding this, and declaring that this is the remission of transgressions. If this then be our course, what a cloud of blessings will encircle us! We shall render the Almighty propitious to ourselves; we shall escape the chastisement of our sins; we shall irradiate the church with glory; our benignant monarch will

applaud us, as I have already mentioned; by the whole people we shall be extolled; at the very confines of the world, the magnanimity of our city will be admired, and every inhabitant of the earth, when he shall hear the dead, will celebrate our name. That we may enjoy such inestimable rewards, let us kneel, let us remonstrate, let us implore; let us rescue from impending evils this prisoner, this fugitive, this suppliant.

EXTRACTS

From the Second Edition of Captain ROBERT PERCIVAL'S *Account of the Island of Ceylon, published in* 1805.

(Continued from page 792.*)*

The *Malays* are another race, who form a considerable proportion of the inhabitants of Ceylon. This race, which is known to Europeans chiefly by the accounts of its barbarous ferocity, is widely scattered over the eastern parts of India. Their original empire lies in the peninsula of Malacca; and from thence they have extended themselves over Java, Sumatra, the Moluccas, the Philippines, and a vast number of other islands in the Archipelago of India. It is difficult to determine the date of their first introduction into Ceylon; but it has for many years been customary for the Dutch to bring them to this and their other settlements in Asia and Africa, for the purpose of carrying on various branches of trade and manufactures, and also to employ them as soldiers and servants.

The religion, laws, manners, and customs of the Malays, as well as their dress, colour, and persons, differ very much from those of all the other inhabitants of Asia. The Malays of the various islands and settlements also differ among themselves, according to the habits and appearance of the nations among whom they are dispersed. Yet still they are all easily distinguished to be of the Malay race. For, although they intermarry with the Moors and other casts, particularly in Ceylon, and by this means acquire a much darker colour than is natural to a Malay; still their characteristic features are so strikingly predominant, that they cannot be mistaken. Those who are born and brought up in the European colonies naturally contract more of the habits of civilized society; they never indeed get entirely rid of their natural ferocity, but they become much less cruel and vindictive, than that part of their race who reside in the peninsula of Malacca and their other native possessions.

The men are of a middling stature, remarkably well proportioned, and of a strong and muscular make. Their legs and arms are particularly well shaped, and very slender at the wrists and ancles; an ill-made leg is scarcely ever to be seen among

them. They are of a light brown or yellow colour, which approaches nearer to a copper hue in their old age, or when they are much exposed to the sun. Their forehead is broad and flat; their eyes small, black, and very deep sunk; their nose flattish, broad towards the nostrils, with a sort of curve at the extremity approaching the lip. Their hair is long, coarse, and black, and always moistened with a quantity of cocoa-nut oil. By some it is worn flowing loose over their shoulders, while others twist it up into a knot which they fasten on the back of the head with tortoise-shell combs. Some of the poorer sort bind it up with a coloured handkerchief.

The Malays of a higher rank wear a wide Moorish coat or gown, which they call *badjour*, not unlike our dressing-gowns. It is composed of rich flowered silk, or fine cotton of various colours, according to the fancy of the wearer. Their under dress consists of a vest of silk or calico, called *hadjou*, and worn close to their bodies, with loose wide drawers of the same stuff. On their head, they wear a dress of a curious shape, neither turban nor cap, but something of both, and often elegantly ornamented. The slipper or sandal in use among them, is the same with that worn by the Moors. The dress of the poorer sort consists of a piece of cotton wrapped round their waists, with one end drawn through between their legs, and tucked up at the lower part of the back. It is fitted close to their bodies, and the arms are left completely bare. Some wear a kind of vest or jacket without sleeves; and most of the slaves in the service of Europeans, instead of the piece of cloth, have breeches of some coarse stuff given them by their masters. None of the Malays suffer their beards to grow, but pluck out the hairs as soon as they appear, it being against their religion to allow them to remain.

The dress of the poorer classes of the women consists simply of a large piece of coarse calico, or cotton called a *sarow*. It is folded and wound round the body above the bosom, which it partly covers, and reaches down to the ancle or the middle of the leg; the upper end of the cloth is tucked up, and fastened immediately under their arm pits. Their hair is twisted up behind like that of the men, and fastened with a fillet, or *condés*, those large pins or skewers which I have already described.

The women of a superior station dress with much care and splendor, and sometimes a good deal of taste. They wear the *sarow* I have just mentioned, but of a finer stuff, and folded lower down on the waist. They have also a kind of boddice or close waistcoat, with sleeves reaching below the waist; it seems intended to cover the bosom, which at the same time it compresses, and prevents from having its full and natural appearance. Over it they wear either a coloured silk, fine muslin, or calico gar-

ment of a wider shape and longer, with a girdle of the same finely embroidered drawn three or four times loosely round the waist. Over the whole is thrown the *badjou*, or loose robe, nearly resembling that worn by the men. Some, instead of the *badjou*, use the *salendang*, a piece of silk or muslin about five feet long, thrown loosely round the neck and shoulders, so as to fall down before, and be brought across the waist backwards. Their hair is dressed with the condé pins, and shines with cocoa-nut oil; on the crown and back part of the head are stuck three or four tortoise-shell combs with plates of gold. About their necks and arms they wear chains of gold or filligree; and are all provided with ear-rings. Those of the higher order are remarkable for the expense of their dress. The Malays make most beautiful filigree work in gold to be used as ornaments for their persons.

The habits of the Malays in their infancy are calculated to render them hardy. They go naked till about twelve years of age; and are shortly after married. As they are of the Mahometan religion, the higher casts marry as many wives as they can maintain; while their poverty restricts the lower classes to one wife.

Their usual food consists of fowl, fish, rice, and vegetables. The better sort also eat beef and mutton when killed by one of their own race, and prepared in their own manner. Their common drink is water, or the juice of the *palmyra*; although some of them make no scruple to drink arrack when they can procure it. All day long they chew the betel or penang, and smoke *bang*. From this last herb a species of opium is prepared, which they chew in great quantities, as Europeans use strong drinks, to exhiliarate their spirits. Too much of it, however, entirely deadens their senses, and reduces them to a state of complete stupefaction. I have frequently seen these people, after having chewed too large a portion of this noxious drug, lying speechless on the ground with their eyes fixed in a ghastly stare. Yet, such is the effect of habit, that they get completely infatuated with fondness for this drug, and absolutely cannot do without it.

The Malays have a great variety of musical instruments which are usually employed in a ball or concert at their religious ceremonies, their marriages, and feasts. On these occasions that barbarous and grotesque pomp, in which uncivilived nations so much delight, is displayed in great profusion. A vast number of flags, streamers, figures of their gods, of men and beasts, which seem to delight in proportion to the hideousness of their appearance, are carried along in great pomp. The *gong gong* is one of their principal instruments. It consists of a large hollow plate of a compound metal, so contrived in substance and shape as to return a very loud noise when struck. The *tom tom*, is a drum of a peculiar fashion; and other instruments are formed of bamboes bound together with iron wire, something in the

shape of a dulcimer. By means of this variety of instruments, which are made of all sizes from the most unwieldly bulk to the smallest, an effect not unpleasing is produced from the contrariety of sounds.

The Malays universally profess the Mahometan religion, although, as to some inferior points and duties, the several classes differ among themselves. They have temples and mosques, dedicated to their saints and their dead; and at these they punctually attend with great devotion.

A skill in medicinal herbs is almost universal among this race; and they have a variety of prescriptions for curing diseases by their application. This knowledge is owing to their peculiar fondness for gardening, and rearing all sorts of plants, an employment in which they are engaged from their infancy; and it is from among them that the European gentlemen are anxious to procure their gardeners.

They are uncommonly ingenious in all sorts of cane-work, and in rattening couches and chairs; and are accounted capital builders of *bungalocs*, or houses of the cocoa-tree.

In other respects, such as the manner of eating their victuals, and their modes of salutation, they very much resemble the natives of the Malabar and Coromandel coasts. They are, however, sufficiently distinguished from them, and indeed from all the other natives of India, by the difference of their institutions, and the peculiar ferocity of their dispositions.

The government, under which the Malays live in their own country, in some degree resembles the ancient feudal institutions of Europe; and war is consequently the business of the nation. The manners and disposition which naturally proceed from these institutions are found among them. They are all bold, warlike, and prepared for the most desperate enterprizes; they hear the commands of their superiors with the most profound reverence, and yield implicit obedience to their most rigorous orders. But the fierce temper arising from these military institutions, which in Europe has been softened by the Christian religion, has rather been exasperated by the religion which the Malays have embraced. None of that romantic spirit of chivalry, which produced the courtesy of civilized society amidst the ferocity of perpetual bloodshed, is to be found among the Malay followers of a prophet, who was as fierce and warlike as themselves. Accustomed to depend upon their courage, and avenge their own cause, there is more independance of spirit, and more appearance of a lofty intrepidity found among them, than among any other of the servile tribes of the East. Brave, ferocious, and desperate to the last degree, on any occasion that requires blood to be shed; cruel and revengeful in their wrath, beyond what human nature can almost be thought capable of, they are looked upon with

horror by the effeminate and timid Indians. I have often had occasion to observe these sentiments in the natives of Ceylon, who start affrighted on accidentally meeting a Malay soldier.

The arms which the Malays carry, are well suited to their savage and bloody disposition; and as on receiving any real or imaginary injury, they make no hesitation to sacrifice their own life in taking away that of the object they have marked out for vengeance, they often do incredible mischief with the weapons which they wear about them. These consist of a kind of dagger, called a *kreese* or *crisse*; the blade of which is of the best tempered steel, and often made of a serpentine form, so as to inflict a most dreadful wound. The handle is of ivory or wood, carved into the figure of a man's body and arms, with a head representing something between that of a man and a bird. This they call their *Swammy*, or god; and to this figure they make their *salam*, or obeisance, before they draw the kreese to execute any bloody purpose on which they have determined. After they have by this ceremony confirmed their vow, they draw their kreese, and never again sheath it till they have drenched it in blood. So resolute is this ferocious determination, that if any adversary is placed beyond the reach of their vengeance, sooner than infringe it, they will plunge the dagger into the body of a pig, a dog, a chicken, or any live animal they chance to meet. The scabbard is made of wood, frequently ornamented with gold or silver wire: and the whole appearance of the weapon, as well as the mode of wearing it on the right side, greatly resembles that found in the ancient dress of the Celtic nations. This terrible instrument is rendered still more so by its being always poisoned; generally by the juice of some poisonous herbs, and, among those who can by any means procure it, with poison from the Upa tree.

In the use of their fatal weapon they are particularly dexterous, and, like other barbarians, make no scruple to employ treachery or surprise in destroying their enemies. They generally watch their opportunity, and stab their victim in the back or shoulder before he is aware. These daggers, the instruments of their ferocious cruelty, are looked upon by them with a degree of veneration. They descend, as a most sacred relic, from father to son, and from generation to generation: no money is accounted sufficient to purchase them, and no violence can compel their owners to give them up. When a Malay is pressed in battle, he will sooner be slain, or kill himself, than surrender his kreese to the enemy.

Before entering upon any desperate enterprize, it is customary with the Malays to take opium, or, as they term it, to *bang* themselves. This plant, the bang, which is used among the natives of India as an instrument of intoxication, is found over all

that continent as well as in Ceylon. It is a small shrub, with a leaf in shape and texture resembling that of the tobacco, but not larger than the leaf of the sage. From this plant a species of opium is extracted, and being made into balls, is taken internally, and operates in the same manner as a dram of spirits among the European nations. The leaf of the bang is also dried and smoked like tobacco, with a still stronger intoxicating effect than the opium. After employing this method of rendering themselves insensible to danger, they are prepared for the most sanguinary achievements, and rush blindfold into every atrocity. The horrid barbarities, however, which they commit on such occasions are not so much to be attributed to their intoxication as to the natural savage cruelty of their dispositions. It is true, indeed, that before any bloody enterprize is undertaken, they first throw themselves into a state of temporary madness by means of bang; but the resolution to commit the crime preceded this state; they first in cold blood resolve to perpetrate their atrocities, and then use means to throw themselves into a frenzy, that no sentiment either of humanity or fear may turn them aside from their bloody purpose. Some, who are anxious to clear human nature from such stains, without considering that they arise from situation and circumstances, attribute the unparalleled barbarity of the Malays to the quantity of opium which they take from their infancy, in consequence of which they are in an almost perpetual state of delirium. This delirium, however, is not of longer continuance than till the intoxicating quality of the drug has spent its force. In the intervals they are completely masters of themselves; it is then they plan their enterprizes; and the quantity of bang which they take is proportioned to their determination to perpetrate the crime they are about to commit.

(To be continued.)

THOUGHTS ON THE POWER OF MUSIC,

BY THE REV. MR. WESLEY.

1. By the Power of Music, I mean its power to affect the hearers; to raise various passions in the human mind. Of this we have very surprizing accounts in ancient history. We are told, the ancient Greek musicians in particular, were able to excite whatever passions they pleased: to inspire love or hate, joy or sorrow, hope or fear, courage, fury or despair: yea, to raise these one after another, and to vary the passion, just according to the variation of the Music.

2. But how is this to be accounted for? No such effects attend the modern Music: although it is confest on all hands, that our instruments excel theirs beyond all degrees of compa-

rison. What was their Lyre, their instrument of seven or ten strings, compared to our Violin? What were any of their Pipes, to our Hautboy or German Flute? What, all of them put together, all that were in use two or three thousand years ago, to our Organ? How is it then, that with this inconceivable advantage, the modern Music has less power than the ancient?

3. Some have given a very short answer to this, cutting the knot which they could not untie. They have doubted, or affected to doubt the fact: perhaps have even denied it. But no sensible man will do this, unless he be utterly blinded by prejudice. For it would be denying the faith of all history: seeing no fact is better authenticated. None is delivered down to us by more unquestionable testimony; such as fully satisfies in all other cases. We have, therefore, no more reason to doubt of the power of Timotheus' music, than that of Alexander's arms: and we may deny his taking Persepolis, as well as his burning it through that sudden rage, which was excited in him by that musician. And the various effects which were successively wrought in his mind, (so beautifully described by Dryden, in his Ode on St. Cecilia's-day,) are astonishing instances of the power of a single harp, to transport, as it were, the mind out of itself.

4. Nay, we read of an instance, even in modern history, of the power of Music not inferior to this. A musician being brought to the king of Denmark, and asked, whether he could excite any passion, answered in the affirmative, and was commanded to make the trial upon the king himself. Presently the monarch was all in tears; and upon the musician's changing his mood, he was quickly roused into such fury, that snatching a sword from one of his assistant's hands, (for they had purposely removed his own,) he immediately killed him, and would have killed all in the room, had he not been forcibly with-held.

5. This alone removes all the incredibility of what is related concerning the ancient Music. But why is it that modern Music, in general, has no such effect on the hearers? The grand reason seems to be no other than this: the whole nature and design of Music is altered. The ancient composers studied *melody* alone; the due arrangement of single notes: and it was by melody alone, that they wrought such wonderful effects. And as this Music was directly calculated to move the passions, so they *designed* it for this very end. But the modern composers study *harmony*, which in the present sense of the word is quite another thing, namely, a contrast of various notes, opposite to, and yet blended with each other, wherein they,

"Now high, now low, pursue the resonant fugue."

Dr. Gregory says, this *harmony* has been known in the world little more than two hundred years. Be that as it may, ever since it was introduced, ever since *counterpoint* has been invented, as it has altered the grand design of Music, so it has well-nigh destroyed its effects.

6. Some, indeed, have imagined, and attempted to prove, that the ancients were acquainted with this. It seems, there needs but one single argument, to demonstrate the contrary. We have many capital pieces of ancient Music, that are now in the hands of the curious. Dr. Pepusch, who was well versed in the music of antiquity, (perhaps the best of any man in Europe,) shewed me several large Greek folios which contained many of their musical compositions. Now is there, or is there not, any *counterpoint* in these? The learned know, there is no such thing. There is not the least trace of it to be found: it is all *melody* and no *harmony*.

7. And as the *nature* of Music is thus changed, so is likewise the *design* of it. Our composers do not aim at moving the passions, but at quite another thing: at varying and contrasting the notes, a thousand different ways. What has *counterpoint* to do with the passions? It is applied to quite a different faculty of the mind: not to our joy, or hope, or fear; but merely to the ear, to the imagination, or internal sense. And the pleasure it gives, is not upon this principle; not by raising any passion whatever. It no more affects the passions, than the judgment: both the one and the other lie quite out of its province.

8. Need we any other, and can we have any stronger proof of this, than those modern Overtures, Voluntaries, or Concertos, which consist altogether of artificial sounds, without any words at all? What have any of the passions to do with these? What has judgment, reason, common sense? Just nothing at all. All these are utterly excluded, by delicate, unmeaning sound!

9. In this respect the modern Music has no connexion with common sense, any more than with the passions. In another it is glaringly, undeniably contrary to common sense: namely, in allowing, yea, appointing different words, to be sung by different persons at the same time! What can be more shocking to a man of understanding than this? Pray, which of those sentences am I to attend to? I can attend to only one sentence at once: and I hear three or four at one and the same instant! And, to complete the matter, this astonishing jargon has found a place even in the worship of God! It runs through (O pity! O shame!) the greatest part, even of our Church Music! It is found even in the finest of our anthems, and in the most solemn parts of our public worship! Let any impartial, any unprejudiced person say, whether there can be a more direct mockery of God?

10. But to return. Is it strange, that modern Music does not answer the end it is not designed for? And which it is in no wise calculated for? It is not possible it should. Had Timotheus "pursued the resonant fugue," his Music would have been quite harmless. It would have affected Alexander no more than Bucephalus: the finest city then in the world had not been destroyed: but

Persepolis stares, Cyrique arx alta maneres.

11. It is true, the modern Music has been sometimes observed, to have as powerful an effect as the ancient: so that frequently, single persons, and sometimes numerous assemblies, have been seen in a flood of tears. But when was this? Generally, if not always, when a fine solo was sung: when "The sound has been an echo to the sense:" when the Music has been extremely simple and inartificial, the composer having attended to *melody* not *harmony*. Then, and then only, the natural power of Music to move the passions has appeared. This Music was calculated for that end, and effectually answered it.

12. Upon this ground it is, that so many persons are so much affected by *Scotch* or *Irish* airs. They are composed, not according to Art but Nature: they are simple in the highest degree. There is no *harmony*, according to the present sense of the word, therein; but there is much *melody*. And this is not only heard, but *felt* by all those, who retain their native taste whose taste is not biassed, (I might say, corrupted,) by attending to *counterpoint* and complicated Music. It is this, it is *counterpoint*, it is *harmony*, (so called,) which destroys the power of our Music. And if ever this should be banished from our composition, if ever we should return to the simplicity and melody of the ancients, then the effects of our Music will be as surprizing, as any that were wrought by theirs; yea, perhaps they will be as much greater, as modern instruments are more excellent than those of the ancients.

Inverness, June 9, 1779.

OBITUARY.

DIED, July 28, 1815, at Margate, Mr. JOHN OWEN, of London, aged 70 years. He was not a native of the Metropolis, but came to it about the year 1774. At that time he was an ungodly man, utterly unacquainted with the nature of vital religion. After some time, at the invitation of one that was concerned for his salvation, he heard the gospel preached at the Old Foundry; and about the year 1776 or 1777, after having given evident marks of his conversion to God, he became a member of the Methodist Society. Soon after this he manifested his zeal in the service of Christ, by exerting himself to the utmost of his power in promoting the temporal and eternal interests of his fellow-creatures. For many years he filled the office of a class leader and local preacher in the Methodist Society. His natural temper was ardent and e

cipitate, which led him, upon some occasions, to express himself with such warmth as was rather offensive to some of his brethren, and as was surely a source of grief to himself. But notwithstanding this defect, in favour of which nothing ought to be urged, he was a man of peace and love, uprightness and integrity.

The most striking feature in his character was a most ardent desire to provide for the temporal support, and spiritual instruction of the poor and needy. In unremitting acts of charity, in one form or another, he had few equals. When in 1785, the Benevolent, or Stranger's Friend Society, for the relief of the sick poor of all denominations, was instituted at the City-Road Chapel, he was the second subscriber to it; and when that Institution was still in its infancy, and comparatively little known, it appears that, from the year 1787 to 1796, he, by his exertions, obtained donations for its support to the amount of upwards of 400 pounds. And all along, from the time of his being first connected with it till his death, was one of its most active and useful members, and probably contributed more than any other person to increase its funds. He was fellow-steward with the late truly pious and eminently charitable Mr. Marriott, for the relief of the poor belonging to the Methodist Society at the City-Road Chapel. These two excellent men had been many years united in doing good upon a large scale, and in death they were not long divided. May the Parent of good, who has the hearts of all men in his hands, raise up others to fill their places, equally able and willing to relieve the distresses of suffering humanity!

When, on the 19th of July, Mr. Owen left London, he was apparently in good health. His partner in trade, Mr. William Elliott, received a letter from him, dated July 19, in which he mentioned the pleasant voyage he had had to Margate: and he received another, dated the 23d, in which Mr. Owen complained of being very ill of a complication of disorders. On the 27th, his disorder had increased as to render him quite helpless. Mr. Mole, one of the preachers in the Margate Circuit, gives the following account of Mr. Owen.

"On the morning of Friday, the 28th, I received information that Mr. Owen was much worse. I went immediately to see him, and found him most seriously indisposed, having had two most distressing nights; during which he suffered unremitting and excruciating pain, which he endured with exemplary patience. On this occasion he spoke of his soul as being cast where it had formerly been—as reposing where it had long been accustomed to rest. He made mention of the promises with evident delight, and of prayer, as being very reviving.

"Between 6 and 7 in the evening of the same day, a friend called and informed me that Mr. Owen was dying. I hastened to him, but it was too late: he was then lost to all below, perfectly unconscious of all around. In an adjoining apartment we commended his departing soul to God; and, having to preach, I left him a few minutes before seven; and soon after he breathed his last.

"During the interviews I had with him, I did not perceive the faintest murmur, nor did he express a wish respecting any thing beneath the sun. In the furnace and in the vale, his manner was that of a genuine Christian."

The following account we received from Mr. Benjamin Rhodes:

"I was with Mr. Owen two days before that on which he died: and though he was in much pain, and his nervous system was much shaken, yet I had no idea of his dying by the affliction under which he then laboured. He was quite recollected, and quite open in speaking his mind to me respecting his state. He did not profess to experience much lively joy at that time; but he expressed his firm confidence in the Lord Jesus Christ. To him were his warm desires and expectations raised. I experienced much freedom in praying with him, and he manifestly felt a nearness to God, while to every petition which I offered up, he uttered a hearty Amen."

Thus safely and happily ended the busy, holy, and useful life of a man, who had sincerely and faithfully served God in his generation.

On Sunday evening, August 13, Mr. Benson delivered to a very crowded and deeply attentive congregation in the New Chapel, City-Road, a discourse on the occasion of his death, from Mark xiii. 37; towards the close of which he mentioned many interesting particulars relative to his upright and useful life and conversation.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. LEWIS, to Mr. BUCKLEY.

St. John's, Antigua, April, 1815.

DEAR SIR,

IN compliance with your request, I embrace the present opportunity of sending this letter, to inform you of my safe arrival at my destined place. On Sunday, Dec. 25, we sailed from Falmouth, after having been detained there for more than a fortnight by contrary winds. About 12 o'clock, (the wind being fair,) we set sail, and made a considerable progress that evening and the day after; but we had not proceeded many leagues out in the channel, before the wind turned against us, and on Tuesday we had a most dreadful gale. The ocean swelled with awful commotions, the raging billows foamed over the deck, the waters gushed in through our cabin windows, and death, like a grim tyrant, with unrelenting fury, threatened us on every side. I thank God for the tranquillity of mind I felt; even then, I was enabled to suspend my all on the promises of God, with cheerful confidence. I was not afraid of passing through the valley of the shadow of death. Then we cried unto the Lord in our distress, and instantly help appeared. He directed the storm, checked its fury; the winds abated, the waves subsided, and instead of suffering us to sink in the mighty waters, he wafted us to our desired ports. O! may we ever confide in him!

On the 1st of February, we arrived at Barbadoes. The Jamaica ships sailed the same afternoon, but the St. Thomas's ships had to wait ten days for a convoy. On the 4th, Mr. and Mrs. Mortier and myself, having parted with Capt. Reynolds, and with Mr. Westerman, who went with him to St. Thomas's, went on board the George Herbert, Capt. Barnes. Here I would not omit to bear the most unfeigned testimony of gratitude in behalf of Capt. Reynolds. Our accommodations in every respect were good; and his whole treatment of us on the voyage was affectionate and generous to the last degree. About 4 o'clock on the Friday evening, we sailed in company with several other merchant-ships bound for Antigua, and a frigate to convoy us; and on Monday the 6th, we safely landed at St. John's. Messrs. Morgan and Coultas were gone to the District-meeting which was held at St. Kitts; but Mrs. Morgan was at home, and received us with great kindness. O! with what a profusion of blessings have we been favoured! And what obligations of gratitude do such favours lay us under! O may God renew our commission, and send us forth full of faith and of the Holy Ghost. I wish to be always glowing with zeal, and unwearied in his service, that I may be enabled to promote the interests of his kingdom.

At St. John's, our congregations are large and respectable, and the word preached is heard with great attention. In the country, blessed be God, our prospects are most encouraging. In it there are many shining monuments of the efficacy of divine grace, and several who bid fair for being Christians indeed. At our love-feasts, many of the poor negroes give affecting as well as satisfactory accounts of the work of grace which God has wrought in them by his Spirit. Who, that has tasted that the Lord is gracious, can refuse his assistance in promoting Missionary exertions, so honoured and blessed of God? And I thank God, that ever his providence opened a way for me to cross the Atlantic, to be engaged in such a glorious work. Distressing as it was, both to me and my friends in my native country, to think of being separated, yet, methinks I can say, a conviction of absolute duty, and a desire to promote the glory of God, in the salvation of my fellow-creatures, were the motives which induced me to become a Missionary. May God enable me to be faithful in the discharge of the arduous duties of that office! I sincerely wish to devote myself unreservedly to his service, to live daily under a sense of my own unworthiness, and to be a scribe well instructed in the kingdom of God, that I may be able to declare the whole counsel of God. Blessed be God, I have hitherto enjoyed as good health as ever I did at home; and my desire is to spend and be spent to the glory of God. I long for more conformity to his will, for brighter and stronger evidences of his favour. When shall I be overwhelmed with thy delightful presence, O my God? I am, your's, &c.

JOHN LEWIS.

Letter from Mr. J. STRONG to the Missionary Committee.

Quebec, June 13, 1815.

DEAR BRETHREN,

GRACE, mercy, and peace be multiplied unto you, through our Lord Jesus

Chriſt. I feel it my duty to communicate to you the ſtate of our ſocieties in theſe provinces; and yet I am very backward to commence, owing, perhaps, to a ſenſe of my own inſufficiency to give ſatisfaction to my brethren, who compoſe that reſpectable committee by whom I was appointed to this city,—however, I ſhall do as well as I am able.

You have heard from me reſpecting my voyage, reception here, and the proſpects before us: and, glory be to God, I cannot ſay our preſent proſpects are leſs flattering. You would have rejoiced, had you ſeen how eager the citizens here have been to hear the Word of God, particularly during the winter ſeaſon, and how crowded our little place has been; my greateſt grief was, that ſo many were obliged to return, who could not gain admiſſion. Within this week or two, the Lord has been powerfully preſent among the people, and our prayer meetings have been attended with his gracious bleſſing; ſpiritual ſigns and wonders have been wrought in the name of Chriſt, our adorable Saviour; and the times of refreſhing have come from the preſence of the Lord. A few ſailors have been effectually wrought upon, who, unable to conceal their grief, have, from a ſenſe of their ſinful ſtate, cried aloud for mercy; and their groans have reached the ears of the Lord God of Sabbaoth, who, in compaſſion, hath proclaimed liberty to the captives, and the opening of the priſon doors to them that were bound. Thanks be to our Emmanuel, that he has filled their hearts with joy and gladneſs, ſo that they can ſet to their ſeals *that God is true.* But notwithſtanding this, the intereſts of Methodiſm will never be fully eſtabliſhed in this city, until we raiſe a chapel, as many reſpectable citizens will not enter a garret to hear the word of God, whereas had we a chapel, we ſhould have as reſpectable a congregation as many at home. Towards raiſing a chapel, our ſociety has done wonders. The ground for it is already bought, and about the ſum of 600*l.* has been collected for it in this ſociety, and among our friends at Montreal; and when we wait upon the Public, I make no doubt that ſomething very conſiderable will be obtained; ſo that depending upon you, the brethren of the Committee, and upon our friends at home, for every aſſiſtance in their power, we hope to ſucceed. I think I need not urge you to exert yourſelves in our favour, as no doubt, you ſee the importance of paying every attention to theſe two cities. We think of building the chapel large enough to hold about 500 at the bottom, and to have it built ſo high, that if occaſion require, a gallery may be made. We expect it will be a very expenſive buſineſs. Any advice upon this ſubject will be thankfully received.

In the beginning of March, I took a tour through ſome part of the lower Province, in very cold weather. A perſon unacquainted with the French language (as I am) labours under very great inconvenience in travelling theſe parts; as nothing but French is ſpoken for many miles. In my way, I paſſed through Montreal, and there I remained three months; the American preacher having left it in conſequence of information from Halifax that a preacher from home had been appointed for that city.

Montreal is a very promiſing city, and we have a neat little chapel and houſe, quite out of debt, in it, and a very reſpectable congregation. If you have not ſent a preacher thither, loſe no time in doing ſo; for if a preacher be not ſent, the people there will ſuffer very materially. Ever ſince March, I have had both ſocieties upon my hands, but what can I do? The two cities lying ſo very far diſtant, one muſt be neglected. To the preſent, I have done better than I expected. The 103d regiment had in it, a paymaſter's clerk, a pious active man, who, ſome time back, had preached to this ſociety for 16 months, and was made uſeful. He wiſhed for his diſcharge, and was willing to take my place in my abſence. It appeared that I had no other alternative, than that I muſt either get his diſcharge, or leave this place without a preacher. After great trouble, we obtained his diſcharge, and I have employed him ever ſince; ſo by this means both places have been ſupplied. Should he have his health, I could find ſufficient employment for him, and four or five more in theſe provinces; if he ſhould not have his health, he will retire, and will eaſily obtain a ſituation. Whether you will approve of what I have done in this reſpect I cannot ſay: however, if I have erred, it has been for want of better judgment, and not willingly.

The number of members in this city is 46, and at Montreal about 40; and with reſpect to thoſe in Quebec, never did I ſee a ſociety in a better ſtate—all love and unity, and the moſt part of them enjoy much of the love of God.

As for myſelf, I thank God that I have enjoyed good health ſince I left my native ſhore; and though I have had many painful trials to paſs through of late, yet God has been better to me than

all my fears. He continues to support my mind, and cheers my heart; and I desire to devote myself more fully to him, and to spend and be spent in the ever-glorious work of publishing a free, present, and full salvation to a ruined world.

I trust this ensuing Conference will be a more blessed one than any of the former; may the Lord himself be among you, and appoint every preacher his place. Praying that great peace and prosperity may attend you, I am, your's, &c.

JOHN STRONG.

Letter from Mr. DUNCAN M'COLL, to the Rev. JOSEPH BENSON.

New Brunswick, City St. John, June 7, 1815.

MY VERY DEAR BROTHER,

IT affords me very great pleasure to have an opportunity of addressing you from this little Conference, which is the only one I have been able to attend for several years past. My soul has been greatly refreshed by seeing and hearing my brethren who have assembled on the present occasion. I truly rejoice to see harmony and brotherly love among them: and I have reason to believe that their labours have been crowned with success. The congregations were large; and I am informed by brother Knowlan, that he has been applied to, as the resident preacher, by several persons, for notes of admittance to the love-feast; some of whom, it is to be hoped, will strive to live to him who *suffered the just for the unjust that they might be brought to God.* At the love-feast, as far as I could judge, many evinced much humility and simplicity; and it was evident that they proved it *good to be there;* and I am not without hope that the good seed which was sown will produce a plentiful harvest.

I have abundant cause to bless God for the amazing displays of divine grace and love, in that part of the church where the providence of God has been graciously pleased to cast my lot: these I have witnessed with much pleasure, and not without some thankfulness to God. For many years I laboured among them with but small appearance of success, but the good seed has at length sprung up, and many precious souls have been "turned from darkness to light, and from the power of Satan to the living God." Above a hundred have been added to our number since last July, many of whom have found redemption in Christ's blood, the forgiveness of sins; and in addition to this, many persons, during that time, have died happy in God; and some others are under deep awakenings. I have seen much of the divine goodness, but this, in some degree, crowns my life of mercies. I am still willing to live and labour according to my little ability in so glorious a cause; but I have often found my soul so happy, that I could cry out, in the language of good old Simeon, "Now, Lord, let thy servant depart in peace according to thy word, for my eyes have seen thy salvation."

I beg leave, before I close this letter, to lay before you the state of young converts, and of the settlement at large where I live; our insulated situation, &c. cut us off from many of those privileges enjoyed by our brethren in more favoured settlements: we are, in particular, in great need of books or tracts for the instruction of the people. I hope the brethren of the Committee will not think it too much, in my peculiar situation, if I request them to obtain from the Tract Society, a small number of tracts for my people in St. Stephen's. This would excite in them the most lively gratitude to our friends at home, and would have a tendency to attach them the more firmly to the cause, and also inform their judgment, and direct their lives. The larger the quantity they can obtain for us, the better; but the smallest number will be thankfully accepted, and faithfully distributed.

I am, your's, &c.

DUNCAN M'COLL.

CEYLON.

Extract of a Letter from Mr. B. CLOUGH, Missionary to Ceylon, to Dr. ADAM CLARKE.

*Point de Galle, Sept. 27, 1814.**

REV. AND DEAR SIR,

THOUGH this place is within six degrees of the Equator, yet it is uncommonly pleasant, being favoured with a continual sea-breeze, and, with the exception of a few hours in the middle of the day, a more pleasant climate cannot be desired. Here we enjoy a continual spring. The natives reap two crops of rice in a year. The fort of Galle contains, I should think from what I have heard, about 5000 inhabitants; part of whom are Moor-men, part Cingalese, and the rest are the descendants of Dutch

* Note—Although this Letter is of prior date to several others from Ceylon, the contents of which we have laid before our readers in some former Numbers of our Work, yet, because it contains much information, not yet communicated to them, we believe an extract from it will be highly acceptable.

and Portugueſe, who have intermixed very much with the natives. They almoſt all, without exception, ſpeak the low Portugueſe language. This is a very different language from the European Portugueſe; ſo much ſo, that they who ſpeak the one cannot underſtand thoſe that ſpeak the other. It is a mixture of Portugueſe, Dutch, Cingaleſe, and Malabar. Yet if a perſon underſtands this language, he will be able to make himſelf underſtood upon the whole coaſt of the peninſula of India, from Bombay to Madras, and alſo round the whole of this iſland.

There is in this fort a large Dutch church almoſt new. I preach in it every Sunday to the European officers and ſoldiers of the garriſon: and thoſe of the Dutch and Portugueſe, who underſtand Engliſh, attend likewiſe. I preach alſo in the fort every Wedneſday evening. On the Friday evenings I hold a claſs-meeting. They have taken a houſe on purpoſe for this meeting, and furniſhed it at their own expenſe, and ſuch crowds attend at this time, who do not properly underſtand its nature, that I am under the neceſſity of preaching firſt, and concluding, and then of making the ſeparation. On the 23d, between 30 and 40 ſtayed the latter meeting, but I had not time to ſpeak to above one half. There were 1 ſerjeant-major, 5 ſerjeants, 3 privates, 1 wounded ſailor; all theſe were Europeans: and the reſt were natives Portugueſe and Dutch. Several of them are truly awakened, and ſeemed to be under ſerious impreſſions reſpecting their ſalvation. I bleſs God that we are ſuffered thus far to go on without oppoſition from man; on the contrary, we have the approbation and encouragement of the leading men. The military officers, many of them, ſeem to be well-diſpoſed gentlemen. They ſhew me every kindneſs.

I hope, by the bleſſing of the God of Miſſionaries, we ſhall ſoon be able to eſtabliſh a church in this place upon the plan of Methodiſm. Never was Methodiſm more dear to me than ſince I came into a foreign land. O how I long to ſee its principles made known, and its diſcipline eſtabliſhed in the Eaſt. It ſhall be my prayer, that God may give both me and my brethren wiſdom, courage, and perſeverance to eſtabliſh it wherever our lot may be caſt; being fully perſuaded that there is no other ſyſtem in the world more calculated to further the cauſe of Miſſionaries, and to promote vital godlineſs among the fallen ſons of Adam.

I reſide about a mile from the fort, in the country: the houſe I live in belonged to a Modelier, or native headman who died about ſeven months ago; and his brother who ſucceeded him in the rank of Modelier, was introduced to me before I left the governor's houſe in the fort. He could ſpeak a little Engliſh, and he addreſſed himſelf to me, as follows:—"Sir, I am happy to be informed that your ſtation is for Galle; I have one favour to beg of you, which, if granted, will pleaſe me much. I have four ſons and a nephew; will you allow me to put them and myſelf under your tuition, in order to learn the Engliſh language, and alſo to be inſtructed in the Chriſtian religion." You may judge with what pleaſure I gave my conſent to his requeſt. He then mentioned the houſe in which I now reſide, and requeſted me to come and ſee it, and ſaid that if I liked it, I might have it as long as I choſe. It is, without queſtion, the moſt pleaſant ſituation in the diſtrict of Galle. There are ſeveral objections which a perſon newly come from Europe might have made to ſuch a reſidence; but I fully believe that I am juſt placed where God would have me to be, *i.e.* altogether among the natives. Here I ſhall ſoon learn their language, and get acquainted with all their manners, cuſtoms, prejudices, &c.

As for the Modelier himſelf, he ſeems completely ſick of the follies of Budhuiſm, is much pleaſed and delighted with the ſuperior light and excellency of the goſpel; or, as they term it, the Chriſtian religion; and obſerves that nothing would pleaſe him more than to ſee his ſons all zealous defenders and propagators of the religion of Jeſus. They all attend the church on the Sabbath day; and very frequently, when we are all going together, the poor natives hardly know what to make of it. They follow us, and aſſemble in crowds round the church door, and will earneſtly ſtare in the whole of the ſervice. I am perſuaded, if I did but know their language, I ſhould enter into extenſive uſefulneſs. Many gentlemen here are of the ſame opinion, as alſo is the Modelier. Theſe Modeliers are more feared by the natives, than any European gentlemen in what ſtation ſo ever they may be; and being altogether under his ſanction it gives me a greater power to command the attention and reſpect of the natives, and it will ultimately make the facilities of communicating inſtructions to them greater. I am at preſent learning the Cingaleſe language. I have a Budhu Prieſt for my inſtructor. The Modelier procured him for me, and pays him his wages himſelf. So I have him twice a day without any expenſe. I have got to

know the characters, about 600 in number, including all the compound ſounds, which are known by changing the form of the letter. I can read a little, and alſo write words when he ſounds them; but I find it very difficult to learn to ſpeak. The language has not yet been organized, nor are there any dictionaries to be met with; and this throws very great difficulties in the way of learners. I have cultivated an acquaintance with ſeveral of the prieſts of Budhu. It is very ſingular to ſee the difference of character which exiſts between theſe men and the Brahmins of the Continent. The latter are of a reſerved and forbidding diſpoſition altogether. They ſpend their time chiefly in their temples; and when an European (or a Chriſtian) approaches, and would enter, they immediately retire, and cloſe the doors and themſelves within; for they conſider it as one of the moſt horrid profanations of their temples, for a Chriſtian to enter it. But the former are men of a mild, affable diſpoſition; and it ſeems to afford them pleaſure when Europeans viſit their temples; they readily admit them into any part, and will anſwer any queſtions which are propoſed to them. The prieſts are known from the reſt of the natives, by having their heads clean ſhaved. They are dreſſed in a looſe yellow garment, and live chiefly by begging. Thoſe of them who have a temple, are rather better circumſtanced, though their income is very ſmall. For the people in general are miſerably poor; and when they go to worſhip, they carry their offering; ſome will carry a particular kind of flowers, (this is the loweſt degree of offering,) others will carry a little fruit, &c. I believe very few Europeans have ever yet been able to come at a proper knowledge of their principles. When the Portugueſe took this iſland, they did not ſtand to reaſon with them, they choſe rather to bring their artillery to bear upon their temples, and level them with the ground. By this means they frightened thouſands, who, in the midſt of their terror, came and bowed down to the daughters of heatheniſh idolatry; i. e. Popiſh ſuperſtitions; and finding ſuch a reſemblance between the two, the tranſition was very eaſy. Hence it is that the number of nominal Chriſtians is ſwelled ſo high; moſt of whom know as much about Chriſtianity, as Chriſtianity knows about them. When the Dutch took this iſland, they purſued a line of conduct different in point of religious zeal. Yet they made a decree, that no one ſhould hold any ſituation whatever under government, who was not a baptized Chriſtian. This had a tendency to increaſe the number. And it is clear that it was not Chriſtianity they had in view; they wiſhed to baptize themſelves into a ſituation, if poſſible.

The Portugueſe have a number of churches in this iſland, where they offer up divine ſervice, but in moſt places without a prieſt. But for a thinking Chriſtian to be witneſs of what Chriſtianity is reduced to among them, is enough to chill the blood in his veins. The great events of our Lord's conception, birth, life; his laſt agony, trial, death, &c. &c. &c. are all acted as upon a theatre. So the poor enthuſiaſts are a little pleaſed and affected at theſe ſcenes; and to be preſent on theſe occaſions, is what conſtitutes them Chriſtians. As regards the Dutch, they certainly have done a great deal of good in this iſland. They have built a number of very good churches, and no doubt but they have had men of God to preach in them. The veſtiges of their pious labours are ſtill to be ſeen; and we can find here and there a few Dutch people who ſtill maintain their piety, and enjoy the love of God in their ſouls. There are ſeveral in this ſort. It is truly lamentable to hear how religion firſt began to decay among them: which, it appears, was by their miniſters loſing their piety, and giving themſelves up to drunkenneſs, and whoredom, and other vices. Since the Engliſh took poſſeſſion of this iſland, it has been moſt awfully neglected. There is no doubt but if proper and timely help had been ſent hither by the Engliſh, much evil might have been prevented, and much good done. However, theſe conſiderations ought to ſtimulate us to greater exertions, that we may build up again the walls of Jeruſalem. Our arrival here has given a general motion to the religious ſyſtem, and the people are crying out for help on every hand. It is my opinion that there is not a more promiſing field for Miſſionary labours in the world for its ſize. I am of an opinion it wants nothing but men who are willing to ſpend and be ſpent in the glorious work of preaching the goſpel, to give it ſucceſs in this place.

I have viſited ſeveral of the temples, and have been preſent, I think, at all their feſtivals of note. It is impoſſible to give an exact deſcription of thoſe in the narrow limits of a letter. The moſt remarkable, which I may juſt mention, was at the opening of a new preaching temple. It continued two days and two nights. I ſpent ſeveral hours there at the beginning. All their places of worſhip are built upon the higheſt hills they can find. This was not very far from where

I reſide. The Modelier and his eldeſt ſon accompanied me. We got thither about 8 o'clock in the evening. When we arrived nearly at the ſummit of the hill, a report of our coming going before us, we were met with blazing torches to convey us to the place. It would require the pen of a very acute architect to give an exact deſcription of the place. It covered a ſquare of about 15 yards, open on all ſides for entrance, and the two pulpits ſtood in the centre. It was lighted up with lamps in every direction. Crowds of people aſſembled from all quarters; none coming without an offering of ſome kind; ſuch quantities of eatables, and fruits of various kinds, I never before ſaw collected together: and ſeveral, both men and women, who could not bring great offerings, made it up by conſenting to be placed in the aiſles with lamps upon their heads, ſome of whom engaged to ſtand 12, ſome 14, ſome 16 hours; during that time they were not to move a limb; the reward would be for this, that when they are born again into this world, the god Budhu, will take care that they have plenty of light. The ſame reward they expect in all their other offerings. One of the grand tenets of their religion ſeems to be *the tranſmigration of ſouls*. There was one thing in particular which added to the ſingularity of this ſcene. Before the High Prieſt came to the place, and all the inferior prieſts aſſembled in the temple, our attention was particularly attracted by a band of Malabar ſingers and muſicians, who all ſat upon the ground; the former forming a circle, the latter in the middle. They have no variation of parts, yet they performed their pieces with great melody.

About 9 o'clock the prieſts came in great pomp, and aſcended the two pulpits which ſtood in the centre of the place. The reaſon why two officiate is, they preach in the Cingaleſe language, which is unknown to the people of the Britiſh dominions, and it requires one to interpret. The ſubject of their preaching is nothing more than the relation of great actions which have been performed by Budhu. But I ought to have obſerved that this ſervice begun by prayer. It was offered up by a Cingaleſe to the high prieſt after he had aſcended the pulpit; the ſubject of the petition was, that the prieſt would preach well to the ſurrounding multitudes. This was in the Shanſcrit language. After this, the prieſt read their commandments, and at the end of each all the people uttered aloud a word, which ſignifies *that is good*, or *Amen*. After this he began to preach, and every time he mentioned the name of Budhu, the people cried out as above, at the ſame time bowing themſelves down. This noiſe was ſo loud that we could hear it a mile from the place. I ſtaid ſeveral hours, yet neither the preacher or interpreter left their pulpits. I cannot deſcribe the feelings of my ſoul while I witneſſed theſe ſcenes of idolatry, and was yet unable to ſpeak a word to them: and the poor unenlightened creatures, who were in official ſtations that night, run from one to another where they thought they could get to know what the miniſter thought. I knew very well that to begin to talk by the imperfect way of interpreters to them would be in vain at that time, ſo I was forced to return like a dumb dog. Notwithſtanding, ſuch is their reſpect for Engliſhmen, and more particularly for the Engliſh miniſters, that they gave me the moſt eligible ſituation their temple would afford: and they would knock a man down if he was ſeen interrupting my proſpect of any thing. I have every day almoſt, proofs that if I only knew their language, I could, by the bleſſing of God, be of ſervice to them. But this is a difficulty which can only be conquered by time and labour. If we could only get a few of the Modeliers and prieſts converted to God, theſe are the men that would be of ſervice. Of this I have ſome hopes. Beſides the Modelier, under whoſe kind protection and aſſiſtance I live, there is another, who is the interpreter of the Provincial Court of Galle. I am happy to ſay I believe a work of grace is begun in his ſoul; he is a member of my claſs; God has bleſſed him with a ſuperior talent, and he ſeems determined to devote it to a good cauſe. There is alſo in this meeting a young Dutch gentleman, aſſiſtant ſurgeon at the hoſpital, who is inquiring what he muſt do to be ſaved. He ſpeaks the Engliſh language very well—he has alſo a perfect acquaintance with the Portugueſe language, for this is what he has ſpoken from his infancy; and he can ſpeak the Cingaleſe very fluently, and write it alſo. I have great hopes from this young man, if he only maintains his piety. He now employs his evenings in collecting together in any place, the poor people who underſtand nothing but the low Portugueſe, and tranſlates chapters of the Bible to them, and explains its meaning as well as he can. I am at preſent thinking to learn this language, as it is ſo univerſally known, and the people are continually intreating me to do it, that I may be able to preach to them. But I am at preſent very fully employed. I have firſt, many hours in a day to devote to the ſtudy of the language—a ſchool to teach—3 ſer-

mons in a week to preach—the claſs to hold—and added to this, I am obliged to ſpend much time in converſing with thoſe who call upon me, about the things of God, and the concerns of their ſouls. This morning I was advifed by all means, to preach on a Sunday evening in the church, beſides performing the morning ſervice: and I will aſſure you there is nothing in this world that affords me any happineſs equal to that which I enjoy when I am doing every thing in my power for God. But I believe I ought to have ſome aſſiſtance. I could bring forward a number of arguments which would ſhew the propriety of this. The ſame houſe would ſerve two of us, the ſame ſervants, and nearly the ſame proviſions; and beſides, when I have got ſuch a knowledge of the language as to be able to tranſlate and read it well, I then ſhall be going about from village to village, to ſpeak to the poor people about Jeſus Chriſt: and during that time, another Brother would be able to carry on the work in this place.

To the Editor.

Among the many letters, that you have given to the world, from the Miſſionaries in the Eaſt; not one, that I recollect, has appeared from Mr. Squance, though this excellent young man, who is above my praiſe, has written to ſeveral of his many friends in England. But none of theſe, I ſuppoſe, have ſent you a copy of any letter received from him. I, therefore, now ſend you the following Extract of one, which has lately come to hand, and the rather becauſe many to whom he is deſervedly endeared, have feared, from ſeveral letters you have publiſhed, his early removal from his friends, and the hope of the church. But by this, they will rejoice to learn, that he has been "perfectly recovered."

Sheffield, Sept. 2, 1815. W. B.

Point-de-Galle, March 31, 1815.

"On our arrival at Jaffnapatam, we commenced the ſtudy of the Tamul, or Malabar language. I applied myſelf very cloſely to it for near three months, by which time I had acquired ſuch a knowledge of it as to be able to converſe a little with the natives, and to read it nearly as well as my own. Had my health been continued to me, I ſhould have been able to preach by this time; but I was ſo much reduced, by a conſumption, as to be under the neceſſity of giving up all my ſtudies, and leaving Jaffnapatam. I came to Columbo, and was ſoon attacked by a violent fever. My life was deſpaired of, and two eminent medical men declared it was impoſſible for me to live: for that even though I might get over the fever, they ſaid the conſumption muſt carry me into eternity. I therefore gave myſelf up into the hands of God, and felt perfectly willing to live or die. I could ſay, "For me to live is Chriſt, and to die is gain." Death was diſarmed of all his terrors, and I was enabled to rejoice abundantly in hope of the glory of God. However, while my friends were waiting to ſee my eyes cloſed in death, a ſudden change took place, and I began to recover rapidly. The Doctor adviſed me to remove to this place; and here I have found the climate (which is very good, with exerciſe and a proper attention to regimen) under the divine bleſſing, to be the means of my perfect recovery. Thus have I been raiſed from the gates of death, and am now a living and remarkable inſtance of the power and goodneſs of God. My affliction has been truly profitable to me; I have learned many important leſſons from it; and am determined that the life which God has ſo wonderfully and graciouſly ſpared, ſhall be entirely, uninterruptedly, and perpetually devoted to his glory. I truſt I ſhall now be able to enter on my work afreſh in the true ſpirit of a Miſſionary. Never did my ſoul burn with ſuch ardent love to the ſouls of my fellow creatures; nor did I ever feel a more intenſe deſire to be engaged in publiſhing the unſearchable riches of Chriſt among the heathen. Indeed a Miſſionary's life is the height of my ambition; and glory be to God, I am not without hopes that my labours, and thoſe of my brethren, will be attended with ſucceſs. We have already, in moſt of the ſtations, formed little ſocieties. In this place we have a claſs of near twenty. Theſe are chiefly compoſed of Engliſh troops. I conſider this as the beginning of good days; for ſhould the Europeans in this country be converted to God, and adorn the doctrines of the goſpel, it will have a great tendency to recommend Chriſtianity among the natives. One great and principal reaſon why they at preſent deſpiſe the goſpel of Chriſt, is, the inconſiſtent lives of our own countrymen. May God in mercy remove this ſtumbling block out of the way; that we may be able, with greater confidence, to unfurl the banner of the croſs, and to recommend more ſucceſsfully the glorious truths of the goſpel of the Bleſſed God! No people in the world can ſtand in need of being inſtructed in the knowledge of theſe truths, more than the inhabitants of this iſland: for none can poſſibly be in a more wretched ſtate of intellectual darkneſs. It is impoſſible

to behold their idolatrous superstitions, and to reflect on their deplorable condition in general, without feeling bowels of compassion, and earnestly praying that God would speedily give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. The inhabitants of the Northern part of the island are Malabars, they speak the Tamul language, and profess the Hindoo religion. Many of the Brahmins are very intelligent men; they are well acquainted with Oriental literature, and have a considerable knowledge of general history. I have had the pleasure of conversing with some of them at different times, and have been surprised to find, that they are not so inimical to the spread of Christianity, as is generally represented. They say it is written in their books, that a religion will come from the West, and prevail throughout the world. On asking what religion they supposed it would be, they said the Christian religion.

On that part of the island there are also 7000 Moormen; (Mahomedans;) these are, in general, a very inquisitive race of people. Many of them have lately begun to read the Scriptures with great attention; and some are almost persuaded to be Christians. One has embraced Christianity with all his heart; and is not only informed in his judgment, but his heart is really changed. He now goes among his countrymen, proclaiming to them the word of life. Some listen with great seriousness, and others are much exasperated.—Indeed sometimes his life has been in danger; and I asked him, if he were not afraid? to which he replied, *Afraid!* no, why should I be afraid, God is with me! The Cingalese, who inhabit the South of the island, and are worshippers of Budhu, are a most indolent and ignorant people. They are Atheists in principle; for though they do not deny the existence of a Deity, yet they do not acknowledge him as the creator; but contend that every thing owes its existence to chance. Their great god, they say, resides in the highest heaven, (for they have 26 heavens,) and does not trouble himself with the affairs of this world. Besides him, they tell us, there are gods innumerable. But Budhu is the object of their worship; because they think that he superintends all the actions of men. They are very much influenced by fear, and dread the power of evil spirits, which leads them to pay religious adoration to the devil. On entering a new-built house, they offer sacrifices, and earnestly intreat the devil not to visit them with afflictions. When any one is ill, a large concourse of people assembles together, and by sacrifices, music, dancing, singing, praying, &c. they endeavour to prevail on the evil spirit to leave the sick body, &c. &c. &c.

The Roman Catholics are not one remove from the heathen. They have only changed the names of the heathen gods, and given them Christian names, retaining all the heathenish superstitions. O that the light of divine truth may soon shine in all its splendour, and dispel the gloom of hellish night! And may the pure gospel of Christ run, have free course, and be glorified in the salvation of all the ends of the earth! Pray for us. The work in which we are engaged, is most arduous. We have to cope with the prejudices and superstitions of a most ignorant people, and especially with the dreadful distinction of *caste*; which they must renounce if they embrace Christianity. We have foreign languages to learn, as well as to cope with the above difficulties; yet I am greatly encouraged when I think that thousands in Europe are constantly praying for our success. Surely the fervent prayer of the righteous shall avail much, and all the earth see the glory of God. Amen; even so Lord Jesus!

I am, &c. &c. &c.

T. H. SQUANCE.

POETRY.

LINES

On Woodhouse-Grove, in Yorkshire; inscribed to the Methodist Preachers, by their humble Servant,

M. MARTINDALE.—BATH, 1814.

FAIR WOODHOUSE-GROVE, thy green retreat,
Of learning now the sacred seat,
My lay demands; attend, ye Nine,
Free on your meanest votary shine,
Crown him with bright poetic fire,
While he attempts, with sylvan lyre,
In strong unpolished strains to rove,
Wild as thy beauties, Woodhouse-Grove.

Here, on a gently rising ground
I stand, romantic scenes around
Rise in confusion to my sight,
And warm with innocent delight.
No dull monotonies offend,
But hills and dales with forests blend;
And winding streams thro' daisy'd plains,
Where wildly varied nature reigns.
As from a cliff we oft behold
Foam-crested billows fiercely roll'd;
A wild and ever-changing scene,
With liquid vallies spread between:
Thus here, but on a broader scale
Diversify'd with hill and dale.
There, warping on the gentle breeze,
A densy cloud of busy bees,

Fly downward on the flowery plain,
And ample stores of nectar gain;
Amid the vernal sweets they rove,
In gardens, and the woodbine grove,
Among the trees and heath-clad fells,
And lay their stores in waxen cells,
With architective labour plann'd,
And worthy of a human hand.

Thro' plushy lawns where flocks repose,
The winding Aire's mild water flows,
O'er pebbles sheen, and yellow sand,
To fertilize the thirsty land.
On his smooth face the shepherd spies,
Mountains revers'd, and downward skies,
A pendent landscape of the wood,
And trees that tremble on the flood.

The blackbird, linnet, thrush combine
To pour their notes almost divine.
The mounting lark, tuning his song,
High in the welkin warbles long,
Then towards his mate descending free,
Trilling the last soft melody.
The music loads the whisp'ring breeze,
Among the grove-compo-ing trees;
Mellifluous to the distant woods,
The echoing rocks, and list'ning floods.

The eddying smoke from hamlets seen,
Glides slowly o'er the dusky green:
And farms in rustic pomp array'd,
Beneath the oak's somnific shade,
And straw-clad huts peep thro' the glade;
With spiry firs, and aspen grac'd,
On fields won from the thorny waste.

There, golden harvests smiling stand,
And court the needy reaper's hand,
Great store of life—supporting grain,
Bright waving on the furrow'd plain.

There, tinkling rills invite to sleep,
Near pastures white with silver sheep:
There too, the ring-dove gently coos,
And here the bull majestic lows:
Loud screams the rook and noisy jay,
High in the woods the squirrels play,
And timid hares at random stray.

The goat-herd, pacing with his flocks,
Leads them to hills and moss-crown'd rocks;
Or where the bending oziers grow,
Where crystal streamlets murmuring flow:
Or thro' the beechen groves that spread
At burning noon a grateful shed

The mower there, with aspect blithe,
Surveys the grass, and wets his scythe;
Then to his strokes the meadows yield,
Low lie their honours on the field.
(Embattl'd millions thus are slain,
When war's keen weapons reap the plain;
The rich and poor, coward and brave,
Lie blended in one common grave.)

At evening oft the neighbours throng,
To mingle prayer and pious song;
Eager to hear the sacred word,
With humble hearts to seek the Lord.
At honest farmer John's they join,
Obedient to the Will Divine.
The kitchen serves for house of prayer,
And answers well—IF GOD BE THERE!
What, tho' it boast no bell or steeple,
Convening oft a thoughtless people;
They who this humble place frequent,
Are on the stated hours intent.
Tho' here no gilded organ stands,
To aid the formal tuneful bands:
They manifest a better choice,
God's organ is the *human voice*.
With glowing hearts, and skilful tongues,
They raise to heaven their grateful songs.

Old grand-pa's antique ample chair,
Stands for a desk, and pulpit fair;
And various benches low and high,
The company with seats supply.
A plain unlettered man of God,
The rostrum mounts amidst the crowd;
To preach the evangelic law,
His very looks inspire with awe:
Mild as Aurora's new-born light,
Devotion kindles at the sight;
Sweet penitence and humble love,
Proving his mission from above.
No priestly robes his person grace,
(Badge of the sacerdotal race,)
A stronger proof than bombazeen,
Is in his deeds and preaching seen.
On college rolls he never shone,
And knows no language but his own.
But from the heart his sermons flow,
And to the heart uncring go;
Producing sighs which waft to heaven,
And peace, the pledge of sins forgiven.
For he who bids my sorrows rise,
Must do it with his streaming eyes;
Not with a fierce obstreperous rant,
Nor yet with whining, coaxing cant;
But with the unction from above.
Truths nervous, cogent, warm with love.

The pious man in Scripture style,
His subject opens free from guile;
His notions seem to flow unsought,
He justly speaks the things he ought:
Nor ever courts a pious grin,
Where he should fix a sense of sin.
Wide he unfolds the gaping tomb,
Hell's terrors, and the sinner's doom.
Sinai, in all its dread array,
The final trump, and Judgment Day.
Before the mourners' streaming eyes,
He shews the bleeding Sacrifice,
And paints the bliss of paradise.
Thus all obtain the needful grace,
Within this consecrated place.

Among these woods and cultur'd lands,
A lovely villa smiling stands,
With gardens, lawns, and groves array'd,
Fitted for academic shade:
From turbid scenes a soft retreat,
Where Piety and Learning meet:
Nature with grace in union dwells,
Amid the shady woods and dells.

Here *Scipio* might in early prime,
Have left th' ungrateful world in time;
And safely found fair virtue's prize,
Contented to be *low* and *wise*.
And *Diocesian* gain'd repose,
Leaving the empire to his foes;
At length fatigued with nauseous pow'r,
(Which hungry villains soon devour)
Resign'd the sceptre for the spade,
Court splendours for the rural shade.

And *Charles* the *Fifth*, surnam'd the Great,
Here might have found a calm retreat;
When he the double throne resign'd,
And sought in groves that peace of mind,
Which guilty courtiers never find.

When *Washington*, with prudent mind,
The irksome load of power resign'd,
Resolv'd no longer to command,
But left the helm to other hand;
Smit with the love of rural life,
Remote from courts, intrigue, and strife:
For *knaves* too *good*, for *fools* too *wise*,
In groves he found fair virtue's prize;
He might o'er boiling deeps have rang'd,
And his *Vermont*, for *Woodhouse* chang'd.

Ye, who delight in noise and strife,
Charm'd with the city's irksome life:
Cities, of sinful man the work,
The sink of vice, where evils lurk;
And fell disorders prowl around,
Virtue and health are seldom found
Your walls within: did ye but know
The joys that from retirement flow,
Remov'd from splendid scenes of woe.
To wander in the silent wood,
Or near the soft meandering flood;
The wild romantic scenes to view,
For ever gay, for ever new.
Here, Wisdom's volume open lies,
Which fools read not, and knaves despise,
But legible to all the wise:

Who read the great Creator's name
Fair on his works; a noble theme
For virtue, and poetic fire,
Which Thompson felt, and touch'd his lyre;
Thus he: "Hail pleasing solitude,
Companion of the wise and good;
But from whose holy piercing eye,
The herd of fools and villains fly.
Thine is the balmy breathing morn,
Just as the dew-bent rose is born;
And while meridian fervours beat,
I seek the woodlands' dumb retreat;
But chief when evening scenes decay,
And the faint landscape swims away,
Religion's beams serenely shine,
And cheer these glooms with light divine."
Ye gentle youths, my song attend,
Still is the Muse the generous friend
Of docile youth, 'tis her delight,
Duty with pleasure to unite;
And golden maxims to rehearse,
In flowing, easy, manly verse.
What is the end of learning, say,
But to improve life's rugged way;
The human brutes to civilize,
To render idiots truly wise,
Conducting to their native skies.
Consider first the end of man,
His term of life, *a narrow span*;
Composed of moments fledged with haste,
The present *one* may be the last!
For heaven, who best the value knows,
The boon, not all at once bestows.
Short as our winged time appears,
Men squander days, and months, and years,
In works of night, and idle play;
Or loiter thro' the tedious day.
But when the glass is nearly run,
The thread of life protracted spun;
Time's value then they learn too late,
And trembling on the brink of fate;
With sickness broke, and black with crime,
The fools complain: How SHORT IS TIME!
Let then, O youth, these dying cries,
Instruct thee to be timely wise;
Lest thou with fruitless sorrow mourn,
Seasons elaps'd that ne'er return.
Give not thy mind to foolish mirth,
Nor barter time but for its worth.
But who its value can declare?
The bed of death!—Go learn it there!
Husband thy time, as misers, pelf,
To bless thy neighbour and thyself.
In every minute as it flies,
Shoot from thy heart some latent vice;
With skilful hand supply the place,
With seeds of virtue, plants of grace.
Next, to thy tongue attention pay,
Neglecting this, what numbers stray.
Take heed then to the counsel giv'n;
For words are surely weigh'd in heav'n.
Whate'er your prudent lips impart,
Be the pure dictates of your heart;
Season'd with modesty and grace,
Combining strength with gentle ease.
Thus Solomon advises well,
Those who in converse would excel;
Their words to choose with skill divine,
As golden apples fairest shine,
When on the board in baskets brought,
Of silver, and with meshes wrought.
So let thy words as gold refin'd,
Shew the pure texture of thy mind.
But chief, Religion claims thy care,
For her commands thy heart prepare:
Without her lore no man is wise,
Grace is the learning of the skies.
But first, what is Religion, say,
What is the sacred royal way;
Appointed by the holy God,
To heaven the pure unerring road?
Man is polluted from his birth,
A wretched vagabond on earth,
From paradise too justly driven,
Smit with the curse of injur'd heaven.
No works of righteousness can raise,
Fallen man; or his Creator please.
The law but serves to seal his doom.
When death consigns him to the tomb.
God gave his Son to die for man,
(Such was his love's redeeming plan!)
To suffer in the sinner's stead,
And bow on Calvary, his head.
Stern justice thus be satisfied,
And man may live, for God hath died.
Here is the *hope* of *Adam's race*,
Not on the *law*, but *sovereign grace*,
That freely flows in streams divine,
To pardon all our guilty line;
And by his Spirit renovate,
And raise us to a holy state.
A new creation rises fair,
Foster'd by God's peculiar care;
A heaven-descended progeny,
Who taste their glorious liberty
From sable guilt, and Satan's chain,
O'er hell and earth they glorious reign.
And all their powers for Christ employ,
Replete with peace, and love, and joy.
Possest of this, the holy soul,
Can all his enemies controul;
And meet the martyr's dreadful fire,
Or in the dungeon touch the lyre:
Or meet the hungry lion's rage,
Or with the powers of hell engage.
Religion, daughter of the skies,
Companion to the great and wise;
Should darkness frown and billows roll,
And with the centre mix the pole;
And roaring winds affect life's flood,
She from black ills, adduces good:
She, tho' grim fien ls the scene deform,
Ploughs the rough deep, and rules the storm:
Midst wrecks of worlds the vessel rides,
Fearless of winds and raging tides.
While love divine, serenely kind,
Sheds peace and vigour on the mind.
She gives to youth angelic charms,
And shields him from unnumber'd harms,
She gives old age a reverend grace,
Softens the wrinkles of his face;
And o'er him sheds a lustre bright,
That cheers him in the glooms of night.
To poverty she smooths the road,
Shewing the all-sufficient God,
Who never will his own deny,
But all their wants with care supply.
The wretch whom his last friend forsakes,
She kindly to her bosom takes;
And when forlorn, he yields his breath,
She guides him thro' the vale of death.
How deep the wisdom, gifts how large,
Of wayward youth to take the charge:
A tenderness that must allure,
Their hearts, and their esteem secure.
Bounty applied with due effect,
And gravity that gains respect.
Authority inspiring awe,
And affability to draw.
Severity commix'd with grace.
Compliance, having nothing base:
Prudence, that to some faults is blind,
Yet sees the bias of the mind.
He, that devoid of these, bears rule,
Is not a *father*, but a *fool*,
Tyrant, or ninny of the school.
Who then would govern with success,
This human science must possess;
And know with skill to guide the rein,
Due power with gentleness maintain,
Curing the patient without pain.
When education acts her part,
To mend the head, and form the heart;
And hand in hand with nature run,
Completing what wise heaven begun.

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THE

METHODIST MAGAZINE,

FOR DECEMBER, 1815.

BIOGRAPHY.

MEMOIR OF MR. WILLIAM MARRIOTT.

(Concluded from page 810.)

MR. MARRIOTT's frame was naturally delicate; and his debility rapidly increasing within the last twelve months of his life, made him a bad subject for so malignant a disease as a nervous fever, (with which he was afflicted,) and which eventually caused his dissolution.

Friday, June 30, finding the fever which had been for several days coming on, increasing upon him, and having a presentiment of his approaching dissolution, he spent the principal part of the day in settling his affairs, and destroying all such papers as he wished never to be seen. Among these was his class paper, together with every paper or receipt, which related to his private charity; so that not so much as the name of any individual who ever received a shilling of his bounty, can be found; thus conscientiously did he obey our Lord's admonition, "Let not thy left hand know what thy right hand doeth." His son William calling accidentally, and finding him more agitated than usual, thought it necessary to send for the physician, (Dr. Hamilton,) who was called in immediately. As he went up to bed, he told the servant he should never come down any more. On Monday, July 3, his son Thomas called in the afternoon, and found him worse. A few minutes after he came into his room, he was seized with a strong convulsion fit, in which he remained near half an hour. Those who were present in the room knelt down, and cried earnestly to God, that he might be enabled to say a few words for the consolation of his family and friends. The Lord heard their prayer, and spared him to witness a good confession. As he came out of the fit he said to his son, "I shall not die, but live and declare the wondrous works of God; that is," continued he, "I shall not die immediately, but shall live a few days longer.

This was really the case: he lived for a few days longer to declare to those around him the wonderful mercy of God, his confidence in him, and his triumph over death and the grave. His sister Judson coming into the room just after the fit, said to him, "I trust your hope is full of immortality;" he said, "Not *full*. I find peace, and have no fear of death." "It will be filled," continued she, "before you go hence: keep looking unto Jesus." He replied, "Amen." Mr. Thomas Marriott sat up with him that night, and found his mind in spiritual things, very comfortable.—At three o'clock the following morning, another fit came upon him, but not so strong as the former. When he recovered a little, he was still persuaded that he should not die yet.

Tuesday, July 4, his sister Judson sat up with him; and from that day forward, very kindly attended upon him, both night and day, through the whole of his affliction. Although he was in a high delirium the most part of this day, as well as the following, yet at intervals he declared the peace he found in God; having no fear of death, but rather a desire to depart and be with Christ. When his sister spoke of the mercy of God to him he exclaimed, "Glory be to God."—He frequently called upon her to pray with him; and once had her called up at two o'clock in the morning for this purpose. His mind seemed always refreshed by it, and he evidenced his earnestness in the petitions, by his repeated and hearty *Amens*. He seldom spoke for half an hour afterwards, his eyes being fixed upwards, or closed, waiting the answer to the petition. One time he said to her, "The Lord bless you; the Lord reward you. I wish I had done more for you." She replied, "Say nothing about that; I seek not your's, but you. It is a comfort to my soul to see you so tranquil, and I live only to be useful in every possible way, and especially to *you*." He replied, (his eyes sparkling with joy,) "I know you do; blessed be God."

Friday morning, July 7, he prayed aloud for the space of five minutes; when he concluded he said, "Blessed are the dead which die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works follow them." Not "go before them," said he, "for there is *no merit*." His son Thomas said to him, "How consolatory is that word of our Lord's to his disciples, 'Let not your hearts be troubled. In my Father's house are many mansions': I go to prepare a place for you; and if I go, &c. I will come again and receive you unto myself, that where I am you may be also.'"—With great earnestness and tears in his eyes, he replid, "The Lord grant it for Christ's sake!"—To a near relative, who had come twenty miles to see him, and who had been much afflicted with the gout, he said, "I fear your affliction has not been sanctified; like Asa, you have sought to the physicians only, and not to the Lord. O regard

the interests of your immortal soul." His relation expressing a strong desire to see him raised up again, he said, "No! I am glad I am spared to see you once more in person, but my stay here will be but a very few days at the longest." He then earnestly exhorted him to seek that salvation which alone can support us in a dying hour, and said,

"O what are all my sufferings here,
If, Lord, thou count me meet
With that enraptur'd host to'appear,
And worship at thy feet!
Come joy or grief, come ease or pain,
Take life and friends away:
But let me find them all again
In that eternal day!"

They then took a very affecting leave of each other.

On Sunday, July 9, his son Thomas calling on him in his way to chapel, he appeared a good deal revived. He desired him to call up the servants, and then go to prayer with him, which he did. Dr. Clarke called to see him after morning service, and found him renouncing all self-righteousness, and relying only on the atonement of Christ. To an observation he made, that our salvation was all of mercy, he replied, "Yes;

'Tis mercy all, immense and free,
For, O my God! it found out me."

A few days previously to his death, all his family and servants being collected round his bed, he spoke in a sweet and affectionate manner to each of them.

For the last few days of his life, the febrile symptoms of the disease were considerably mitigated, and his strength of body very little declined. Dr. Hamilton and Mr. Rance, his medical attendants, thought his recovery probable, provided no local affection took place; but on the Saturday morning, his lungs began to be affected, which indicated some effusion in the chest; his respiration was difficult and laborious; and as this affection increased, all hope of his restoration was cut off.

On Saturday morning, the day that he died, his son Thomas perceived his mind to be uneasy about some little temporal matters which he thought were not sufficiently settled. He said, "You have done with these things, and have only to wait patiently till your change comes."—Finding they still perplexed his mind, he said, in the lines of our hymn,

"Come and possess me whole,
Nor hence again remove;
Settle and fix my wav'ring soul
With all thy weight of love."

About noon, he said, with an audible voice, "My strength is dried up like a potsherd: thou hast brought me into the dust of death." One of his children asking if he should moisten his mouth with some currant juice, he said, "Yes! for my bones are burnt up like a potsherd; I am brought into the dust of death."—While he held him up to give him the drink, he said, "God be your protector and eternal portion: live for God alone." He asked if he wished any particular passage to be spoken from, to improve the circumstance of his death—he said, "No! only let me be hid in the dust, and *God alone be glorified.*" He soon after said, "I have not twenty-four hours to live, and lifting up his eyes, added, "Not my will, but thine be done," which expressed the temper of his mind as regarding either life or death." During a great part of the day, he appeared engaged in earnest prayer. A few minutes before ten, his son Thomas taking his leave of him, his words to him were, "*God be your present and eternal portion through Jesus Christ our Lord!*" Mr. Rance, his medical attendant, saw him again at ten o'clock, and continued with him till eleven. The last prayer he heard him utter was, with a faultering voice, that the Lord might enable him so to pass through the things that are temporal, as, finally, to obtain the joys eternal. As he stood by his bedside, with much serenity of countenance, he said, "Son Thomas." Mrs. Judson replied, "Brother, it is not your son, it is Mr. Rance." "Sir," said Mr. R. "it is a friend that stands beside you." With emotions of gratitude he said, "Oh! *how kind!*" He then attempted to raise his feeble hand to him, which Mr. R. took hold of, and said, Sir, I trust you will be supported this night with much of the presence of the Lord, and the consolations of his Holy Spirit. With some exertion of voice, he replied, "Amen! Amen!" and in a short time afterwards finished his earthly course in peace, and the full triumph of faith.

It may be expected that something should be said respecting that grand trait in his character, his *great liberality*, but his own family really knew less of the disposal of his bounty than even strangers. Many widows and infirm persons, and other necessitous poor with large families, have *weekly* been supplied with bread, for a course of *from six to twelve years*, without ever knowing from what quarter the supply came. His charity had no bounds but those of his circumstances, and was not more commendable for the extent of it, than for the manner in which it was exercised. He supported two schools for the instruction of 100 poor children for above 20 years, viz. paying the salaries of the masters, providing books, and partly clothing the children. His liberality was not confined to persons of his own denomination, but comprehended the necessitous of all parties. A dissenter, who was one of his almoners, in the course of 27 years, distributed for him some thousands of pounds, by which he relieved about 9,000 cases of distress, and of the expenditure of

which he has given an accurate account. In times of scarcity this person has purchased 500 or 1,000 *lbs.* weight of rice, and distributed it to the poor according to the number in their families. Another friend, a *Methodist*, has received 40 guineas a year for 24 years. There are other persons who have been employed in the same way, but who are not known to his family. Nothing of the two former cases was known till after his death. To ministers of small stipends, he often sent an occasional donation by letter, but scarcely ever informed them from what quarter it came. To avoid any thing like ostentation, he frequently gave but a single guinea *publickly*, when he sent a larger donation *privately!* Few men saw more the danger of riches than he did; and hence from the earliest period he set apart a *considerable portion* of his property for charitable purposes. He fixed a certain bound to his income, beyond which he would not be possessed; hence his money for charitable purposes he *doubled* and *tribbled* till the year 1800, when it considerably exceeded half his property. For the few last years of his life he reserved no more *to himself* than would pay his expenses for house-keeping. His private cash-book always closed with, "I am possessed of (so much) more than I owe," under which was written some such passage as the following:

1787. "Blessed be God for this, but above all for Jesus Christ: may he be the portion of me and mine in time and eternity."

1788. "Lord grant me to be a faithful and wise steward of the mammon of unrighteousness, that when I fail on earth I may be received into everlasting mansions."

"Lord grant me the true riches of thy grace for Jesus Christ's sake. Amen."

"May I use the world, but enjoy God."

1789. "O Lord, as thou vouchsafest me temporal prosperity, so grant unto me spiritual prosperity more abundantly, for Jesus Christ's sake. Amen."

1790. "May all be used with a single eye to the glory of God. Amen."———1791. "Praise God for all."

1795. "O Lord, make me humble and thankful."

1798. "Lord, grant me a sanctified use of every blessing to thy glory, my own comfort, and the benefit of others, for Christ's sake. Amen."

1799. O Lord, write gratitude upon my heart, and may myself and family be devoted to thy service."

1800. "O Lord, save me from the love of money, and help me to employ this and every talent to thine honour, through Jesus Christ. Amen."

"Dec. 31, 1814. Blessed be God for *all*; but above all for Jesus Christ as the Saviour. Amen."

The following Memorandum was found with his Will.

"Being sensible of the importance of the undermentioned Scriptures, as well as many more of the like import, viz. 'A man's life consisteth not in the abundance of the things which he possesseth.'—'What shall it profit a man if he gain the whole world and lose his own soul?'—'How hardly shall they that have riches enter into the kingdom of God,' &c.—'Charge them that are rich in this world,' &c. &c.—'I say unto you make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.'—'He that giveth unto the poor lendeth unto the Lord, and look, what he layeth out it shall be paid him again:'

"I have, every time I cast up my accounts, set apart some part of my gains (according as God hath prospered me) as sacred for charitable uses, which I have put into a drawer in my desk, or a memorandum mentioning so much due unto that drawer, (called the 'Poor's drawer.') I desire the trustees, named in my will jointly, and the survivors of them, to appropriate and apply the same to such charitable purposes as they shall judge will promote the glory of God and happiness of man, according to their own discretion."

Fearing too much pomp might be exhibited at his funeral, he desired in his will that the whole expences of his funeral should not exceed £40.

Perhaps we cannot close this memoir better, or in a way calculated to be more useful to the generality of our readers, and our *opulent* friends in particular, than by laying before them part of that letter of Mr. Mather's which has been referred to in the early part of this account. It is as follows:

MY VERY DEAR FRIEND, *Near York, Feb.* 12, 1786.

As I conceive the advice you desire does not relate to your *power* of being more useful, but to the manner of exercising *that power*, I see no better way of offering my advice on this important subject, than by laying before you the different conditions of the subjects to be relieved, with the manner of doing it; leaving your own judgment to infer from that view how you may be more useful. The first objects to be relieved, in a temporal way, are the *poor*, the *sick*, the *lame*, and the *blind*; and then such as are in *debt*. The four first may be classed thus: orphans, widows, husbands, wives, children, servants, natives, and strangers; of the household of faith first, and then of the ungodly. By the last class I mean such as by owing small sums have lost their credit, and can neither have materials to work upon, nor tools to work with; or, having no work to do, have run in debt for food, and are sometimes imprisoned for so small a sum as three or five pounds. To be useful to such is to afford them in *any* degree

the things that they need; and to be more abundantly so is to provide them with *every* thing that they need. But as it is not to be expected that one person can do this to *all* that really need it, perhaps he is most useful who does it in the *highest* measure to the greatest number. Yet it is perhaps difficult to say which is the most usefully bestowed, the food, raiment, bedding, fire, or physic, as they may be *all* so conducive to the *relief* of the distressed, that *one* administers but *little* without the other, that is of any lasting advantage. It may be also *very* difficult to determine *precisely* which of the above-mentioned objects it is most charitable to relieve; as, 1st, some suffer singly, others collectively; 2d, some expose their wants, and make the most of them; others do not complain, but leave your compassion to find out what they cannot go abroad to expose; 3d, some have sources of relief to which they can have a legal claim, as belonging to parishes; others have not, as being strangers, and perhaps foreigners. There appears *no* way left but for *all* whose hearts the Lord has opened, to help their fellow-creatures to do it according to the best of their knowledge, with a single eye to the glory of God; and when they do not, to employ some on whom they can depend, who have opportunities of witnessing those scenes of misery amidst which many labour. I would only add here, that when there are public charities of almost every kind, it is no doubt meet and right for those who can, to subscribe to and encourage them. Yet it appears to me, that what is laid out in *this* private manner, is far more useful.

Next, how to be more useful to the souls of men, is indeed a matter of vast moment, not only because this loss or gain will be eternal, but also on account of the body's weal or woe being so connected with that of the soul! And alas! as it is far less attended to by the generality of objects of charity themselves, so its welfare is scarce regarded by others. Hence the subjects of this charity are far more numerous, as well as more valuable, than the former. But how to be *most* useful to those is a question not easily solved, at least by me; because as the subjects are numerous, so the means are to be varied according to the probability of their answering the end.

1st, As to children.. The means with them is to get them taught to read the scriptures, and to give them copies thereof, and other books as their own, when they can read them. To contribute to those public schools which are set apart for this end, is no doubt very useful; but whether *more so* than placing as many individuals at private schools as that contribution would annually support, you are better able to judge than I am. I have thought, were the lately adopted mode of Sunday Schools properly attended to, it might be of *very* great use, not only to the morals, but to the souls of the children. Yet it appears to me, this end cannot be

so well answered by a general school, as by an individual or two, laying out their subscriptions on a select number of children and a teacher of their own nomination. It is true, this might require an attention which you or many others could not *in person* pay. Yet as it is probable *this* might be equally (if not more) necessary, in other parts, than under your eye; it might be executed even as your charity by others.

2dly. To youth of both sexes. To be useful to their souls would be to get them taught to read the same as children. Then to furnish them with Bibles, Baxter's Call, Alleine's Alarm, or such other books as open the nature and necessity of the essential principles of religion. And as this might partake of the nature of Sunday Schools, so it might in part be done on the same day; and it appears to me, would be a far more useful means for their souls' good, than any other that could be used. As for those who could read, the above books, carefully distributed, would be of much use, not only to *youth*, but many heads of *families*, who, although they have most necessaries, have not a Bible.

3dly. To be more generally useful to all, may be to endeavour to promote the spreading of the gospel, as this is the most common means used by God to profit the souls of men, and indeed has been in all ages of Christianity. One way of doing *this*, used by some, is, to contribute towards the support of pious young men at some school, or university, that they may be qualified to preach the Gospel. But 2dly, the spreading of the gospel may be promoted by contributing to send it where it is not yet preached; and when there is *none* to receive or support it. Also, by assisting to maintain and support it where it is already received and preached, but where those who embrace it are few, and perhaps so *very* poor that they cannot support the common expense of a preacher once a fortnight or month. In other places it may be done by assisting to provide *decent* places to preach in, where for want of them the work seems not only cramped, but well nigh wholly stopped. The two former of these you have already done by contributing to what we call the yearly collection, which is chiefly applied to make up the deficiency in the common allowance of those preachers whose lot it is to labour in such places. And you have not dealt with a slack hand, with regard to the third particular, when application has been made to you in behalf of any place so situated; any more than you forget to encourage those who are labouring in the word and doctrine by your annual liberality to their general fund, for the support of their *superannuated brethren, and the widows and orphans of the deceased; divers of whom have, and *now* do,

* Mr. M. for many years subscribed Twenty Pounds annually to this fund, and that it might not lose any thing by his death, he bequeathed to it a legacy of Five Hundred Pounds sterling.

reap the benefit of your generosity. All which, I think, may be considered as being useful to the souls of men, as they all tend to aid and assist in preaching the gospel. But whether these are the most useful means for the good of souls, I must leave you to determine, only adding, that I do not discover *any* that are more so. And should any appear to you in *that* light, I hope you will favour me with an account of them, as I wish to be advised, as well as to advise. Meantime, I would be *very* far from confining your or any one's attempts to promote the spread of the gospel, within those comparatively narrow limits which belong to the work we are engaged in, although they most naturally occur to my view, as I am best acquainted with them. Yet I sincerely wish for the enlargement of Christ's kingdom among all denominations of his people; and I earnestly desire him to recompense *all* who may have contributed, and still do contribute thereto under any name for his sake, with a single eye, a thousand fold in this life, and in the world to come, to give them life everlasting; and I more especially pray *this* may be the lot of my very dear friend and *all* his in every relation, through the blood of the Lamb. Amen. *

Your affectionate friend and ever ready servant in Jesus,

A. MATHER.

* It is with pleasure we have it in our power to inform our numerous readers that the friends of our highly-esteemed and late friend, Mr. Marriott, have it in contemplation to print a larger Memoir which we hope shortly to see laid before the Public, as we are persuaded a life of so much piety and benevolence will be perused with much edification and profit.

DIVINITY.

EXTRACTS FROM MISSIONARY SERMONS.

To the Editor of the Methodist Magazine.

ISLE OF PORTLAND, JULY 20, 1815.

SIR,

CONCEIVING that the following Extracts from two Missionary Sermons of the last year, are well calculated to promote the spread of pure religion, I request you to insert them, when convenient, in your Miscellany. One of these sermons was preached by the Rev. Mr. Steinkopff, of London, and the other by the Rev. Mr. M'Indoe, of Newcastle-upon-Tyne.

I am, your's, &c.

JOSHUA FIELDEN.

Mr. STEINKOPFF's subject is, "The Field of Missionary Labours:" his text—"The field is the world," Matt. xiii. 38. After directing the attention of his hearers to the "extent" of the

field, and "to its need of cultivation," he adverts "to the means necessary for its improvement." "Let us, says he, with the tender pity of the merciful Samaritan, hasten to the relief of a bleeding, dying world, and employ all practicable means for its recovery, improvement, peace, and happiness." He specifies the following:

"*The Holy Scriptures must be disseminated to the largest possible extent.*

"*Missionaries must preach the Gospel in every part of the world.*

"*Missionary Societies must still increase in number, activity, and harmonious co-operation.*

"*Schools must be established in every heathen town and village.*

"*Prayers must ascend with tenfold fervour from every Christian country, every Christian church, every Christian heart.*

"*Contributions must flow in more abundantly than ever.*"

"It ought to be acknowledged, he continues, with unfeigned gratitude to God, that much has already been done in all these respects, and still more is *now* doing. With regard to the Scriptures, which are emphatically called the incorruptible seed of the word of God, there perhaps never was a period of the church, in which this precious seed was scattered with a more bountiful hand.

"The British and Foreign Bible Society has been called by some, the wonder of the nineteenth century; and must we not ascribe it to a peculiar blessing from God, that this society has been enabled, within the short space of ten years, to promote in whole or in part, the printing and circulation of a million of copies of the sacred volume, in more than fifty languages, into several of which it never had been translated before. But still in India alone, about twenty dialects remain, into which its divine contents have never been transfused; and how many millions of copies will be necessary, before every land, province, town, village, hamlet, house and cottage can be furnished with them!

"Missionaries must preach the gospel in every part of the world. Blessed be God! hundreds have gone forth, and scarcely a week passes without some being sent out by the various societies in Great Britain and other parts of Europe. Theirs is the arduous but honourable task, to penetrate into the dark places of the earth, to preach the gospel where its cheering voice was never heard before, to clear the ground, to prepare the way of the Lord, to shew the poor benighted heathen their sin and their danger, to direct their awakened conscience to the Lamb of God which taketh away the sins of the world, to collect the wandering tribes, to tutor their infant minds, to inure them by degrees to habits of industry, to introduce civilization, to celebrate with them the Christian Sabbath, to teach them to sing

the praises of the Most High, to raise the standard of their morals, and to prepare them for a blissful immortality. How ought I to love you, ye faithful ambassadors of Christ! My soul blesses you, ye meek and lowly followers of Him who went about doing good. Wherever you labour, *there* may the protection and blessing of God rest upon you!

"Great as the number of Missionaries may appear, it bears no proportion at all to the extent of ground to be occupied. The harvest is truly great, while the labourers are few. I need not, therefore, hesitate a moment in asserting that Missionary societies must still increase in number, activity, and harmonious co-operation. For what can even the most able and zealous individuals effect, unless powerfully supported by the united counsels, exertions, and contributions of whole churches and societies? By *these* they must be sent forth, assisted, directed, and encouraged in their important and difficult undertaking; by *these* their widows and children must be taken care of. On this ground I most sincerely rejoice in all Missionary societies, to whatever church or denomination of Christians they belong, whose sincere aim is to glorify God and to save souls. To all such I wish well in the name of the Lord. The pleasing union and co-operation of Protestant churches on the continent with the Missionary society, have lately furnished the means of undertaking some new missions. Nor can I omit mentioning with feelings of sacred exultation, that by the late wonderful events, in which the hand of God has been so eminently conspicuous, the free communication between England and the continental nations, so long and so painfully interrupted, has been mercifully restored. May this renewed intercourse, under the blessing of God, prove a powerful means of still more universally spreading the sacred flame of an enlightened Missionary spirit, and may Protestant churches of every description vie with each other in the promotion of this great and glorious cause! Should even a hundred—yea, a thousand Missionary societies arise, they will find plenty of work to do.

"And here I take the liberty of observing, that while every due attention is paid to the instruction of the old, the *young* should not be forgotten; for they justly claim a peculiar share in Missionary exertions. Let therefore schools be established in every heathen town and village, to which Christian Missionaries may have access. Attempts of this kind have already been made for the benefit of Indian, Negro, Hottentot, Susoo, and Esquimaux children, and they have been crowned with encouraging success. What would be our sensations of Christian joy and animating hope, could we pay a visit to these schools, and behold so many promising youths engaged in reading the wonderful works of God in his word, or harmoniously singing their hosannas to the Son of David!

"It will also be truly gratifying to this assembly to hear that the Emperor Alexander, with that kind attention to the temporal and spiritual prosperity of his subjects, which so eminently adorns his character, has added many hundred schools to those already established in his empire; thus evidently aiming, in reference to his vast dominions, to fulfil the same benevolent intention which our beloved monarch expressed relative to his, 'that every child might have a Bible, and be able to read it.' If kings are thus becoming nursing fathers to the church, and queens her nursing mothers, what glorious prospects are opening for the rising generation!

"But Bibles may be distributed, Missionaries preach, societies labour, and schools increase; even Paul may plant and Apollos water; still, let it be recollected, it is God who giveth the increase. On this account, let me again urge, what has been so often recommended before, the necessity of *frequent*, *earnest*, *persevering prayer*. 'Father of mercies! let thy kingdom come! Thou Lord of the harvest, send forth faithful labourers into thy harvest.' Such petitions ought day and night ascend to the throne of grace.

"Let individuals wrestle with God in behalf of the perishing heathen; let whole churches unite in their supplications, and ministers prove in this, as well as in every other respect, patterns to their flocks. If the prayer of one righteous man availeth much; what may we not expect from the fervent aspirations of believing thousands! In this the rich and the poor may equally join; but let them also join in pecuniary contributions: even the day-labourer may afford his weekly penny, the child and the widow their mite, whilst the rich, out of their abundance, ought to cast much into this treasury of our God. Who can read of the liberality displayed by the people of Israel in their contributions to the building of the temple, without emotions of joy and gratitude? *David* set a noble *example* by a magnificent gift of 3000 talents of gold, and 7000 talents of refined silver. 'Then the chief of the fathers, and the princes of the people, and the captains of hundreds and thousands, with the rulers over the king's work, offered willingly, and gave for the service of the house of God, of gold 5000 talents, and of silver 10,000 talents, and of brass 18,000 talents, and 100,000 talents of iron. And they with whom precious stones were found, gave them to the treasurer of the house of the Lord. Then the people rejoiced, because with a perfect heart they offered willingly to the Lord!'

"And who then is willing to consecrate his service this day unto the Lord? Thousands have cheerfully come forward with their free-will offerings towards the building of the spiritual temple of our God; persons of every rank and condition in life seem to emulate each other in supporting the various benevolent and Christian institutions. The Missionary work is so great,

and its expenses are so rapidly increasing, that fresh exertions are loudly called for. They are called for by all your Missionaries already labouring in the heathen world; they are called for by the numerous tribes, who, in their eager solicitude to obtain teachers, seem to say, 'Come over and help us!' Renewed and vigorous exertions are strongly solicited in a late communication from Mr. Campbell, in Africa: 'On arriving (says he) at a Hottentot kraal, we got the people collected in and around the captain's house. A very aged man, almost without any clothing, came into the hut, sat down at my side, kissed my hands and legs, and by the most significant gestures, expressed the greatest joy and gratitude that a Missionary was to be sent to them. We asked him, whether he knew any thing about Jesus Christ? His answer almost petrified me; he said, I know no more about any thing than a beast! Could I have but brought the great Missionary assemblies in England to this kraal, to witness the scene that passed, I think they would throw in their gold by handfuls, to aid the Missionary funds, till the Directors would be obliged to cry out, like Moses at the tabernacle in the wilderness: *Stop, brethren! you are giving more than is necessary!*'."

Mr. M'Indoe, having spoken of 'The glory of God revealed,' (Isa. xl. 5,) *in the sacred Scriptures—by the* PREACHING *of the everlasting Gospel—and by the out-poured influences and powerful operations of the Holy Spirit*, concludes his sermon with the following suitable and excellent address: "My brethren, I have no greater pleasure than to fill the place in which I now stand, and therein to plead the cause of God and truth—the cause of goodness and humanity, with my fellow-men: and when I look round this august assembly, I flatter myself I shall not be left to plead it in vain; an assembly composed of reverend friends, fathers, and brethren, many of whom, no doubt, have been in Christ long before me; an assembly composed of persons of different sects, parties, and denominations; not incumbered with polemic armour, not fired with the mean zeal of partizans, but with love to the best interests of mankind, and the good cause of our common Christianity. May such citizens ever abound, and with them, may this and every other city flourish! Here are, no doubt, many of the successful sons of opulence and industry—persons of principle, purity, and piety—beings of enlarged benevolence, and the most tender sensibility; how delightful, transporting, and animating this sight! And shall I hope that the bastile of Bigotry is thrown down in this city to arise no more? God grant that it were; I hope, however, that it is thrown down in the heart of every person now hearing me. Well then may the temple of Intolerance tremble at its deepest basis; for I am convinced that there is not one here present who

would enter its unhallowed walls, nor bow at its corrupt shrine. Soon may it fall prostrate to the ground under its own weight, and the temple of Truth, the fair fabric of faith, hope, and charity, rise on its ruins. I need not tell you for what end we are here assembled; you all know it is for Missionary purposes; and I hope under the influence of a Missionary spirit, to get good, and to do good: for the first, we have already joined our prayers and praises; and for the second, we are now to unite our alms, exertions, and benevolence. Your present appearance is better than a thousand arguments to prove that your ardour for Missions is not yet abated, far less extinguished, and I hope it never will! May love to God and love to man ever have the ascendency in your breasts; and may those who are strangers to this sacred flame, soon be melted under its divine influence, and captivated by the excellence of its irresistible charms!

"In what language, my brethren, shall I address you? Were I possessed of words tinged with as many colours as those which form the beauteous rainbow, or as those which adorn the western sky in a fine summer's evening, at the going down of the sun, with what pleasure should I avail myself thereof; but without such pretensions, suffer me to address you with ministerial freedom and boldness, without that disguise which truth disdains, and to which error always has recourse, and in which the mantled hypocrite wraps himself. To provoke you and myself in this good work of the Lord, and to fan this sacred flame, let us for a moment look to the long-injured shores of Africa, and the bloody fields of Hindostan; and do we not feel the fire of fervour to make known to the first the acceptable year of the Lord, that they may stand fast in the liberty wherewith Christ hath made us free, and to send to the second the unsearchable riches of Christ? This will richly repay them for the loss of that gold of which British covetousness and crimes have deprived them.

"Look to the East, whence the day-spring from on high first visited us, and see the crescent of Mahomet usurping the place where once the cross gloriously triumphed; look to the numerous empires of the West, and behold Roman antichrist sitting upon the waters of many people, and nations, and languages." And are all these lost to Christ, and shall they remain so for ever? Forbid it, forbid it, mighty God! Do we not feel ourselves constrained, that by us the standard of the cross should be there erected; that the Captain of Salvation may have amongst them many sons and daughters to bring to glory? Can we look to the Northern and Southern Poles, and not be concerned that the Sun of Righteousness may arise on them to warm their frigid country, and to animate and comfort their not less frigid hearts? Shall we not be concerned to make known to the swarthy sons of

colour, scorched in the burning clime, and under a vertical sun, their Lord and ours, and to plant among them the sacred tree of life and liberty, that they may sit under a Redeemer's shadow with great delight; that they may experience, to their comfort, what I hope you and I in some measure know, that he is 'A hiding place from the wind, a covert from the tempest, as the shadow of a great rock in a weary land, and as rivers of water in a dry place?' Look for a moment to the populous realms of the heathen world. What a heart-rending scene! Can we cease to weep between the porch and the altar for fallen humanity? Blessed be God, not fallen to arise no more. Does not British benevolence bleed in their behalf? In many instances, their minds are so brutalized that their religious conceptions are debased beneath the meanest exercise of rationality. Are not the grossest acts of barbarism incorporated with the fabric of their superstitions? Do they not mingle the most inhuman practices with their most sacred rites? Are not our bowels of mercy and compassion moved to send the ark of God, that the Dagon of their superstition may fall before it, and that its mighty pillars may be levelled to the ground? By our Missionary exertions to nations yet unborn, benevolent as are the *angels*, have we not it in our power to rise above them? They cannot meet for the purpose of converting their fallen brethren, nor any of the human race; but is it not in our power, by sending the gospel to the heathen, to be instrumental in plucking them as brands out of the burning? Consider the high honour to which you and I are raised—'to be workers together with God, as dear children!' To what an altitude in excellence and usefulness, hath he raised us! On what vantage ground is Britain placed among the nations, and what unrivalled rank is possessed by its metropolis. Without the danger of contradiction, may I not assert, in the language of inspiration, that 'God hath not dealt so with any nation,' or with any people, or with any place! The Tract Society—the Bible Society—the Missionary Society—and the British and Foreign School Society for the instruction of those in the poorer ranks of life, and innumerable other charities which I cannot here name, furnish a proof of this. Permit me here to give my opinion relative to those glorious and admirable institutions, the Bible and Missionary Societies, that they have been, they are, and I am persuaded ever will be, the impenetrable bulwarks of Britain. By these we rise to a rank equal to Jerusalem, the capital of Judea, for from thence 'issued forth these waters which make glad the city of the living God! These are not rival institutions, but children of the same family, branches of the same root, streams from the same fountain, rays from the same Father of light, from whom descendeth every good and perfect gift; on which account, I cannot see how any person can

consistently support the one and oppose the other, or give to the one and withhold from the other; as they have one origin, so they have but one end. Their operations and agents may be different. In the field of the world there is room and work enough for us all; and as there is no one man can break up the whole surface of the earth, nor cast in its seed; so no one society is adequate to carry on the great work of the Lord in the world. As in a great factory we see every person contributing his proportion to the designs thereof, and as by a division of labour the undertaking is not retarded, but advanced; it is fit there should be separate societies, the labour divided, that the weight thereof may not become oppressive. What was said of the Old Testament without the New, may, with great propriety, be said of the Bible Society without the Missionary Society, that 'without us they could not be perfect;' they plant, we water; they begin, we carry on the work of God, till we all come to the measure of the stature of a perfect man in Christ Jesus. What would Bibles be to the heathen world without Missionaries, but what the prophecies of Isaiah were to the Ethopian eunuch without Philip's interpretation; and what the scriptures were to Lydia without Paul's preaching? If, as the late venerable Dr. Buchanan said,—'He that putteth a Bible into the hands of a child, gives him more than a kingdom; for it gives him a key to the kingdom of heaven:' what shall we say of that society which not only puts Bibles into the hands of the heathens, but sends Missionaries to explain them? In the patronage which the first has obtained, I rejoice, and ever will; and in the growing patronage which the last is obtaining, I hope the Bible Society will ever rejoice with us. This is just as things should be, and will be, when men are what they ought to be. 'Further, consider what God has done for us: has he not opened our way to the continent of Europe, and burst the bars asunder which prevented our access to British India, and by our commercial connexions, may I not say almost to the whole world? Must not, therefore, every principle of reason and religion, of the man and the christian, now be touched in its tenderest part, and roused to action?

"May our prayers, alms, and Missionary exertions come up now and ever before God with acceptance! and may they be as so many gems in our crowns of glory, adding to the weight, brightness, and solidity thereof! May the blessing of the heathen, who are ready to perish, come upon us! May the Lord bless us, and make his blessed face shine upon us, so that we may be saved: and may that God who at first commanded the light to shine out of darkness, command the light of the knowledge of his glory to shine upon all men in the face of Jesus! Amen.

Amen! saith the house of Israel; and let the house of Aaron say Amen! Amen! saith the house of Levi; and let all the sons of Levi

say Amen! Amen! saith the church triumphant; and shall not the church militant say Amen! Amen! saith the heathen world; and is there a christian in this world who refuses to say Amen! Amen! saith my soul; and let your devout souls say Amen!— "AND WHEN ALL THE PEOPLE HEARD THEY SHOUTED, AND SAID, AMEN!"

Personal Obedience, and an entire Dependance upon the Merits of Christ alone for Salvation, not to be separated.

(Being an Extract from the Discourse of a late Author.)

IT is natural to fallen man, when he has once adopted any opinion from a persuasion of the truth of it, immediately to lay an unwarrantable stress upon it, and to magnify its importance, with the utmost jealousy against every thing that seems to oppose it. This sad disposition continually discovers itself in the common affairs of life; it infuses much of the bitterness of party spirit, and is the parent of that detestable bigotry, with which religious sects have hated and persecuted each other. A clear discernment of some dangerous error, which alarms the mind, makes it apt to suppose that safety is only to be had by keeping at the greatest possible distance from it. In consequence of this, a man retreats again and again without any suspicion, till he is overtaken and ensnared by some error, equally pernicious, though directly opposite to it. Thus some, that desire to excel in gentleness and good nature, do often become criminally complaisant, neglect their duty, and dishonour God, rather than disoblige a fellow-creature.

This weakness of mind produces the same effect, when religious truth is its object and pursuit. To be the maker of your own happiness; to be calculating the difference between yourself and others; and to fancy there is more to be commended in you for your duties performed, than to be blamed for your failures and offences; and likewise to expect heaven, not as a free gift, but in acknowledgment for your service and duty; all this is a scheme which is highly gratifying to self conceit, by keeping out of sight the depravity of human nature, the purity and extent of God's law, and all those self-abasing truths which Christ has revealed.

On the other hand, to extol without ceasing the all-sufficiency of Christ, his infinitely meritorious sufferings and obedience unto death, and then to suppose that all things pertaining to, and requisite for, the sinner's salvation, have been so finished by the Redeemer, that nothing is required from the sinner, but to acknowledge the unspeakable benefit thereof; no repentance, obe-

dience, nor works of righteousness: this is a way favourable and indulgent to sin in the greatest degree; a masterly invention to pacify the guilty conscience, whilst it spares, and even cherishes the lusts of the flesh; a scheme made on purpose for those who have been enlightened, who have begun in the Spirit, and run well; but longing after unhallowed ease, forbidden gain, or carnal pleasure, have turned back again to their own way. Whereever, therefore, pride or sensuality reigns in the hearts of men, they will be for separating personal obedience, and a dependance upon the merits of Christ alone for salvation.

This fatal division Satan will use all his influence to procure and promote. *If* you are endeavouring to obtain salvation by your own works, he will be at much pains to gild and emblazon your supposed excellencies, and hold them before your eyes to produce in you self-admiration; that you may perform your works without a knowledge of yourself as a defiled sinful creature, and without humility; and that, "continuing ignorant of God's righteousness, and going about to establish your own righteousness, you may never submit to the righteousness of God," Rom. x. 3.

And *if* you now begin to depend on Christ for salvation, the deceiver immediately changes his method of assault: he will join with you in beating down all merit in man, and whisper perverted truth into your ears: he will help you to vilify all human righteousnesses as filthy rags, and endeavour to the utmost to push you on to that dreadful error of fancying that Christ is most exalted, when personal obedience is least regarded: that by this device you may be so infatuated as to build your house (all your eternal hopes) upon the sandy foundation of a dead notional faith, till it fall upon you, and you perish under the ruins of it for ever.

To guard you in this important matter against the corruptions of your fallen nature, and the temptations of Satan, I proceed to lay before you the mischievous effects of separating personal holiness and the merits of Christ's blood and righteousness. If you place your dependance for salvation upon your own performances, lightly esteeming the merits of Christ, then the better you suppose yourself to be, the more self-sufficient you will be. And though you acknowledge that your obedience is performed by the help of God's grace, this will not prevent *you*, any more than it did *the Pharisee*, from trusting in yourself that you are righteous, and despising others. But though your good qualities make you highly esteemed amongst men; if this be your case, God, who knoweth your heart, in utter abhorrence of that self-conceit which reigns in it, hath declared that whosoever exalteth himself shall be abased. For thus you oppose the most solemn declarations of God concerning the way of salvation.

God hath laid upon Christ the iniquity of us all. He was made to be sin for us who knew no sin, that we might be made the righteousness of God in him. And to prove the absolute necessity of receiving salvation in and through Christ, as the purchase of his blood, and the free gift of his grace, "I have sworn, saith he, by myself, the word is gone out of my mouth in righteousness, unto me every knee shall bow, every tongue shall swear," Isa. xlv. 23. That no man is justified by the law in the sight of God is evident, for the justified shall live by faith in Christ, Gal. iii. 10. The consequence of such a denial of the truth is, in the end, eternal death; "for as many as are of the works of the law are under the curse," Gal. iii. 9.

On the other hand, most dreadful will be the effects of placing your dependance for salvation on the meritorious obedience of Christ, to the neglect of personal obedience. No sooner can you be entangled in this most awful error, than you will entertain slight thoughts of sin, defiling and damnable as it is. You will account it a part of legal bondage, instead of your bounden duty, to study the Scriptures, and examine yourself by them, to watch, and pray, and mortify continually your corrupt inclinations. Your religion will be a presumptuous insolent dependance upon Christ without repentance, and without love, as if he was a friend of sinners, though they continued in their sins. From such diabolical opinions the growth of every evil temper, and the return of old sins, will follow of course; till Christ will be made of no other use than to reconcile sin and salvation.

Thus you will offer the greatest affront to the Redeemer, because such a monstrous perversion of his atonement is a denial of many of his most solemn declarations. It treats him with the uttermost contempt, as not worthy of credit and regard in the whole of his teaching, but only in some particulars. It gives him the lie, because he declares of himself, that he came not to destroy the law, and assures you that he, and he alone, is wise unto salvation, who heareth his saying, and *doeth* them.

Thus you will likewise bring a reproach and dishonour upon him in the world. They will judge of your principles and doctrines by the influence they have upon you. If they observe you to be proud, worldly-minded, sensual, or immoral in any way, however highly you may speak of the glory of the Saviour, and of the all-sufficiency of his sacrifice, the blame and reproach will not rest upon you alone; it will reach through you to the principles you hold; and, by reason of your pernicious ways, th way of truth itself will be evil spoken of.

Thus also you will set at nought the operations of the Holy Ghost, who is given on purpose to mortify the deeds of the body, and to bring forth all the fruits of righteousness in us. Now sanctification by the Spirit is insisted upon continually in

God's word no less than belief of the truth; insomuch that it is said, If any man have not the Spirit of Christ, he is none of his; and, that as many as are led by the Spirit of God, they are the sons of God. But if you think that personal obedience and sanctification can be dispensed with, you entirely set aside these Scriptures, and declare that there is no need of the Holy Spirit: for the necessity of his influence is founded on the necessity of being turned from the love and practice of sin to the love of God and the practice of holiness.

The end of this dreadful error is destruction. Sin unrepented of, and unsubdued, brings forth death, eternal death; and to suppose that a bare assent to a set of doctrines can prove any security against it, is to suppose that God does not look to the heart, but only to some particular notions; and that if men do but hold some particular opinions, he will be favourable to them, though they hold them in unrighteousness. But this is utterly unworthy of his perfections, and contrary to his repeated declarations. Nor is God's justifying the sinner, and the ungodly, any warrant for supposing that he has less antipathy against sin. For who is the sinner, and who is the ungodly person, whom he justifies? What, one that still drinks in iniquity like water? No. He never did, he never can, justify a person of this character: for hatred of such a one is essential to his consummate perfection. The sinner, the ungodly, whom he justifies, is one who has begun to mourn for sin, to be burdened with it, to be painfully conscious of its defiling accursed nature, and earnestly desirous of pardon, and of power to sin no more. Not indeed for works of righteousness, but freely through the redemption that is in Christ Jesus, is such an one acquitted from the curse of the law. Yet, if hatred of sin is wanting in you, you are not the sinner whom God will justify, but the sinner whom he condemns. The assertions of God to this purpose are clear and positive. The Saviour himself declares, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," Mat. vii. 21. And his apostle, "Without holiness no man shall see the Lord," Heb. xii. 16. There cannot be stronger proofs brought to enforce the necessity of faith in Christ, than these are to enforce the absolute necessity of personal obedience. Every wilful sinner stands as much excluded by the Scriptures from the favour of God, and the happiness of heaven, as the self-righteous and unbeliever. If, therefore, you wish for your own salvation, you must very carefully avoid each of these rocks, so fatal to souls in this dangerous gulph we are passing through.

THE TRUTH OF GOD DEFENDED.

REVIEW OF COX'S LIFE OF MELANCTHON.

(Concluded from page 830.)

In the year 1513, *John* Cardinal *de Medicis*, on being elected to fill the papal chair, took to himself the name *Leo* X. Though a man of learning, and a great encourager of learned men, he was extremely profligate in his manners, and more than suspected of infidelity. Mention had been often made of adopting an effectual plan for reforming the church, both in her head and in her members; and the means proposed to that end was a general council. But such, at that time, was the corruption of the church of Rome as to render such an expedient wholly inadequate to the purpose. The deplorable state of that church, both in her head and members, will, in some measure, appear from the following quotation.

"When Leo X. took the papal chair, he found the revenues of the church exhausted by the vast projects and ambitious enterprizes of his immediate predecessors, and not only was he naturally disinclined to economize, and liberal in his encouragement of the arts and learned men, but extremely desirous of aggrandizing the Medicean family, of maintaining a splendid establishment, and of contributing to the exterior magnificence of the Catholic Church. Julius II. had granted indulgencies to all who contributed to the building of the church of St. Peter at Rome, and under the same pretext Leo adopted a similar plan of obtaining money. 'Pope Leo X.' says Sleidon, 'making use of that power which his predecessors had usurped over all the Christian churches, sent abroad into all kingdoms his letters and bulls, with ample promise of the full pardon of sins, and of eternal salvation to such as would purchase the same with money.'

"It is obvious that the multiplication of crimes in a superstitious and dissolute age, would be proportionate to the facility of obtaining pardon. It had been a practice in the different governments of Europe, to allow the payment of a fine to the magistrate, by way of compounding for the punishment due to an offence. The avaricious and unprincipled court of Rome adopted a similar plan in religious concerns, and intent only on the augmentation of revenue, it even rejoiced in the degradation of the human mind and character. The officers of the Roman chancery published a book containing the exact sum to be paid for any particular sin. A deacon guilty of murder was absolved for twenty crowns. A bishop or abbot might assassinate for three hundred livres. An ecclesiastic might violate his vows of chastity even with the most aggravated circumstances for the

third part of that sum. To these and similar items it is added, 'Take notice particularly that such graces and dispensations are not granted to the POOR; *for not having wherewith to pay, they cannot be comforted.*'" (p. 90, 91.)

Little did the profligate and haughty Roman Pontiff imagine, that Luther's opposition to indulgences was a preparatory step towards the overthrow of a tyrrany which had for ages trampled upon the natural, civil and religious rights of kings and subjects; nor did Luther himself form any adequate idea of the great and glorious events connected with the part which he took in the Reformation. Never, perhaps, in any part of his grand career, did he appear to greater advantage, than when engaged in the famous dispute at Leipsic; a dispute, the result of which proved highly favourable to the cause of genuine religion.

"The celebrated disputation at Leipsic claims some notice, both on account of its early occurrence in this great polemical campaign, and of Melancthon's concern with it. It lasted from the 27th of June to the 15th of July. Carolostadius or Carlostadt, archdeacon of the church of All Saints, at Wittemberg, and a zealous reformer; and Eckius, of Ingoldstadt, the papal advocate, after some preliminary pamphleteering, agreed upon settling the controversy, after the fashion of the age, by a public debate. George, duke of Saxony, uncle of the Elector, offered the city of Leipsic for the purpose, expecting, no less than himself, a triumphant issue to the Catholic cause. Thither the combatants repaired, on the 27th of June, Luther and Melancthon accompanying their friend. The assembly was splendid. The Duke of Saxony, the Members of the Council, the Magistrates of Leipsic, the Doctors and Batchelors of the University, with a number of persons of quality, were present: and scribes were appointed to take notes of the debate. It is a curious circumstance, that John Agricola, of Eisleben, who was employed on the Lutheran side, was afterwards an opponent of the Reformation; and John Poliander, who was amansuensis to Eckius, attached himself to Luther at the close of the disputation, and afterwards became a preacher of the gospel in Prussia.

"The first six days' discussion between Eckius and Carlostadt, on the subject of free-will, was conducted with considerable skill by both parties; but if it were detailed would be pre-eminently uninteresting. It is sufficient to state, that the principal question was, "Whether the human will had any operation in the performance of good works, or whether it was merely passive to the power of divine grace?' Eckius maintained that the will co-operated with the grace of God, and Carlostadt asserted its total inefficacy to perform any meritorious act. Melancthon, who was a hearer, says, it first gave him a practical demonstration of what the ancients understood by *sophistry*.

Eckius undoubtedly acquired the greatest share of popularity, from the superior ease and fluency he discovered to his antagonist. Luther soon afterwards obtained the Duke's permission to take the place of Carlostadt in the debate, at the particular request of Eckius, who was impatient to encounter the leading Reformer. Each was, in truth, equally ardent, conscious that a mighty cause was at stake, which required the whole force of their respective energies of mind. On the one side was Eckius, impelled by no small degree of confidence in himself from previous conflicts, especially the recent one with Carlostadt, supported by the plaudits of the Catholic party, which was the prevalent one in point of numbers and splendour, and having acquired a high degree of popularity;—on the other, Luther, persecuted and defamed, conscious that if he betrayed the least feebleness in argument, or the smallest degree of forgetfulness or hesitation, it would be taken advantage of by his wily adversaries, and thus prove detrimental to the important cause he advocated; and that even though he should be completely triumphant in argument, it would rather tend to irritate, than convince or silence his opponents. Never was a more important crisis—never a greater cause—never more determined, more equalized, or more impetuous antagonists:

> ———'As when two black clouds,
> With heaven's artilery fraught, came rattling on
> Over the Caspian, then stand front to front,
> Hovering a space, till winds the signal blow,
> To join their dark encounter in mid air—
> So FROWNED THE MIGHTY COMBATANTS.'

"Eckius selected thirteen propositions from the works of Luther, as the subjects of 'long debate;' but the principal one that engaged their attention, was the foundation of the supremacy claimed by the Roman Pontiffs. After ten days of violent and incessant discussion, in which Eckius was obliged to admit the eminent 'attainments of his reverend opponent,' and even to apologize for himself, the victory was claimed by both parties. Luther says he must acknowledge that he and his friends were overcome—*clamore et gestu*, by noise and gesture. Hoffman, the rector of the University of Leipsic, refused to give a decision in favour of either; in consequence of which, it was referred to the Universities of Paris and Erfurt, who neglected, though they did not refuse to do it. The immediate effect of this dispute upon Eckius, was that increasing animosity against the Reformer, on whom he determined to revenge himself in every possible way. Luther considers it as some good evidence, that the duke felt the force of his arguments, because, on one of these controversial days, when they were dining together, he laid his hands on

the shoulders of the two combatants, and exclaimed, 'Whether the Pope exists by divine or human right, he is, however, the Pope.'

"If we may judge by the letter of Eckius himself to his friend Hoogstraat, it will not be difficult to ascertain the victorious party. He complains that the Lutherans had great advantages over him, because they brought several books to which they had recourse; they had their disputation in writing, and conferred together about an answer; and they were many against one single man. It is no considerable circumstance also, that a large number of the students immediately quitted Leipsic, and repaired to the University of Wittemberg.

"Though Melancthon had undoubtedly favoured the designs, and aided the efforts of Luther, previously to this conference, he was roused by the present occasion to a more particular study of the points of difference, and a more vigorous co-operation with the great champion of religious liberty. He had an opportunity of hearing whatever one of the most zealous, eloquent, and able advocates of Popery had to say in defence of his system, of perceiving the influence of that system upon the minds of men in general, and of estimating more correctly, perhaps, than under any other circumstances he could have done, the great importance of the controversy itself. From the period of this famous disputation, he applied himself more intensely to the interpretation of the Scriptures, and the defence of pure Christian doctrine; and he is justly esteemed by Protestants to have been, under Divine Providence, the most powerful coadjutor of the Saxon Reformer. His mild and peaceable temper; his aversion to schismatic contention; his reputation for piety, and for knowledge, and, above all, his happy art of exposing error and maintaining truth in the most perspicuous language: all these endowments concurred to render him highly serviceable to the revival of the religion of Christ. Little did Eckius imagine that the public disputation in which he had foreseen nothing but victory and exultation, and the downfall of Lutheranism, would give rise to another theological champion, who should contend for Christian truth and Christian liberty, with the primitive spirit of an apostle. At Wittemberg, Melancthon had probably been well acquainted with Luther's lectures on divinity; but it was in the citadel of Leipsic that he heard the Romish tenets defended by all the arguments that ingenuity could devise; there his suspicions were strengthened respecting the evils of existing hierarchy; and there his righteous spirit was roused to imitate, in the grand object of his future inquiries and exertions, the indefatigable endeavours of his zealous and adventurous friend.' (MILNER's History of the Church.)

"Melancthon represents himself as only a spectator and hearer

of this celebrated dispute, but he took a most lively interest in every part of the proceedings; and several writers have stated, that he often went up to Carlostadt, and wispered so many useful suggestions, that Eckius was provoked to exclaim, '*Tace tu Philippe, ac tua studia cura, nec me perturba*,' i. e. 'Hold your tongue, Philip, mind your own business, and do not interfere with me." His opinion of the different disputants, is given in a letter to a friend, and may be relied on for candour and accuracy. 'Eckius was much admired for his various and striking ingenuities. You know Carlostadt, he is certainly a man of worth and of extraordinary erudition. As to Luther, whom I have known most intimately, his lively genius, his learning and eloquence, I admire, and it is impossible not to be in love with his truly sincere and Christian spirit.'" (p. 112—118.)

Perhaps in no part of Melancthon's works, does his lovely, pious, intelligent, and judicious mind appear more conspicuously, than in the following consolatory letter to a friend.

"*To John Pfeffinger, with affectionate salutations.*

"God has implanted the principle of natural affection in mankind, for the double purpose of strengthening the bonds of human society, and teaching us to realize the ardour of his love to his own Son and to us. He, therefore, approves the affection we cherish for our offspring, and the piety of our grief for their loss. Natural affection is peculiarly forcible in minds of a superior order; on which account, I doubt not, that the loss of your son—a son too not only possessed of the most amiable dispositions, but of a mind well stored with literature; not only inclined, by his very constitution, to moral habits, but under the constant influence of true religion, and already engaged in a course of study in which his capacity promised so much—the loss of such a son, I say, must affect you with the deepest grief. And be assured I am not disposed to accuse you of weakness; on the contrary, I acknowledge—I commend your piety—I truly lament your personal bereavement and the publick loss; for I am apprehensive, that in these times, the churches will feel the want of teachers properly instructed. But you are well aware that we are permitted to mourn, though not immoderately. It is certain that these events are under the divine superintendance; it becomes us, therefore, to manifest a due submission of mind to God, and quietly to resign ourselves to his disposal, in every season of adversity.

"I will not now advert to the physical causes of death, for though naturally exposed to various diseases, let us rather regard the will of God in this dispensatiou, and not so much our own loss; and let us realize the blessings which, in being removed

from this afflictive, and these calamitous times, he is called to share. If we truly love him, we shall rejoice in his happiness; and if we rightly understand Christian truth, we shall be disposed to congratulate him upon the society of the heavenly assembly, where he no longer drinks the streams of knowledge mingled and polluted as they are in the present world, but enjoys free access to the pure and infinite fountain of wisdom, holds intercourse with the Son of God himself, the prophets, and apostles; and with inexpressible delight, joins in praising God for so early an admission to that illustrious assembly; the thought of which may well enkindle within us a desire to escape from our earthly imprisonment.

"Perhaps it increases your sorrow to recollect his capacity, his erudition, his virtue; and you fondly wish for the charming company of such a son. But these very excellencies themselves ought to diminish your regrets, because you know how they contributed to the good of many during the short period of his mortal life, and proved that his departure hence was only a removal to the happy intercourse of heaven. In fact, as often as you reflect upon these qualities of your dear son, you have reason to be thankful to God, who has shewn such kindness both to you and to him, as to confer upon him the greatest of all favours: for a grateful mind will record mercies as well as crosses.

"It is becoming, therefore, as you know, to be resigned to the will of God, who requires us to moderate our griefs, and to believe that no real evil has befallen your son. Let these considerations afford you comfort, and repress undue anxiety. The minds of men are naturally influenced by examples; for it seems proper that we should not refuse to endure the afflictions incident to others, and which must be sustained as the common law of our nature. How calamitous must the death of Abel have appeared to our first parents, by the murder of whom their future hopes, in reference to the church, seemed to be cut off in regard to their own family, and how much greater cause of sorrow attached to them, when the human race consisted of so small a number, than can belong to you, who possess a surviving family, in which distinct evidences of piety may be traced? They were doubly wounded by the death of one son, and still more by the wickedness of his impious brother.

"Innumerable instances may be adduced from the history of all ages. Recollect the old Bishop of Antioch, whose three sons were slain by the tyrant Decius, in the very presence of their parents, who not only witnessed his cruel conduct, but exhorted and encouraged their children to suffer: after which, their mother beheld the murder of her husband; and having embraced the cold remains of her children and her husband, solemnly committed them to the grave.

"You remember, also, the history of the Emperor Mauritius, who stood a silent spectator, while his son and daughter were slain; but when the murderer approached his wife, he exclaimed, amidst a flood of tears, 'Righteous *art* thou, O Lord, and upright are thy judgments.'

"Wise men have often inquired with astonishment, for what reason the feeble nature of man is oppressed with such a weight of afflictions; but we who can trace the causes to a divine origin, ought to be resigned to the appointments of God, and avail ourselves of those remedies for grief which divine goodness has revealed: and while these are your solace, reflect upon this bright example of domestic piety.

"If, when you are absent for a season from your family, and placed at a distance amongst persons uncongenial to your taste, the hope of returning home alleviates your vexations; so now you may be stimulated to patience by the consideration that in a little time you will again embrace your son in the delightful assembly of the skies, adorned with a more splendid distinction than any station on earth can command; I mean, with THE GLORY OF GOD; and placed among prophets, apostles, and the shining hosts of heaven, there to live for ever, enjoying the vision of God, and the enrapturing intercourse of Christ himself, the holy apostles, and prophets. Let us constantly look forward to this glorious eternity, during the whole of our troublesome pilgrimage, as the goal of our course; and let us bear with the greater fortitude our present afflictions, because the race is short, and we are destined not to the fugitive enjoyments of this life, but to the possession of that blessed eternity in which we shall participate the wisdom and righteousness of God.

"But as you, my learned and pious friend, are well acquainted with these truths, I have written the more briefly; and I pray God to invigorate both your body and mind. You remember it is said, 'In HIM we live, and move, and have our being. Farewel.'" (p. 140—145.)

In 1521, the famous Sorbonne divines published a formal condemnation of Luther's writings; a piece which Melancthon answered in a manner worthy of his distinguished talents. Melancthon's reply is entitled, "Adversus furiosum Parisiensium Theologastrorum decretum pro Luthero apologia;" or, "*An Apology for Luther, in opposition to the furious decree of the Parisian Theologasters.*" The extracts given by Mr. Cox, from that small work of Melancthon's, prove that Popery has undergone no change, from the days of Luther to the present time.

"In this satirical pamphlet he begins by remarking, that, 'during the past year, the Sophists of Cologne and Louvain condemned the gospel, in a set of naked propositions, unsupported by either reason or scripture; and that now the Parisian

divines had acted in the same irrational manner. By the spirit which pervades the decree, it may be determined whether it is from God, who is not the author of malice, or *from another quarter!* It appeared almost incredible that *such* a work should have proceeded from *such* a University, distinguished as it had been by remarkable men, and especially by the great and pious Gerson. A letter was prefixed to the decree, which he supposed must have been written by some hired declaimer, because it displayed such womanish violence, that it was too silly for a divine to be sure. What does it contain? 'Oh! Luther is a Manichæan! a Montanist! he despises us forsooth!—he is mad! he must be brought to his senses by fire and flames!' What feminine, what *monkish* weakness! 'Luther (continues Melcnethon) is accused of heresy, not because he differs from SCRIPTURE, but from the *Holy Fathers, Councils*, and *Universities*, whose opinions are received as the first principles of religion!! But are Holy Fathers, and Councils, and Universities, to decree the articles of the Christian faith?—And how can this be the case, when they are so liable to err, Occam himself being judge, if you will not credit me? Is our faith to depend upon the opinions of men?—So did not Paul determine when he affirmed, that 'other foundation can no man lay than that is laid, which is Jesus Christ.'

"Luther then does not dissent from SCRIPTURE, but from YOUR judgment, and from the sense which the *Fathers, Councils*, and *Schools* have adopted; and this I see is the great cause of the controversy, and the great sin he has committed! But what after all is decreed by the councils, when some things are false and some true, some conformable to Scripture, and some contrary to it; so that Scripture must be the *final appeal*, and if any passages be obscure, they must be compared with others, and thus Scripture will explain itself. 'If an angel from heaven,' says the apostle, 'preach any other gospel than what I preach, let him be accursed.' Surely then Luther may oppose the obvious sentiment of Scripture to Councils, Fathers, and Universities! What can these sophists reply? What sort of logic and what kind of glosses can they use to avoid the inference from these statements? Either deny that there is any certain sense in Scripture, or acknowledge that Luther is justifiable in placing its dictates in opposition to human opinion.

"After all, he is not inclined to concede that Luther and the ancient fathers and councils disagree. On various points he is completely supported by the sentiments of Augustine, Cyprian, Hilary, and Chrysostom; though it is true many things are to be found in the writings of Luther on the Sacraments, vows and other subjects, which cannot be discovered in them. No wonder, for that age knew nothing of the tyrannical laws of the

Roman Pontiffs, nothing of our *Parisian Masters* and their articles of faith. That period may, perhaps, be considered as the noon-day of evangelical truth; ours as the declining evening in which darkness covers the minds of sinners as a punishment for their guilt; and that is darkness indeed in which the Sorbonne divinity prevails, a divinity which extols *human opinion* as paramount to *Scriptural Truth!* Does not the Spirit of God, by his prophets, threaten such a punishment, and does not Paul speak of those who should teach for doctrines the commandments of men? and to whom can he refer but to the *Sorbonne divines*, or *such as they?*

"Nay more, whatever criminality may be supposed to attach to any persons for opposing the fathers, is to be charged upon these very Parisian disputants themselves, who diametrically contradict them. The very best of the fathers denounce whatever is not from Christ as sinful; but these not only do not allow of their guilt, but absolutely affirm many of them to be meritorious. The fathers deny that mere human strength is adequate to fulfil the divine law, these Parisians state the very reverse.

"It is written, if an offender refuses to hear the church, let him be as a heathen man and a publican. I pray now what do you call the church? No doubt the *French* or *Sorbonne church.* But how can that be the church of Christ which has not the word of Christ, who testifies that his sheep hear his voice? We denominate *that* his true church which is built upon THE WORD OF GOD, and which is nourished, fed and governed by it; in a word, which derives every thing, and judges of every thing, by THE GOSPEL OF CHRIST, 'for he that is of God heareth the words of God.'

"You, the Sorbonne Church, without appealing to Reason or Scripture, condemn Luther, and exclude him from the communion of the pious. But it did not become you to *condemn*, but to *accuse.* You do not accuse or convince by argument, but contrary both to divine and human laws, at once *condemn*, and for no other reason than because you are the Sorbonne divines and lords of our faith to be sure! For shame! for shame!!! But stay, I must not treat the *Sorbonne* so irreverently! for these lords over our faith say they imitate the example of the apostles, when they issue decisions without Scripture authority. I wish, however, they would verify this statement by some reference. Christ himself quotes the authority of Scripture. Paul does the same, and what are all the apostolical discourses but the testimonies derived from the Old Testament concerning Christ. The *Sorbonne only* is to be believed *without* SCRIPTURE." (p. 176—181.)

These extracts prove that Melancthon, notwithstanding the mildness of his temper, could, when roused by opposition, use such a degree of severity as one could scarcely believe compati-

ble with his wonted gentleness. In defence of Luther, he appears to possess all the spirit of that illustrious Reformer.

The just admiration in which Melancthon was held by Luther, together with the extraordinary friendship which subsisted betwixt those two highly distinguished characters, will appear from Luther's apology for having published a work of his learned friend, without his consent. Mr. Cox introduces the subject thus:—

"Luther, besides many useful tracts of his own, having secretly taken from Melancthon a manuscript commentary on the Epistle of Paul to the Romans, printed it without his knowledge. It was afterwards published in the year 1540, with a dedication to Philip, landgrave of Hesse. Luther's apology for this proceeding is curious and characteristic. It is prefixed to the Commentary of his friend. 'Martin Luther to Philip Melancthon, grace and peace in Christ. Be ye angry and sin not: commune with your own heart upon your bed and be still. I am the person who dares to publish your Aanotations, and I send you your own work.* If you are not pleased with it, it may be all very well; it is sufficient that you please us. If I have done wrong, *you* are to blame; why did not you publish it yourself? why did you suffer me so often to ask, to insist, to importune you to publish it, and all in vain?—So much for my apology *against* you: for you see I am willing to turn thief, and am not afraid of your future accusations or complaints. As to those whom you suspect of being disposed to sneer, I have this to say to them—*Do better!*—What the impious Thomists falsely arrogate to their leader, namely, that no one has written better upon St. Paul, I *truly* affirm of you. Satan himself influences them to boast in this manner concerning their Thomas Aquinas, and to spread his doctrines and his poison far and wide. I know in what sort of spirit, and with what correctness of judgment, I pronounce this of you. If these famous and mighty men should choose to sneer at my opinion, the consequence belongs to me, not to you. But I wish to vex these scorners more and more; and I say that the Commentaries of Jerome and Origin are mere trifles and follies compared to your Annotations. But what, you will say, is the purpose of aiming to provoke these great men against me? Well, you may be humble if you please, but let me boast for you. Who has ever prohibited persons of great capacity from publishing something better *if they can*—and thus demonstrating the rashness of my judgment? For my part, I wish we could find out those who could and would publish something better. I threaten you, further, to steal and publish your remarks upon Genesis and the Gospels of Matthew and John, unless you super-

* 'The Latin expresses it in a stronger manner, and with more of *pun* than our idiom will quite allow: *te ipsum ad te mitto.*'

sede me by bringing them forward. You say, Scripture ought, to be read alone and without a commentary: this is right enough if you speak in reference to Jerome, Origen, Thomas Aquinas, and others of the same class, for their commentaries are the mere vehicles of their own notions, rather than the sentiments of Paul, and the doctrines of Christianity; but no one can properly call yours a commentary; it is rather an introduction to the study of Scripture in general, and a guide to the knowledge of Christ: in which it surpasses all the commentaries hitherto published. As to what you plead, that your Annotations are not in all respects satisfactory to yourself, it is difficult enough to believe you. But behold I do believe—you are not fully satisfied with yourself, nor is this asked or desired of you: we would have Paul maintain his pre-eminence, lest any one should insinuate that Philip is superior or equal to Paul. It is sufficient you are only second to Paul; but we shall not dislike any body for coming still nearer to the great original. We know very well that you arenothing: and we know also that Christ is all in all, who if he pleases can speak as he did to Balaam by an ass; why then should he not speak by a man? Art thou not a servant of Christ? Has not he endowed thee with capacity? If thou shouldst choose to improve and enlarge this volume by elegant and learned additions, it would be a grateful service; but in the mean time we are determined to be gratified in spite of you, by possessing ourselves of the sentiments of Paul by your means. If I have offended you by this proceeding, I do not ask pardon; but lay aside your displeasure, by which you will rather give offence to *us*, and *you* will have to ask forgiveness. God preserve and prosper you evermore.—*Wittemburgh, July* 29, 1552.'" (p. 233—236.)

The extracts which we have given from this work will enable the intelligent reader to form some idea of the edification which he may expect to derive from a perusal of the work itself; a work of such value as that nothing short of our being obliged to conclude this article in the present year, could prevent us from entering more largely into its contents.

REVIEW

Of a Letter to the Right Reverend the Lord Bishop of Lincoln, on the subject of the Attack made by his Lordship upon the British and Foreign Bible Society in his recent Charge to his Clergy. By a Clerical Member of the Society.—1815.

THIS is a temperate, well-written pamphlet, which is evidently the production of an author who, while from principle he adheres to the Established Church, manifests no disposition to unchristianize any, purely from the circumstance of their not being within her

pale. He treats his Right Rev. opponent with the respect due to his exalted rank in the church, while at the same time he does not hesitate to point out in plain, but decorous language, wherein he conceives his lordship to be mistaken. We think that the much too long protracted war upon the British and Foreign Bible Society is verging to a close; for its assailants, repulsed in their every attack, and frequently assailed in their turn, must by this time despair of success. The attacks made upon the Institution have called forth unanswerable defences; and its principles having been fully investigated in the course of the controversy, and the good effects of those principles fully demonstrated, little more, deserving the name of originality, can be expected on the subject. The Christian world, with the exception of the Roman Catholics in general, and a comparatively small number of the members of the Church of England, have decided in favour of the British and Foreign Bible Society. The patronage which it has received is unprecedented in the annals of charitable institutions. It is most deservedly popular; and appears to be intended by the great Head of the church, not to interfere in the least with forms of church government, but to be a powerful instrument, for the purpose of uniting the energies of true Christians in general, in order to their promoting the universal spread of genuine Christianity. Victory having declared in favour of so glorious an institution, we doubt not that its advocates in general will enjoy their success with christian sobriety and moderation; and not attribute motives to their opponents which they disavow, but prove to the world, that difference of opinion concerning the best mode of distributing the Scriptures, as well as upon other points, is compatible with brotherly love and Christian forbearance. But without detaining the reader at present with any more observations of our own, we shall furnish him with some valuable extracts from "A Letter to the Bishop of Lincoln."

"My Lord,

"Much has been said and written, on various occasions, concerning the tendency of the Bible Society to injure, and even to ruin, the Church of England. And I confess that there are circumstances, and circumstances to which certain persons seem to be very desirous of reducing us, under which it has always appeared to me that the Bible Society might prove highly dangerous to the church. In what way I apprehend that this might take place, I will endeavour to explain.

"The Bible Society is an engine, which its foes, no less than its friends, must acknowledge to be of mighty power and efficiency. Its revenue has risen to very nearly one hundred thousand pounds a year. Its list of subscribers is immense. It has interested the feelings of all ranks and descriptions of the people, from our Royal Dukes, down to our meanest mechanics. The

Southwark Auxiliary alone, we are told, numbers twenty-one thousand persons, nearly all of the lower orders, among its regular contributors.* Hitherto the society has paid attention to the wants of the mass of the community; wants of a description which it must appear no less the work of piety than of benevolence to supply, such as is unexampled, if not in kind yet in degree. It is furnishing to the poor, either gratuitously, or at least on terms which render them attainable by all, copies of the Holy Scriptures, not by hundreds and thousands, but by hundreds of thousands, and almost by millions. It is in a high degree affecting to observe, both the want of the Sacred Oracles which previously existed even among our own favoured population, and the eagerness and thankfulness with which they are now received, and even paid for, by the poorest of the people. Now, my lord, in what light will, in what light *must*, the *mass of the community* regard an institution, which, in addition to many other, to say the least, very imposing recommendations, thus presents itself tot hem as formed for their benefit and that of mankind at large; and from which they are receiving blessings, which they must feel themselves bound to appreciate highly, in proportion as conscience and right principle sway their judgments? It is impossible but that they should consider it as their benefactor and friend. Whatever recondite arguments, 'difficult to explain and dangerous to propose,' (such is the language of Dr. Marsh,) any speculative men, in the retirement of their studies, may imagine that they have discovered to the contrary, the unsophisticated common sense of the people of Great Britain will assure them, that such a distribution of the Inspired Writings is a good work—that the distribution of them *even alone* is a good work, in which all Christians might be expected to rejoice—and that a society which thus investigates their wants, and renders the word of everlasting life accessible to them and their children, beyond what was ever done before, is a common benefactor and friend, to whom they are bound by no ordinary ties. This, I say, will evidently and inevitably, be the feeling of the people at large towards the Bible Society: and a hardy adventurer indeed I must think him to be, who will undertake to convince them that these their first and natural feelings are the very opposite of what they ought to entertain towards the Institution.

"Suppose now, my lord, while all other denominations of Christians are zealously concurring in what appears the obviously good work of providing A BIBLE FOR EVERY MAN IN THE WORLD—suppose the people of England to see one body of Christians standing aloof—withdrawing to a sort of stately dis-

* "See Third Report of the Southwark Auxiliary Society."

tance—refusing to take any part in what is going forward—viewing its progress with lowering jealous looks—giving vent, from time to time, to the harsh feelings which stir within, against the parties employed in the work—and not concealing their suspicions that all is meant against them—that while the glory of God and the good of mankind are the pretext, the subversion of *their church* is the real object, or is likely, at least, to be the practical consequence. Should the generous-minded people of England, warmed and animated as they are by the benefits they have received, or are immediately anticipating from the Bible Society, have such an ungracious spectacle as this set before them, what, permit me to ask, would be the feelings with which they would view it? Certainly they would be the very reverse of all those, with which I should wish them to regard *the first Christian Institution in the world.* If any Christian body is destined to exhibit itself in this odious light, may it be any body of Christians rather than the church of England? For though I am little harassed with those fears, which seem much to agitate certain minds concerning the insecurity and instability of the Established Church, yet, knowing the force of popular opinion in this free country, I confess I should have my apprehensions for the consequences which might follow from what, I trust, will never exist but as the hypothesis of an argument,—the people becoming impressed with the idea, that the church was indifferent to their best interest, viewed what was done for them with jealous eyes, and, moreover, seemed to indicate a distrust of the effect likely to be produced by the diffusion of the pure and unmixed word of God." (p. 1—7.)

These are the sentiments of an enlightened man, who takes a just and comprehensive view of his subject.

At page 8 occurs a long quotation from the Bishop's Charge, extracted from the Stamford Mercury of June 9, 1815; a quotation containing as much of that charge as the author designed to notice in his work. His lordship censures, and that in the strongest terms, the conduct of such churchmen as are members of the Bible Society. "His lordship (to use the very words of the charge) states, that though it be our duty to shew gentleness and forbearance to all our Christian brethren, yet that we are not authorized to give *the right of fellowship*, or co-operation, to those *who cause divisions*; but, on the contrary, are taught *to avoid them*: and he seems to think it most absurd and unaccountable, that they who pray in their liturgy to be delivered from *false doctrine, heresy*, and *schism*, should unite in religious associations with those who publickly avow the *falsest doctrines*, the most *notorious heresies*, and the most *determined schism*; as strange would it be (says his lordship) to see loyal Britons forming a political association with, or furnishing money and arms to,

those whom they knew to be exciters of *sedition*, abettors of *privy conspiracy*, and *promoters of rebellion*."

"Your lordship (says our author) speaks of our 'uniting in *religious associations*' with avowed heretics and schismatics; and in such associations, it would seem, as imply 'giving to them *the right hand of fellowship*, or co-operation.' Pardon me, my lord, if I ask, Is not your lordship here making (no doubt, undesignedly) an unfair advantage of ambiguous terms? When we hear of entering into 'religious associations' with persons, we, of course, understand associations calculated to promote some certain religious views and objects, in which the parties associating feel a particular interest. When we hear of 'co-operating' with heretics and schismatics, we naturally understand it to mean co-operating with them in their heretical and schismatical character, and for the furtherance of their heresy and schism. But, after what has been said, nothing need be added to shew, how far such is from being the case here. With their particular principles we have nothing to do in the society. They never come into view. We unite with such persons only in their general character of professed believers in the Bible, and only for a specific object which is common to all Christians. So far from 'co-operating' with their 'false doctrines,' and 'schismatical' principles and practices, we must believe that we are directly counteracting them, by the dispersion of a book, which is the revealer of all true doctrine, the detecter of all false doctrine, and which alone lays the basis, and authoritatively inculcates the preservation of Christian unity.

"I know indeed, that it has been said, that even the most notorious heretics have professed to derive their doctrines from the Scriptures. But are we, therefore, to concede that those doctrines are really contained in the Scriptures? Or to think that even unassisted readers will be liable to deduce such pernicious notions from the Sacred Volume? Verily, to consider the Bible as so ambiguous a book, that it is little less likely to lead the simple and honest reader to error than to truth, appears, to my apprehension, one of the greatest indignities we can offer to the word of Him, who hath promised, that the 'way-faring man, though a fool, shall not err,' and that, 'if any man will do the will of God, he shall know of the doctrine, whether it be of God,' or not.

"But I have not yet approached the acme of your lordship's reproofs. Our conduct is made the subject of a comparison, and appears, it would seem, to your lordship no less 'strange,' than it would be 'to see loyal Britons forming a political association with, or furnishing money and arms to, those whom they knew to be exciters of *sedition*, abettors of *privy conspiracy*, and promoters of *rebellion*.'

"In what sense we enter into 'associations' with men of pernicious religious principles has been just explained. But the 'MONEY AND ARMS,' my lord, the 'MONEY AND ARMS,' to TRAITORS!! What is there in the one case to answer to these terrific instruments in the other? One is tempted to exclaim, What can it be that is in your lordship's contemplation?' Surely there must be some illusion!"

"I beg pardon, my lord: but your lordship will surely remember, that THE BIBLE, the Bible ALONE, is all that we 'furnish' to any man.

"Will it be said, 'But the heretics and schismatics will gain access to the people by going with the gift of a Bible in their hands, and will thus find an advantageous opportunity of infusing their sentiments by, at least, a verbal commentary?' I answer, would they not gain an equally favourable hearing by going with *the money*, which a Bible costs them, in their hands? And, in that case, the pernicious sentiments which they might insinuate, would be unaccompanied with the antidote which the Bible, furnished in the other, must supply. But how are we to prevent the disseminators of false doctrine from teaching men to pervert the Scriptures? Your lordship, I am sure, will not say that this is to be done by withholding the Scriptures from the people; otherwise we should be reverting to Popery at once; but rather, surely, it is to be accomplished by our increased zeal and exertion in teaching them to understand the scriptures aright, and in inculcating upon them the necessity of uniting with all their reading and hearing, humble prayer to him who teacheth 'the hearts of his faithful people.'

"But viewing the society in the light which your lordship has done, you necessarily consider it as a bad thing, and all societies, constituted as it is, as bad things. They must be 'very dangerous to the orthodox principles of those who attend their meetings, as they admit members of any creed, and of no creed.' Of course your lordship must wish that they were dissolved, or rather that they had never existed. But have you, my lord, duly considered what consequences the accomplishment of such a wish would involve? I would that I could treat this topic in the manner, in which I lately heard it treated by one of the Secretaries of the Bible Society. 'Would you then,' said he, 'that all the fifteen hundred thousand copies of the scriptures, which the society has been the means of distributing to longing multitudes, a great part of whom might never otherwise have possessed a Bible—that these should all be recalled, or that they should never have been issued? Would you, that all the consequences, eternally happy consequences, which these books may be the blessed means of producing, should be annihilated? Would you, that all this homage and honour to the word of God, which

have accompanied the progress of the society throughout so many countries, had never been paid? That all this zeal to communicate, and all this eagerness, which has kept pace with it, to receive the word of life, had never been excited? Would you cast back Russia, and Sweden, and Prussia, and Germany, and Holland, and America, and India, and all the people speaking the fifty-five different languages and dialects, in which the society has dispersed the scriptures, as well as in our own country, into the state of comparative torpor in which the Christian world had so long slumbered, with respect to this interesting subject? We would be far indeed from claiming for the society the whole merit of having, even as an instrument, excited that spirit of zeal and exertion which now animates the Christian world. But certainly it has contributed more towards it than any institution beside. I would,' continued this eloquent speaker, 'I would that men would consider what would be the practical results of the wishes which they form, and the schemes which they propose. In the present instance, I must give credit to the opponents of the Bible Society, that no one of them could be willing to purchase its extinction at the expense of all the good which it has already effected in the world.'" (p. 33—38.)

The author, after observing that the friends to the society have no fear of any such event as its suppression; that his lordship had too long delayed his attack, if any thing was to be atchieved by it; and after giving an animated quotation from Mr. Gisborne, thus proceeds:—

"But supposing the society to go on, and only to be deserted by the clergy, and a large proportion of its other Church members. No doubt this would materially diminish its power and cripple its operations; but it could never, after the establishment which the society has now attained, at home and abroad, prevent its continued progress. And then, what would be the effect? At home, the whole honour and influence of the society would be transferred to the Dissenters; to the Dissenters, not, as at present, soothed and conciliated by kindness and confidence, but irritated by harshness and rejection; who would, consequently, unless they be very different men than the opponents of the Bible Society give them credit for being, be fully disposed to employ the influence, which the society would assuredly still confer on them among the people, to the injury of the Establishment.

"And abroad, what do we imagine that our Church, by such a proceeding, would gain in reputation and esteem among the surrounding nations? At present the Church of England enjoys that precedency in the society which might seem naturally to belong to her. She therefore stands foremost to the view, and comes in for the largest share of the affection, the blessings, and the prayers which the grateful nations are now returning for the

benefits which the society is bestowing on them. What foreign nations naturally expect, and believe to be the case, may be judged from the letter which the Bishop of Zealand, very innocently, and from very laudable motives, I am persuaded, (however strangely the fact may have been perverted,) addressed to the Archbishop of Canterbury, taking it for granted, that his Grace was at the head of the Institution. But if your lordship should unhappily prevail upon the Church of England, (which yet I fear not,) to withdraw and take no part in the proceedings of the society, how different an impression would be made! How would foreign Protestant Churches blush to think, that their honoured sister of England had apparently, at least, deserted the good cause of *the Bible in all hands, and the Bible alone the repository of her religion!* And how would all foreign nations, who are now hailing the principle of this society, and rejoicing in the blessings which flow from it, abate their reverence and affection for the Church of England, should they hear that she was the only Christian society who refused to take part in the proceedings which gladden their hearts.

"My lord, there is only one topic more on which I propose to insist. It certainly may appear presumptuous in an individual of very humble pretensions indeed, as compared with the claims of your lordship to public attention, thus to stand forward and controvert the justness of your lordship's positions, and the wisdom of your recommendations. I am sure, however, that your lordship would not wish the English clergy to forget, that, while our bishops are, by age, by station, and, very generally, by talents and learning, highly dignified characters, justly entitled to a large share of respectful deference, they yet are not popes, before whose infallibility we must bow in silence, or burn for our contumacy. No, my lord, you speak your sentiments freely, and I persuade myself you would prohibit no other man from doing the same. And, my lord, there is one fact pertaining to the present case, which emboldens me greatly. Were your lordship's sentiments those of the whole episcopal bench, upon the subject of the society, I, probably, had held my peace. But your lordship well knows that this is far from being the fact. And it is fitting, my lord, the world should know, that, though your lordship is against us, and has characterized as 'unsuspicious,' which seems to mean little less than weak and short-sighted, however well-meaning clergymen, those who have joined the society, yet that among this number is A MAJORITY OF THE WHOLE BENCH OF BISHOPS OF THE UNITED CHURCH OF ENGLAND AND IRELAND—who patronise the society, either directly or through the medium of its auxiliaries and coadjutors. Of the other members of the Episcopal Bench, several are known not to be unfriendly to the society; and only one, I believe, besides

your lordship, has committed himself in an attack upon it." (p. 39—42.

Many parts of this very excellent and seasonable publication, our limits have obliged us to pass over in silence; but we do not recollect a sentiment which it contains that does not meet with our decided approbation. The author is evidently a man of sense, and a man of grasp, who takes an accurate and enlarged view of his subject: he knows how to combine the seemingly discordant *parts* which constitute the great *whole* of the Church of Christ on earth: and hence, while he is from principle a member of the Established Church, of which we doubt not he is a distinguished ornament, he joins himself in the true spirit of Christian charity to the "Church Universal." After quoting several most interesting passages, all bearing on the subject in question, from the late amiable and excellent Bishop PORTEUS, the author concludes his pamphlet thus:—

"Such were the sentiments of the revered and beloved PORTEUS. They evince, that (as Mr. Vansittart anticipates will be the case with himself) he 'least of all repented what he had done,' in taking part in the concerns of the Bible Society, 'as he approached that state in which the distinction of Churchman and Dissenter should be known no more.' While I have been writing these closing sentences, events have occurred which afresh, and very painfully, impress it upon my mind, how soon we must, how unexpectedly we may, find ourselves in that situation. May we each of us, my lord, great and small, so speak and write, and act, as it shall afford us satisfaction to have done, when we make our last review of life."

GENERAL VIEW OF THE FIRST THREE CHAPTERS OF GENESIS.

(Concluded from page 840.)

CHAP. III.

IN the third chapter we have an historical solution of that great question which philosophy could never solve, πόθεν το κακόν? Evil was introduced, according to this history, by the self-will of the creature, arrogating to itself independance on the will of God, taking upon itself to judge of the utility of the restraints laid upon it; and choosing, like a God, its own means of happiness. This was the introduction of moral evil; and moral evil, by the appointment of the Creator, drew after it physical. Thus the race of man, by the disobedience of the first pair, was involved in calamity, from which it could no otherwise be extricated, than by the immediate act of the God who had been offended.

Our first parents were drawn into a violation of the prohibi-

tion, by the arts of a seducer. The woman was approached by a serpent, who opened a conversation with her, by asking her, whether it was really true, that God permitted them not to eat of every tree of the garden?—The manner in which the question was put, implied, that any restriction in the use of the fruits of the garden, seemed so harsh and unnatural to the proposer of the question, that he could not believe any such had been imposed; and he made the inquiry of Eve to satisfy his doubts. When she told him they had the free enjoyment of all the fruits of the garden, except that of a single tree, which was forbidden, with a warning, that if they touched of it, they should surely die: the serpent told her, that no such effects would follow the eating of the forbidden fruit; that, on the contrary, their faculties would be immediately quickened and enlarged, "and ye shall be as gods, knowing good and evil:" and this, he said, God, who had laid them under the prohibition, knew. The woman was persuaded to make the fatal experiment, and the man was enticed by his wife to follow her example.

According to this account of the delinquency of our first parents, it began in infidelity, and amounted to nothing less than an apostacy from God, to join with a being evidently at variance with him, who suggested to them a mistrust of God's goodness, and taught them to disregard his threatenings.

After the commission of the crime, Jehovah came down to examine the delinquents. The fact was confessed: the man had nothing to plead but the persuasions of his wife. The woman, the seduction of the serpent. The serpent attempted no defence. On him the Judge pronounces an unqualified curse. The woman and the man were informed of circumstances of deterioration, that were immediately to take place in their condition; and the man was told, that after a life of hardship and toil, he should return to the dust from whence he had been taken. Hope, nevertheless, of a final restoration was held out to them, in an intimation contained in the terms of the curse upon the serpent, that after a long enmity between him and the human race, his entire defeat would be accomplished by the seed of the woman. This was certainly but a reserved and obscure intimation of the Saviour. But the promise was very fully opened and explained by subsequent communications, and by the immediate institution of a form of worship, which consisted in symbolical rites, referring to the method of redemption by the blood and merits of the incarnate Saviour. Of these symbolical rites, animal sacrifice was a remarkable feature; and the early mention of such sacrifices, is a proof of the very early institution of that symbolical worship in which they were so essential a part.

This history of the fall is the basis of the whole religion of the fallen creature; and it is the principle of unity which makes one

consistent whole of the various revelations and religious institutions of different ages. The patriarchial revelations; the call of Abraham; the mark set upon his family; the promises to him, his son, and grand son; the deliverance of the Israelites from the Egyptian servitude; the Mosaic dispensation; the lessons of the Hebrew prophets; are all only different parts of one grand scheme for the restoration of man, by the gradual discipline of revealed religion, and by the merits of the Redeemer, from the ruins of the fall. The fall is the fact which is the basis of the whole superstructure, and unites the various parts; which, without reference to a ruin by man's disobedience, and to a restoration by God's mercy, in a manner consistent with his justice, have no argument or consistency the one with the other, insomuch that it is impossible to conceive that any man can, in good earnest, believe the gospel, who can find no vestige in this third chapter of Genesis, "of a seducing devil, or a redeeming Saviour."

It is indeed very remarkable that in this history of the fall, the seducer is never mentioned by any other name than that of the serpent; nor is any intimation given, according to any of the versions, that a creature of another order lurked under the serpent form; and this may seem to afford no light objection to the literal acceptation of this history, which we would uphold, and on which all our deductions from it depend. For if the serpent be an allegorical serpent, why may not every thing else, in this part of the history at least, be allegorical? Indeed, upon the principles we laid down in defending the literal sense of the preceding chapters, every thing must be allegorical, if the serpent be an allegorical personage.

But to this we answer, first, that the serpent was no allegory; it was the tempter in his proper person, in the form which he chose to assume, or assumed, perhaps, by necessity, being permitted to assume no better than that of a mean reptile. Still in that form he was the tempter in his own person; and the narrative is not the less a plain narrative to be literally taken, because it relates things as they really passed, without any comment of the writer. Secondly, we answer, that although the tempter is called by no other name than that of the serpent, it is not true that no intimation is given in the narrative, that any other being lurked under the serpent form. This is true only of the narrative as it appears in translations. In the original, we apprehend, that so plain an intimation is given in the very opening of the narrative, as rendered the mention of it again in any subsequent part, or the description of the tempter by any other name, unnecessary: for the true rendering of the first verse of this third chapter, would be in these words:

"Now *a certain* serpent was cunning beyond any beast of the field, which God Jehovah had made, and he said," &c.—"a certain serpent." הנחש. This is often the force of the prefixed ה, as Isa. vii. 14. העלמה—"*a certain* virgin shall conceive," &c. Many more instances might be found in Noldius. It is not, therefore, the subtilty of the serpent kind that is in question. But the historian tells us, that "*a certain* serpent" was cunning beyond any beast of the field, whether of the serpent or of any other kind. This certain serpent, therefore, was no common serpent of the field, for he differed from them all. He could be no other than that apostate spirit who, in the serpent form, executed his stratagem upon man, and to whom, for that exploit of wicked cunning, the name of "*the serpent*," and "*the old dragon*," has ever since been applied in derision and reproach. Hence it will follow, that the going upon the belly, and the eating of dust, in the malediction of the serpent, must be understood as applying specially to that certain serpent. These are certainly figurative expressions, describing, in images taken from the life of the common serpent of the field, a state of degradation and perpetual mortification of appetite, to which the deceiver stands condemned. Perhaps the condition of a spirit, whether in happiness or misery, cannot be described to man otherwise than in figures; and such description is, in that case, as plain and literal as the nature of the subject will admit; and the use of such necessary figures in the narrative of a transaction, in which a created spirit bore so principal a part, can never be supposed to turn the whole substance of the narrative into allegory or fiction.

THE WORKS OF GOD DISPLAYED.

ON THE HEART.

(Continued from page 842.)

FROM the account which has been given of the mechanism of the heart, it is evident that it must require the interposition of the *valves*; that the success indeed of its action must depend upon these; for when any one of its cavities contracts, the necessary tendency of the force will be to drive the enclosed blood, not only into the mouth of the artery where it ought to go, but also back again into the mouth of the vein from which it flowed. In like manner, when by the relaxation of the fibres the same cavity is dilated, the blood would not only run into it from the vein, which was the course intended, but back from the artery, through which it ought to be moving forward. The way of preventing a reflux of the fluid, in both these cases, is to fix valves,

which like flood-gates, may open a way to the stream in one direction, and shut up the passage against it in another. The heart, constituted as it is, can no more work without valves, than a pump can. When the piston descends in a pump, if it were not for the stoppage by the valve beneath, the motion would only thrust down the water which it had before drawn up. A similar consequence would frustrate the action of the heart. Valves, therefore, properly disposed, *i. e.* properly with respect to the course of the blood which it is necessary to promote, are essential to the contrivance. *And valves so disposed, are accordingly provided.* A valve is placed in the communication between each auricle and its ventricle, lest, when the ventricle contracts, part of the blood should get back again into the auricle, instead of the whole entering, as it ought to do, the mouth of the artery. A valve is also fixed at the mouth of each of the great arteries which take the blood from the heart; leaving the passage free, so long as the blood holds its proper course forward; closing it, whenever the blood, in consequence of the relaxation of the ventricle, would attempt to flow back. There is some variety in the construction of these valves, though all the valves of the body act nearly upon the same principle, and are destined to the same use. In general they consist of a thin membrane, lying close to the side of the vessel, and consequently allowing an open passage whilst the streams run one way, but thrust out from the side by the fluid getting behind it, and opposing the passage of the blood, when it would flow the other way. Where more than one membrane is employed, the different membranes only compose one valve. Their joint action fulfils the office of a valve: for instance; over the entrance of the right auricle of the heart into the right ventricle, three of these skins or membranes are fixed, of a triangular figure, the bases of the triangles fastened to the flesh; the sides and summits loose; but, though loose, connected by threads of a determinate length, with certain small fleshy prominences adjoining. The effect of this construction is, that, when the ventricle contracts, the blood endeavouring to escape in all directions, and amongst other directions, pressing upwards, gets *between* these membranes and the sides of the passage; and thereby forces them up into such a position, as that, together, they constitute, when raised, a hollow cone, (the strings before spoken of, hindering them from proceeding or separating further,) which cone, entirely occupying the passage, prevents the return of the blood into the auricle. A shorter account of the matter may be this: So long as the blood proceeds in its proper course, the membranes which compose the valve, are pressed close to the side of the vessel, and occasion no impediment to the circulation: when the blood would regurgitate,

they are raised from the side of the vessel, and, meeting in the middle of its cavity, shut up the channel. Can any one doubt of contrivance here; or is it possible to shut our eyes against the proof of it?

This valve, also, is not more curious in its structure, than it is important in its office. Upon the play of the valve, even upon the proportioned length of the strings or fibres which check the ascent of the membranes, depends, as it should seem, nothing less than the life itself of the animal. We may here likewise repeat, what we before observed concerning some of the ligaments of the body, that they could not be formed by any action of the parts themselves. There are cases in which, although good uses appear to arise from the shape or configuration of a part, yet that shape or configuration itself may seem to be produced by the action of the part, or by the action or pressure of adjoining parts. Thus the bend, and the internal smooth concavity of the ribs, may be attributed to the equal pressure of the soft bowels; the particular shape of some bones and joints, to the traction of the annexed muscles, or to the position of contiguous muscles. But valves could not be so formed. Action and pressure are all against them. The blood, in its proper course, has no tendency to produce such things; and, in its improper or reflected current, has a tendency to prevent their production. Whilst we see, therefore, the use and necessity of this machinery, we can look to no other account of its origin and formation than the intending mind of a Creator. Nor can we, without admiration reflect, that such thin membranes, such weak and tender instruments, as these valves are, should be able to hold out for seventy or eighty years.

Here also we cannot consider but with gratitude, how happy it is that our vital motions are *involuntary*. We should have enough to do, if we had to keep our hearts beating, and our stomachs at work. Did these things depend, we will not say upon our effort, but upon our bidding, our care, or our attention, they would leave us leisure for nothing else. We must have been continually upon the watch, and continually in fear; nor would this constitution have allowed sleep.

It might perhaps be expected, that an organ so precious, of such central and primary importance as the heart is, should be defended by *a case*. The fact is, that a membraneous purse or bag, made of strong, tough materials, is provided for it; holding the heart within its cavity; sitting loosely and easily about it; guarding its substance, without confining its motion, and containing likewise a spoonful or two of water, just sufficient to keep the surface of the heart in a state of suppleness and moisture. How should such a loose covering be generated by the action of

the heart? Does not the enclosing of it in a sack, answering no other but that enclosure, shew the care that has been taken of its preservation?

One use of the circulation of the blood probably (amongst other uses) is, to distribute nourishment to the different parts of the body. How minute and multiplied the ramifications of the blood-vessels, for that purpose, are; and how thickly spread, over at least the superficies of the body, is proved by the single observation, that we cannot prick the point of a pin into the flesh, without drawing blood, *i. e.* without finding a blood-vessel. Nor, internally, is their diffusion less universal. Blood-vessels run along the surface of the membranes, pervade the substance of muscles, penetrate the bones. Even into every tooth, we trace, through a hole in the root, an artery to feed the bone, as well as a vein to bring back the spare blood to it; both which, with the addition of an accompanying nerve, form a thread only a little thicker than a horse-hair.

Wherefore, when the nourishment taken in at the mouth, has once reached, and mixed itself with, the blood, every part of the body is in the way of being supplied with it. And this introduces another grand topic, namely, the manner in which the aliment gets into the *blood*; which is a subject distinct from the preceding, and brings us to the consideration of another entire system of vessels.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following Anecdote, of the authenticity of which I have no doubt, is taken from the AIR ADVERTISER. It being communicated by an eye witness of the interessing scene, if you think it worthy of a place in your Magazine, by inserting it, you will much oblige, Your's, affectionately,

Dunbar, Sept. 12, 1815. H. STEVENSON.

"Some time ago, a woman was amusing herself with an infant at Aston's-quay, near Carlisle-bridge, Dublin. While she was sportively toying with the child, it made a sudden spring from her arms, and in an instant fell into the Liffey. The screaming nurse, and anxious spectators, saw the water close over the child, and conceived it had sunk to rise no more. Meanwhile, a Newfoundland dog which was accidently passing with his master, sprang forward to the wall, and gazed wistfully at the ripple in the water, made by the child's descent. In the

same instant the child re-appeared on the surface of the Liffey, and the dog sprang forward towards the water. Whilst the animal was descending, the child again sunk, and the faithful creature was seen anxiously swimming round the spot where it had disappeared. Once more the child rose to the surface—the dog seized him, and with a firm, but gentle pressure, bore him to land without injury. Meanwhile a gentleman arrived, who, on inquiry into the circumstances of the transaction, exhibited strong marks of sensibility and feeling towards the child, and of admiration for the dog that had secured him from a premature death. The person who had removed the babe from the dog, turned round to shew the infant to this sympathizing gentleman, whose arms were stretched out to embrace the little innocent—when lo! it presented to his view the well-known features of his own son! A mixed sensation of terror, joy, and surprise, struck him mute. When he had recovered the use of his faculties, and fondly kissed his little darling, he lavished a thousand embraces on the dog, and offered to his master a very large sum (500 guineas) if he would transfer the valuable animal to him. But the owner of the dog, Colonel Wynne, felt too much affection for the useful creature to part with him for any pecuniary consideration whatever."

While we see in the above anecdote, the goodness of God, in the remarkable preservation of the child, and the striking sagacity of the dog; it ought to be a caution to all parents to be careful with whom they trust their children, the preservation of whose lives may be useful to society, and a comfort to themselves in old age. It ought also to be a warning to every nurse against carelessness in the discharge of her important duty, lest she should have to answer before God for the death of a fellow-creature.

H. S.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MARTHA WEBB.

To the Editor.

Dear Sir,

The benign influence of religion produces the same salutary effects in all its possessors, whether high or low, rich or poor, learned or illiterate. This is the obvious doctrine of the inspired Writings, and is amply exemplified in the numerous memoirs recorded in your valuable Magazine. The subject of the following narrative, was placed in the lowest walks of life, but being made a partaker of 'the divine nature,' she became one of 'the excellent of the earth.' The great and glorious work of salvation,

the Lord wrought in her, I think, should not sink in oblivion, as it eminently proves that "godliness is profitable unto all things;" and may operate as a particular encouragement to some of the truly pious, but poor and afflicted saints. Should it meet your approbation, its insertion in your interesting vehicle of religious instruction will oblige, Dear Sir,

Downend, Your's, in Christian affection,

Jan. 1815. JOHN APPLEYARD.

MARTHA WEBB, the subject of the following memoir, was born at Wrington, in Somersetshire, Feb. 10, 1767. Her parents were extremely poor and obscure; on which account, Martha was deprived of the advantages of education: however, by some means she learned to read a little while young; which she greatly improved after being made a partaker of "the wisdom that is from above." From her childhood, she often felt divine impressions; which led her in some measure, like Obadiah, to fear the Lord from her youth. When she was about ten years of age, the divine Spirit strove with her in a very powerful manner, and convinced her that she was "dead in trespasses and sins." She then experienced great distress of mind, on account of her sinful state, but having no one at that time to shew her the way of salvation, she contined a stranger to the consolations of religion.

When she was thirteen years old, it pleased the Lord to lay his afflicting hand upon her, which continued very severe for three years and six months, leaving her a cripple, unable to walk or stand all the subsequent part of her life. Her disorder was of a very peculiar and distressing nature, which materially affected every part of her bodily frame, and literally reduced her to an ulcerated skeleton! During this affliction, she passed through inexpressible agonies of pain, both of body and of mind! The following is her own account of it: "The Lord, who knoweth all things, only knows what I endured in this affliction: In the beginning of my illness, I felt a desire to die; which I believe, arose only from the complicated afflictions I was then labouring under. A little time after this, I thought myself in a dying state. I then closed my eyes, expecting to open them no more in this world! But, O! what horror filled my mind; and being conscious of guilt, fear overwhelmed my soul: for in the immediate prospect of an eternal state, I had no hope of heaven, nor any comfortable believing views of the Lord Jesus Christ, neither did I then know that I was to be saved through faith in his name. I then wished to recover, that I might seek salvation, and 'prepare to meet the Lord;' and blessed be his holy name, he fulfilled my desire—prolonged my days—and gave me time to repent and seek his favour, which is infinitely better than life itself."

At this time our friend Webb was unacquainted with the gospel method of salvation, and a stranger to the *power* of godliness. She was endeavouring to procure salvation by her own works, without the least dependance on the merits of Christ; and thus she continued labouring, but found no spiritual rest, till the year 1786, when the Methodist Preachers first visited Wrington. About that time, a Miss B. who was one of the first Methodists in the town, hearing of Martha Webb's affliction, called to see her, and finding her ignorant of divine truth, but willing to receive instruction, she directed her to the Saviour, and pointed out the way of salvation as revealed in the "glorious gospel of Christ." This appropriate conversation, through the divine blessing, made good and lasting impressions on her mind. Soon after this, Mr. John Pool visited her, and his pious instructions and prayers were made very refreshing and profitable to her soul. The Holy Spirit now deeply convinced her of "sin, of righteousness, and of judgment," which filled her with that "godly sorrow which worketh repentance to salvation." She was now made fully sensible of her own utter insufficiency, and the absolute necessity of an interest in the Saviour's death and righteousness; which induced her earnestly to seek the Lord with many prayers and tears, till she received the "knowledge of salvation by the remission of sins." On this occasion, she gives the following account of her experience.

"After seeking the Lord sorrowing by prayer and supplication, I obtained a *degree* of comfort through the *hope* of salvation; but I could not remain satisfied in this state; I wanted to *know* that God, for Christ's sake, had forgiven my sins. And, blessed be his holy name, he soon made me a happy witness of his pardoning love! for by this time, having recovered a little bodily strength, I felt an earnest desire to hear the word of the Lord preached in public, which had been so precious to my soul in private. I was, therefore, as soon as convenient, after being confined full seven years by affliction, assisted to the place of preaching, where I heard Mr. J. Pritchard. While he was engaged in prayer to Almighty God, I was filled with wonder, love, and praise! The text was Can. ii. 11, 12, and 13, which the Lord made a word in season to me: for I then obtained such glorious discoveries of the Saviour—the infinite love of God to sinners—and the gracious method of salvation as revealed in the gospel, as tended to enable me to 'believe with the heart unto righteousness,' and when I did so, I was made a partaker of 'peace with God through our Lord Jesus Christ.' I now felt myself so attached to the Methodists, that I was determined, by the help of divine grace, 'This people should be my people, and their God my God for ever!'"

From this period, Martha Webb became a member of the

Methodist Society at Wrington: and continued an ornament to her profession till she was taken from the church militant, to the church triumphant above! Having thus felt the power of divine truth, she was taught and assisted to "deny all ungodliness," take up her cross, and follow the Saviour. She searched the Scriptures daily, with serious attention and fervent prayer to "the God of all grace, for instruction in righteousness." And having obtained a convenient carriage, in this vehicle, with the assistance of friends, she became diligent in all the public means of grace, and continued so as long as she was able. In this happy state of mind, she experienced great "joy and peace in believing," and for some time, went on her way rejoicing in the God of her salvation.

After she had enjoyed the comforts of religion for several weeks, satan was permitted to assault her with temptations of a most horrid and blasphemous nature, which, for some months, deprived her of all spiritual consolation. She was, as yet, "ignorant of satan's devices;" and thought her temptations were sins, that rendered her guilty before God. On this account she endured inexpressible sorrow, till she opened her mind freely, to her beloved friend Miss B. who gave her appropriate advice, and encouraged her to look to Jesus, who is "a merciful and faithful High Priest, who, having been in all points tempted like as we are, is able to succour them that are tempted;" and he heard her prayer—delivered her soul—and "restored unto her the joys of his salvation."

From her late experience, she was convinced of the absolute need of a deeper and more extensive work of Christian holiness, which would cause her "always to triumph in Christ, that, being rooted and grounded in love, she might be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, and be filled with all the fulness of God." She was therefore led to seek this promised salvation in humble faith and incessant prayer. And she did not seek the Lord in vain. He granted her request, and took full possession of her heart, while hearing Mr. J. Valton preach from John xi. 44, 'Jesus saith unto them, Loose him, and let him go." Under that sermon the Lord graciously "cleansed her soul from unrighteousness," and filled her with his perfect love, that casteth out tormenting fear. The Saviour thus "created a clean heart, and renewed a right spirit within her," which she was enabled faithfully to retain, and progressively to improve, till she had fought the good fight, and finished her course with joy.

Our friend Webb having experienced the truth as it is in Jesus, exemplified its divine power in a *sober*, *righteous*, and

godly deportment. She "exercised herself, to have always a conscience void of offence towards God and towards men," therefore she rejoiced in the testimony of a good conscience. The Lord endued her with much heavenly wisdom; and being well qualified, she was appointed the leader of a class; which important office she continued diligently and successfully to discharge, till affliction and bodily debility rendered her unable. She was in her situation, "a burning and a shining light." Her Christian excellences shone through the mists of obscurity; for though she was not born, yet she was brought up from her infancy, in the parish poor-house, and continued there till a short time previous to her removal from a suffering world below, to "a building of God, an house not made with hands, eternal in the heavens." But in the midst of poverty and afflictions from her youth, without the least prospect or expectation of an amelioration of her circumstances in this life; she was resigned—humble—cheerful—patient—grateful—saying, "The Lord doth all things well—not my will, but thine be done!"

As she "loved the Lord Jesus Christ in sincerity," she was firmly attached to his cause, and, according to her ability, exerted all her powers to the uttermost, to promote its welfare. The prosperity of Zion she regarded as her own salvation, constantly and fervently praying the Lord to revive his work. With infinite pleasure she embraced and encouraged the penitent to "Behold the Lamb of God, who taketh away the sins of the world." And with Christian faithfulness she ministered appropriate caution, reproof, comfort, and instruction to the saints. When professors of religion grew lukewarm, or dishonoured their holy calling, it inexpressibly distressed her pious soul; and with much prayer and weeping, did she admonish and endeavour to reclaim them. One particular instance of this nature not only deprived her of many nights' sleep, but also brought her to the verge of death. She might, indeed, say with the Psalmist, "Rivers of water run down mine eyes, because they keep not thy law." Her little cottage was *a Pilgrim's Inn*, or a place of common resort for the pious, in the town and vicinity, to relate their troubles, receive advice, and obtain consolation. Her distinguishing excellencies induced many persons of different characters, to visit her, to whom the love of Christ constrained her to declare the great things the Lord had wrought for her, and entreat them to choose "the one thing needful;" for she was not ashamed of the gospel of Christ, having proved it to be the power of God unto her own salvation.—A few extracts from her letters to a friend under an afflictive providence, will not, perhaps, be unacceptable, as they discover her sympathizing affection for her Christian friends, and the Lord's gracious dealings with her own soul in her afflictions.

EXTRACT 1st.

"Very dear Madam, *Wrington, Feb.* 1, 1801.

"You are bound on the altar of my heart, by the sacred ties of grace and friendship. I long for your return, but wait the will of heaven. Happy is that servant, whom the Lord shall count worthy to be his companion in the garden. Though waves and storms go over your head—health, and strength, and friends be gone, Jesus sits at the *helm*, and does all things well. I feel the word of God very precious, especially the following passage: 'The God of all grace, who hath called us unto his eternal glory, by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.' By sanctified sufferings, we sink into the will of God, and rise into his lovely likeness."*

EXTRACT 2d.

"*Wrington, March* 8, 1801.

"I was sorry when I heard of your confinement. 'Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne!' God has made a prison a palace, by honouring it with his presence! We are dark-sighted, and cannot see far off. 'How unsearchable are his judgments, and his ways past finding out!' The Lord bringeth light out of darkness! Virtuous *Joseph* was shut up in prison two years; but his God was with him, and made him to understand his secrets; and in due time, he brought him out and exalted him. The word of the Lord says, 'What I do, thou knowest not now, but thou shalt know hereafter.' I feel God 'is a present help in every time of need.' I am happy in the God of my salvation; and have fellowship daily with you in spirit. With respect to my health, I am but poorly. Time is short. Soon we shall cross the vale of death, and rise to the happy hills where light for ever shines, and joy for ever smiles! O happy day of eternity, when friends shall meet to part no more!"

EXTRACT 3d.

"*Wrington, Oct.* 31, 1807.

"With respect to myself, I have been very unwell in body ever since you were here. I am like one that has past the wilderness, and who is standing on the banks of Jordan. Sometimes I think I shall soon be landed on Canaan's happy shore.

'Let sickness blast, let death devour,
If heav'n must recompense my pains:
Perish the grass, and fade the flower,
If firm the word of God remains.'

* This, I think, was the first letter she ever wrote, as it was about this time she learned to write.

"It is with pleasing delight I hear that your health is better, and your heart panting after God. What prayer and struggling cannot do, patience and resignation will; and in due time, I doubt not, that you will be brought through all your sorrows to the honour and praise of God's holy name. It is written, 'Be still, and know that I am God.'—The God of all grace be with you."

EXTRACT 4th.

"*Wrington, Sept. 25th*, 1811.

"The union we have had together on earth, will be completed in heaven, when God shall be ALL IN ALL. I think of you daily in the best way at a throne of grace. Your labour of love to me will never be forgotten by me. Oh! my dear Mrs. L. how good the Lord has been to you and me, in years that are past! and he will be with us to the end! This God is our God, and he will be our guide through death!

"The Lord wonderfully supports me through all my afflictions, and is with me to the present time. I am a wonder to many, but especially to myself! I thank you for your kind remembrance of me, a *dying worm*. The Lord of Hosts be your defence."

EXTRACT 5th.

"*June 18th*, 1813.

"Through the tender mercy of our God, I am a little better, and able to rise every day. I have been very ill indeed, expecting every moment to be my last. I feel it a solemn thing to die—but death and hell cannot confound me! The Lord is with me! He is my *hiding place*, my *sun*, and *shield!* I have not strong joy; but I have something better. The nearer I come to my eternal home, the brighter the prospect. A beam of light shines from the eternal Sun of Righteousness on my mind, and scatters all guilty gloom. I can inwardly sing with the Poet,

'My spirit, calm and undismayed,
I could into his hands resign.'"

During the last three or four years of her life, she was generally confined, either to her room, or to her bed, by bodily afflictions: but the Lord was with her, and his grace was always sufficient for her support and consolation. Her faith was strong and active, which enabled her to cast all her care upon the Lord, who cared for her. Her patience was great and conspicuous. She knew that all her light afflictions, which were but for a moment, would ultimately work out for her a far more exceeding and eternal weight of glory. When I had the privilege of visiting her, I often heard her relate her religious experience and spiritual enjoyments, with great astonishment. She was acquainted with

the deep things of God, and enjoyed much pure and undefiled religion. Her divine supports were abundant, and proportionable to her sufferings. The Lord was her refuge and strength, and his "rod and staff" were her constant comfort and salvation. She often said to her friends, "I have learned by experience, that it is easier to *do* than to *suffer* the will of God: but I am willing to suffer all that he sees good to lay upon me. I know that my afflictions are profitable, while I look not at the things which are seen, but at the things which are not seen. It is my comfort that afflictions are not of long duration; for in a little time I shall be with the Lord, where pain, and sorrow, and dying will be known no more."

Towards the close of her mortal life, she appeared to have a great "desire to depart, and to be with Christ, which is far better." She seemed fully "made meet to be a partaker of the inheritance of the saints in light;" having her loins girded, her light burning, and herself waiting for the coming of the Lord. She often perused and meditated with peculiar pleasure, on those parts of Revelation which describe the beatific vision, and represent the celestial glories which the Lord has prepared for them that love him. She often repeated pieces of poetry and hymns suited to her state, and appeared to derive much comfort and encouragement from them. When she felt her bodily weakness, she would often say, "My flesh and my heart faileth: but God is the strength of my heart and my portion for ever." To the friends who visited her she said, "I long to lay this *weary*, *vile* body in the grave. I see nothing worth living for in this vain world: and if it is the will of the Lord, it is better to die, and be with the Saviour. But I feel perfectly resigned to live or to die, and can say, 'The will of the Lord be done.'—'All the days of my appointed time will I wait till my change come.'"

In her last illness, which continued about seven weeks, her bodily sufferings were very great; but her spiritual consolations were made to abound in the Lord. Her confidence was strong—her evidence bright—and her hope bloomed with immortal expectations. When asked if she felt divine support, she would exclaim, with great apparent delight,—

> "How can I sink on such a prop,
> That bears the world and all things up."

Her affliction, during the last few weeks of her probation on earth, was very severe, and of that nature which would not admit of her speaking much: however, she continued to testify of the goodness of God, as often and as long as her strength would permit. About a fortnight previous to her departure, she said to a friend,—"I have had such an intercession of the Spirit poured out upon me, for two hours, that I felt as if I had passed the

ocean of life, and had just put into the haven of everlasting rest!" A few days after this gracious manifestation, satan was permitted to buffet her; but the Lord speedily delivered her from his temptations and influence; and from that period, the wicked one seemed to have no power to trouble her tranquil mind, or interrupt her peaceful triumph in the Saviour. When near death, she appeared divested of all attachments to things below, and anxiously waiting to be dissolved, to receive a crown of life. An intimate friend calling to see her, she said,—"Our conflicts here shall soon be past; and then we shall meet to part no more." The Lord did not forsake her in her dying moments; he was with her in the *valley* and *shadow* of death, and gave her complete "victory, through our Lord Jesus Christ." A little before she departed, she spoke of the infinite goodness of God to her own soul, and of the divine truth and comforts of religion, as exemplified in her own experience; and then earnestly exhorted all present to prepare for the *solemn change*, and be careful to meet her in the kingdom of heaven. After this she lay in a state of great composure about two hours, when she lifted up her dying hand, as a token of everlasting triumph, and with a *soft* and *feeble* voice said, "*Come! Come! Come!*" Then closing her eyes, she feel asleep in Jesus, who is "the resurrection and the life," Dec. the 8th, 1813, in the 47th year of her age "Precious in the sight of the Lord, is the death of his saints."

Thus Martha Webb happily finished a life of pain and affliction; she had a triumphant exit from time, and, no doubt, an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. She was respectably interred the following Lord's-day, by the Methodist Society at Wrington, and in the evening, her death was improved by a funeral sermon, for the benefit of the living, to persuade them to be followers of those who are now through faith and patience inheriting the promises. To the last she was truly grateful to all who supplied her temporal wants, or shewed her the least kindness; and would often express her unfeigned gratitude in the most affectionate and becoming language; and also beseech the Lord to enrich them with all blessings needful for life and godliness. I had the honour of being acquainted with her the latter part of her life, and I believe I never visited her without receiving some spiritual profit. I am fully persuaded she was a *real* and an *eminent Christian!* Her kind and intimate friend, Mrs. L. to whom the above letters were written, and who had a long and close acquaintance with her, gives her the following *just* and *exalted* character. "I have been intimately acquainted with our dear sister Webb ever since the year 1786. For many years I met in class and band with her, and, consequently, have had ample opportunity of marking her outward walk, and of observing the work of grace in her

soul. With respect to the former, she was most *exemplary*—a pattern to all: and as to the latter, I can testify that her piety was *deep*, *solid*, *scriptural*, and *uniform*. She was indeed strong in faith, giving glory to God, and mighty in prayer, having power, like Jacob, to prevail for a blessing. Her language in prayer was frequently astonishing, and often have I witnessed immediate answers. Through her instrumentality, the feeble minded were strengthened, the mourners in Zion comforted, and believers greatly edified. The word of God was her treasure and delight; it dwelt richly in her heart, and hereby she was fitted for every good word and work, and enabled to minister grace to the hearers. As a *friend*, she excelled in fidelity and attachment. In a word, she was such a character as is rarely to be met with.—Nothing that I can say of her, can convey an adequate idea of her many excellencies, which even her most intimate friends feel themselves not *fully* able to appreciate!—Her memory will ever be dear to me, and to many who enjoyed her friendship on earth."

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following short Memoir of the late Mrs. Spence, wife of Mr. Robert Spence, of York, is thought by some of our friends to be worthy of a place in your useful and extensively-circulated Miscellany. If it is your opinion that it would be useful to your numerous readess, by inserting it as early as possible, you will much oblige, Your's, very respectfully,

WILLIAM LEACH.

MEMOIR OF MRS. SPENCE.

The late Mrs. Spence was born at Sinnington, near Pickering, in the North Riding of Yorkshire. Her maiden name was Dodsworth. Her parents were respectable in their situation, and shunned such practices as by them and their neighbours were counted wicked. When Mrs. Spence arrived to years of maturity, she lived, as she thought, a *strictly* religious life. Though this was the view she had of her own state, yet the serious reader will judge how far she was mistaken. At the very time she thought herself thus religious, she was passionately fond of several vain amusements, especially that of card-playing. When at any time her conscience reproved her, and she was led to doubt the lawfulness and propriety of playing at cards, she endeavoured to compose her mind, by the consideration, that she did not play for money, nor take any unjust advantage of her companions. When about 27 years of age, she was induced, perhaps, from motives of curiosity, to go and hear a minister in the Church,

who was considered as a Methodist. His name was King: he preached at a village called Middleton, about two miles from the place where the late Mrs. Spence was born. After a short time, Mr. King's health so failed, that he was under the necessity of retiring from his ministerial labours, and a Mr. Collins (well known among the Methodists) became his curate. It was under the ministry of these two clergymen that she received her first religious impressions. All the false props on which she had attempted to rest, were now removed. She saw, and *deeply felt*, that she was a *depraved, guilty* sinner, and for ever undone, unless she obtained mercy and salvation through Jesus Christ. Mr. Collins was soon removed from the above-mentioned curacy, and was not succeeded by *one* who *naturally* cared for the souls of the people, as he had done. The late Mrs. Spence, then under a deep concern for the salvation of her soul, being thus deprived of her spiritual guides, began to look around for some one to take her by the hand, and to lead her forward in the way in which she sincerely desired to walk. She had heard of the Methodists, but at that time they were very much despised, and many scandalous things were said of them falsely, for their Master's sake. Their hearers at that period, and particularly in that part of the country, were chiefly composed of the poorest of the people. After considerable delay, and many reasonings, she went to hear a Methodist Preacher; and, to her very great surprise, she found that what he said exactly suited her case. This, in one point of view, increased her perplexity. She had found where the truth was faithfully preached; but to form any union with a people so much despised and reproached, was what she could not reconcile her mind to at that time. After a few weeks spent in the consideration of this subject, and in looking around in vain for help, in what she thought a more respectable way, she was at last made quite willing to cast in her lot among this poor and despised people. Soon after the commencement of her union with the Methodists, she obtained a clear sense of God's pardoning mercy to her soul. The Holy Spirit now bare witness with her spirit, that she was a child of God, adopted into his family, and made an heir of eternal life. The change was so great, that every thing around appeared new to her. The sun, moon, and stars appeared in her view as if they had received additional lustre. The creatures all led her happy soul to God, and she tasted his goodness in all of which she partook.

A few years after the time that she obtained justification, she felt that though she retained a sense of pardon, and had communion with God, yet the remains of corrupt nature were not all destroyed. The blessing of entire sanctification appeared to her exceedingly desirable, and absolutely necessary. To get information on this very important subject, she read with diligence

the Holy Scriptures; Mr. Wesley's Thoughts on Christian Perfection; Jane Cooper's Letters; and various other works calculated to assist her in the attainment of this inestimable blessing. To reading she added much prayer, with rigid fasting. While in the pious and devout use of these means, she was blessed with more clear and enlarged views of the atonement made by Jesus Christ. She saw in him a fulness of grace to make her entirely holy, and that from that fulness she might, and ought to receive grace upon grace. Under the influence of these believing views, she was assisted to receive Christ Jesus fully as her wisdom, strength, sanctifier—her all in all. This act of faith was instantly accompanied with perfect calmness and unspeakable comfort to her soul: but it was not until some time after that she experienced the *direct* witness of the Spirit, that Christ had *full* possession of her heart, and that he would be *all that* to her which she had taken him for. For some years past, Mrs. Spence's health had been in a declining state. Upon her death bed, she gave every satisfactory proof of the reality and depth of her piety. She stood firm and unshaken in the *last storm* of life. Her foundation was the Rock of Ages. The calmness and cheerfulness of her mind were such as constrained the physician who attended her, to admire her situation, as a dying Christian. One morning, after having spent the night in great affliction, she was heard praising God in a most feeling and pathetic manner. Mr. S. said to her, "My dear, I find you can still come to God." She answered, "Yes! yes! Blessed be God, I feel the way is still open!" At one time she said, "My head is all in an uproar and tumult." Mr. S. said to her, "Then, my dear, you are indebted to grace for salvation to the last." She answered, "O yes! O yes! O yes! If this fail, all fails with me; but this will never *fail*. No, no." She then said,

"To the blest fountain of thy blood,
Incarnate God I fly."

She expressed in other words, her thankfulness for a present salvation. She continued to praise God as long as she could speak. She changed mortality for life, on Saturday, January 14th, 1815, in the 63d year of her age.

The late Mrs. Spence's natural disposition was reserved, and on that account she appeared to those who did not know her, rather distant, than otherwise. This, however, did not unfit her for being a real and valuable friend to those whom she knew. As a friend, she was truly sincere. She could be trusted in the *most implicit* manner. On this account, many serious persons who knew her, when they were in circumstances of trouble and affliction, applied to her for advice and sympathy. Her manner

of conversation was cautious and deliberate. She was *swift* to *hear*, slow to speak, and glad to learn from any one into whose company she came. In all her experience and practice, as a Christian, she manifested a high regard for the atonement of Jesus Christ. She had a deep and humbling sense of her own ignorance, and unworthiness, and hence she gloried only in the cross of Christ. Her ideas of the way of faith were clear and expanded. Her knowledge and experience, even of the deep things of God, were *correct* and substantial. It appeared to those who well knew the late Mrs. Spence, that for a considerable time before her death, she was obtaining a growing meetness for "the inheritance of the saints in light." When one of the members of her class died, she was much affected by the circumstance: and after having improved it by a solemn address to the rest of the members, she prayed most fervently, that the next who should be called into eternity, might be *fully* prepared for their *great* and *last* change. She was called away the first, and her prayer was *indeed* answered in her own happy and triumphant end.

In the death of the late Mrs. Spence, the Methodist Society, in the city of York, has lost a valuable member, and her class a judicious and useful leader. Their loss, however, we have no doubt, is her infinite and eternal gain.

MISCELLANEOUS.

EXTRACT

Of a Letter from MELANCTHON *to* HENRY VIII. *King of England.*

TRANSLATED BY THE LATE REV. PEARD DICKINSON.

By way of introduction to this spirited and eloquent epistle of Melancthon, in which he so pathetically deplores the fate of our English Reformers, it may be necessary to lay before the reader some account of the state of things here in England, and the circumstances which led to a measure which put a stop to the Reformation, and endangered the lives of the best men in the nation.

Several important steps had been already taken towards a Reformation in this kingdom. In 1534, the power and supremacy of the Pope had been abolished by the Parliament, and transferred to the King of England, his heirs and successors for ever. Visitors were appointed to examine into the state of the religious houses throughout England, and three hundred and seventy-six of the smaller monasteries had been dissolved in 1536. The Scriptures had been translated and set up in 1537, by public authority, in all the parish churches in the kingdom. The images had been removed in 1538, and an injunction had been sent to all the clergy by the king's Vicar-general, requiring that they should "purely and sincerely declare

the very gospel of Christ, and in the same exhort their hearers to works of charity, mercy, and faith, specially prescribed and commanded in Scripture, and not to repose their trust and affiance in other works devised by men's fantasies, besides Scripture; as in wandering to pilgrimages, offering of money, candles or tapers, to images or relics, or kissing or licking the same."

When things had proceeded thus far, the bright prospects of the Reformers were suddenly clouded by the passing of what is sometimes termed, "The Act of the six Articles," by which an effectual stop was put to the Reformation; a point at which the insidious Gardiner had long been aiming, who had secretly prevailed on the king, by his artifices and insinuations, to accede to a measure which involved the nation in the utmost danger.

The manner in which it was conducted was very plausible. The king sent a message to the House of Peers, May 5, 1539, acquainting them that it was his majesty's desire that the different opinions concerning the Christian religion in his kingdom, "should be with all possible expedition plucked up and extirpated:" and that therefore "since this affair was of so extraordinary a nature, that it could not well be determined in a short time by the whole house, the king thought it necessary that they should choose a committee of themselves to examine into those different opinions; and whatever they decreed concerning them, might be, with all convenient speed, communicated to the whole parliament." A committee was accordingly chosen, consisting of ten members, five of the Romish, and five of the Protestant persuasion. This committee, however, after meeting eleven times, during which there were many warm debates, could at last come to no agreement on any one point whatever.

The Duke of Norfolk, on whose niece, Catherine Howard, the king had set his affections, being now in great power, placed himself at the head of the popish party. Gardiner therefore had little doubt of carrying his schemes into execution. The duke informed the peers, on May 16, that their committee could come to no agreement. He then laid before the house six articles, drawn up in the form of questions, to be examined by the whole parliament. These articles included all the principle points which had occasioned the most violent disputes between the friends and the enemies of the Reformation. The popish party had every advantage with respect to power, and they knew that the king earnestly desired to have the points in debate determined in their favour. The Protestants, however, who were conscious that they had truth, reason, Scripture, and the earliest antiquity on their side, made a noble stand against their adversaries, and maintained their ground with the most exemplary perseverance. But being overpowered by numbers, their adversaries succeeded in carrying every point. Not long after, a bill was brought into parliament, armed with the most sanguinary penalties, and which, as might have been expected, in the course of a few days passed through both houses, but not till it had met with the most strenuous opposition on the part of the Reformers. Never did Cranmer appear in a more truly Christian light than on this occasion. Three days he maintained his ground, and baffled the arguments of all opposers; but argument was not their weapon, and the arch-

bishop saw himself obliged to sink under superior power. Henry ordered him to leave the house; the primate refused; "It was God's business, he said, and not man's." And when he could do no more, he boldly entered his protest.

The royal assent being given, June 28th, 1539, the bill was passed into a law, under the title of "An Act for abolishing diversity of opinions in certain articles concerning the Christian Religion." By this cruel statute, it was enacted, that if any person by word, writing, printing, or otherwise, denied or even disputed the real presence of the natural body and blood of Christ, in the Sacrament of the altar, after the consecration, under the forms of bread and wine, he was to be adjudged an heretic, and to suffer death by burning; and all his lands, goods and chattels, were to be forfeited as in case of high treason. "If any affirmed or taught that communion in both kinds was necessary; or that priests might marry; or that vows of chastity were not perpetually binding; or that private masses were not lawful and laudable; or that auricular confession to a priest was not necessary; they were to suffer death as felons." And that nothing might be wanting to gratify the diabolical cruelty of the enemies of the Reformation, commissioners were appointed to see the act carried into immediate execution.*

As soon as these heavy tidings had reached Germany, Melancthon addressed the following long and pathetic letter to the King of England; expostulating with him on the severity of this law, exposing the artifices of Gardiner, its chief promoter; and conjuring him to pursue milder measures. And it is probable that it made some impression on the king's mind, for the storm did not fall so heavily or suddenly on the Reformers as they had too much reason to fear.

PEARD DICKINSON.

Most illustrious and serene Sovereign,

SOME of the Roman Emperors, as Adrian, Antoninus Pius, and afterwards the two brothers, Verus and Marcus, received with clemency, the apologies of the Christians; which indeed had so much weight with these moderate princes, that they allayed the force of their resentment against the Christians, and obtained a mitigation of the most severe and cruel punishments.

Since, therefore, an Edict has been lately published in England against that doctrine which is professed in common by us, which is after godliness, and is essentially necessary to the church, I intreat that your majesty will both graciously read and consider this our complaint, and the rather because I had determined to present this address to you, not for our own sakes only, but much more so for the public welfare and safety of the church of Christ at large. And since those who were but merely heathen princes, might have admitted and approved of the apologies offered by our brethren, how much more,

* The kingdom was now on the point of being a scene of universal horror and bloodshed. "The commissioners appointed to put it in execution in London, in fourteen days committed and indicted no fewer than five hundred persons: among whom were Shaxton, and Latimer, and all the reforming preachers. The Lord Chancellor, Audley, waited on the king, and represented the fatal effects of these violent proceedings in such strong colours, that Henry relented, and commanded the prisoners to be liberated."

Sir, does it become you, who are a king professing Christianity, and versed in the study of the sacred Scriptures, to attend to the complaints and expostulations of the pious in the church of God?

I write the more freely to your majesty, because, Sir, you have received my letters on some former occasions with singular intimations of your kindness and good-will. And on the present occasion I entertain some hopes that you will read what I now offer without reluctance or disapprobation, because the very language of those articles which have lately acquired the authority of a law in England, clearly evinces that the authors of them were, without doubt, some Catholic bishops, and that they did not originate with your majesty, although, as it hath often happened to princes who are entitled to the highest commendations, the sophistries of these men have so far prevailed as to obtain your suffrage in the present instance; as was the case with Darius, a wise and just prince, whose nobles, nevertheless, by their importunity constrained him to sign a decree by which Daniel was cast to the lions.

But it never could be deemed disgraceful to good princes to correct any act of unjust severity, agreeably to that well known saying, 'In matters of importance, we ought to take second thoughts, or have recourse to after deliberations.' The city of Athens, so renowned for its wisdom, on the recovery of Mitylene, in the island of Lesbos, which had revolted to the enemy, passed a decree that the citizens should all be put to the sword, and the city itself razed to the ground. A ship was therefore despatched to convey these orders to the army. The day following, when the matter was again referred to the same judges, a contrary decree was passed, that punishment should not indiscriminately make its way through all orders of men, but that a few only, and such as had been the authors of the general revolt, should be punished, while at the same time the city should be spared. Another ship was therefore despatched, with orders to use the utmost expedition that it might overtake the former: this accordingly took place, and the city of Athens, though at that time possessed of the widest and most extensive dominion, was not ashamed publicly to correct its former decree.

There are many instances of this kind extant in history, the most of which I doubt not are well known to your majesty. And with respect to the affairs of the church, it is a fact, that princes have frequently recalled and corrected their edicts: as for instance, Nebuchadnezzar and Darius. A decree was likewise published, in the name and by the authority of Ahasuerus, for cutting off the people of the Jews, which was afterwards revoked. In like manner, the emperor Adrian and the Antonines severally corrected their decrees. Notwithssanding, therefore, an act has lately passed in England, which threatens with a variety of punishments those against whom it is directed, contrary to the practice of the true church, and the canons themselves; yet I judged that, though the act be indeed passed, we might yet, however, be permitted to deprecate its cruel asperity. And on this occasion, I am not only moved by the danger of our brethren in England, who maintain the same doctrines and opinions with us; but I am grieved that you, Sir, should become the minister of such strange cruelty and impiety. I am grieved that

the doctrine of Christ should be repulsed and banished, that the authority of corrupt rites should be re-established, and the lusts of men confirmed.

I am informed that various persons, endued with eminent learning and piety, Latimer, Shaxton, Cranmer, and others, are, in consequence of the late act, already cast into prison: my wish for these is, that they may discover a spirit and strength worthy of real Christians. But although nothing more happy or glorious could befal them, than to suffer death in confessing the truth which is so clear and manifest; yet I would by no means have your majesty polluted with the blood of such men; I would not that those lights of your church should be extinguished; I would not that the impiety, the virulent and Pharisaic enmities of the adversaries of Christ should be submitted to; I would not that any gratification should be afforded to Antichrist, who inwardly rejoices, to see you bearing arms in his cause against us; and hopes by means of the Catholic bishops easily to possess, and some time or other, to regain those places from which he has been driven out by the honest and pious counsels and endeavours of good men. Antichrist perceives that the bishops for a season are compliant with your majesty's inclinations, but, at the same time, that they are united by an eternal league with the Roman Pontiff, which league admits of no interruption. The Popes are well acquainted with all their arts. They have struggled through the severest storms in former ages by protracting things by the force of mere delays alone. They well know that time, in its ceaseless revolutions, is often attended with the greatest force and efficacy; they consider that sentiment of Virgil—

> 'Time oft, and toils endur'd through changing years,
> Have rais'd mens' hopes, and prosper'd their affairs.'

With respect to your majesty, it is certain that many excellent and learned men in Germany had entertained hopes that your authority would have influenced other sovereigns, so that at length the princes of Germany might have laid aside such unbecoming cruelty, and applied themselves seriously to deliberate on proper measures for correcting the general and prevailing errors of the times. They concluded, Sir, that you would have been the leader and principal in this most sacred and lovely design. But now we have received no slight wound to your disadvantage. The resentment of other sovereigns is confirmed, the boldness and obstinacy of the wicked are increased, and great and inveterate errors are confirmed. Yet the bishops, no doubt, profess that they are contending, not indeed for the maintenance of errors, but of opinions and sentiments agreeable to the truth, while they are guarding the Divine Right. And though at the same time they cannot be ignorant that they are really opposing and fighting against the Divine Right, and the true Apostolical Church, yet these crafty men have it in their power to invent fair and plausible interpretations of things to suit their purpose, and as Euripides terms them, 'reasons under the appearance of wisdom, which operate like poisonous draughts.' In this way, however, they seem, in a specious manner, to offer an apology for the errors and abuses in question.

This sophistry has not only attracted the admiration of men in England, as if it were indeed real wisdom, but at Rome it possesses absolute sway, where Cardinal Contarenus, Sadolet, and Pole, are varnishing over old abuses with new arts of deception. In Germany likewise, the minds of many amongst the nobility are depraved by the like sophistry. I do not wonder at all, therefore, that multitudes should be influenced amongst you by those delusions. And although, Sir, you neither want learning nor judgment, yet even wise men are sometimes withdrawn from the truth by persuasions of a plausible nature.

That remark of Simonides, the familiar friend of the greatest men of his age, as Themistocles and others, is justly celebrated: 'Opinions, says he, often give strength to truth.' But then it frequently happens that false opinions assume a more specious appearance than truth itself.' And this occurs more especially in the various controversies about religion, in which the devil transforms himself into an angel of light, and adorns false and erroneous opinions with all those deceitful colourings, which are in his power. How neat and elegant, for instance, are the cavils raised by Paul of Samosata against that declaration of John the Evangelist, 'In the beginning was the word.' And yet were they full of impiety.

But I omit to cite other instances from different quarters. In the Act of the six Articles, we find many positions laid down in a sophistical and insidious manner. 'Confession, says one of the articles, is necessary, and ought to be retained.' Why does it not explicitly declare that a distinct enumeration of our sins is necessary by the authority of the divine law? The bishops knew well that this position must be false; they therefore employed general terms in order to blind the minds of the people. When the article peremptorily determines that 'Confession is necessary,' its obvious meaning is, that a distinct enumeration of our sins is necessary by the authority of the divine law.

The like artifices appear in their manner of treating the subject of *private masses;* although this article begins with a manifest falsehood, when it affirms that they ought necessarily to be retained. Who ever thought so for more than four hundred years after the times of the apostles, when there were no such things as private masses in being? But this is followed by other sophistical arguments, for the reason subjoined for retaining them is, that 'the people may receive divine consolations and blessings by them.' Why do they not add what particular consolations and blessings they are to receive? The bishops make no mention of either the application or merit of them; because they knew that it was not in their power indeed to defend them. They artfully therefore play with words, that they may the more easily extricate themselves, provided they should be reproached with an improper application of them. And yet they desire to establish such an application of them as arises from their being literally understood by the people. They certainly desire that an idolatrous persuasion which is attached to this practice, should be confirmed; as that the sacrifice of the mass merits for others the pardon of their sins, and the remission of their punishment; an alleviation of all the calamities to which they are exposed, and finally an

accession of worldly gain in transacting the business of life, together with whatever else the anxious hopes of men have feigned as attached to this superstitious custom.

There is the like sophistry, when they go on to affirm that the marriage of priests is in direct opposition to the authority of the divine law. They are not ignorant of that passage in St. Paul, which teaches, 'that a bishop ought to be the husband of one wife.' They know of consequence, therefore, that the marriage of priests is allowed by the authority of the divine law. But because, on the present occasion, they say that the vows of men are superadded, they again play with words, for they do not affirm that their marriage is prevented by their vows, but they simply lay down this general position in the article, 'that the marriage of priests is in direct opposition to the authority of the divine law.'

In the next place, how much boldness and tyranny do the authors of this act add to their other proceedings, when they command that such marriages should be dissolved; and when they direct that those who refuse to submit to this condition should be put to death, while at the same time, the vows of celibacy, even supposing there were any thing in this superstitious practice, or that it be allowed to have any force, could only bind them so far as to prevent their continuance in their office, provided they were determined to enter into the marriage state. And that this is really the meaning of many synods and canons on this head must be obvious. O the guilt and iniquity of these prelates! The hardened impudence of Gardiner, who supposes by these artifices to blind the eyes of Christ, and to impose upon the judgment of the pious throughout the world!

I have mentioned these things for this very end, that having detected their sophistry, you may form a judgment of the inclinations and designs of the bishops. For if they were engaged with candour and sincerity in search of the truth, they could not make use of those artifices and impostures. As sophistry is illiberal and justly odious in all other matters, so more especially ought we to shun it in the affairs of religion; in which every attempt to corrupt or debase the heavenly doctrine, is an evidence of the highest impiety. The devil therefore himself, from employing this artifice, derives his name as a calumniator, for by various cavils and deceitful practices, he effectually destroys all religion out of the hearts of men.

Why do not the prelates ingenuously confess that their intention is to suffer no reformation either in the doctrines or worship of the church, because such a reformation will overthrow their dignity, their wealth, and their pleasures? Why do not others who have suffragans under them, declare that they maintain the present state of the church, on account of the advantages, quiet, and splendour, which they derive from it? Such a confession would be frank and ingenuous. But now while they pretend to be studious of truth and piety, and are forming foolish and ridiculous sophistries to conceal their designs, they nevertheless betray the actual propensities and inclinations of their minds. Nor do those sophistical arguments which they employ, at all conceal their errors, for the articles contained in the present act are both false and impious, how speciously soever they may have been proposed. It is therefore greatly to be

wished that the bishop of Winchester had recollected that divine denunciation in the prophet Isaiah, "Woe unto you that enact unrighteous laws. What will ye do in the day of visitation, and of approaching calamity! Woe unto you that call evil good," &c.

I now, therefore, must proceed to declare what has been the real state of things. It cannot be denied, that long continued and horrid darkness has prevailed in the church. Human traditions were not only employed, as furnishing various means of destroying the souls of the righteous; but what is still more horrible, the worship of God and all its various acts, were corrupted in a multiplicity of ways. Vows, donations to churches, various habits, a superstitious distinction in the choice of meats, vain repetitions in prayer, abounded. Divine honours were offered to images and statues, and the saints were worshipped with manifest idolatry, while an ignorance of the worship of the true God prevailed, and an utter neglect of all such works as are agreeable to the truth. Finally, there was a great resemblance between these superstitious practices and the religion of the heathen nations. And indeed the same continues at Rome to the present day.

There was an utter ignorance of the true doctrine of evangelical repentance; of the forgiveness of sins, which is obtained by faith in Christ; of the righteousness which is of faith; of the just distinction which subsists between the law and the gospel; and of the proper use of the sacraments. The power of the keys was transferred to Rome, in order to constitute the tyranny of the Pope. An attention to ceremonies of merely human invention, was greatly preferred to the discharge of the several duties of civil life. To these errors were added in the clergy, a life polluted by various lusts, on account of the restraints of celibacy which were enforced by law.

God has, in some measure, now extricated his church from this darkness, since its doctrines have been purified and reformed. But, it must be confessed, that such inveterate errors were never detected by merely human diligence or application, but this light of the gospel which has again been manifested to the churches, is, indeed, the gift of God. For the Holy Spirit hath foretold, that in the last times much severer conflicts would take place between Antichrist and the pious, than in former ages; and the same prophetic spirit has likewise foretold that Antichrist, surrounded by a numerous and strong guard of prelates, hypocrites, and princes, should set himself to oppose the truth, and put its pious defenders to death.

And that this is the case at present, matter of fact itself declares. The tyranny of the bishops of Rome partly introduced those errors into the church of Christ, and partly confirmed them; and now it maintains them with all its might, agreeably to what the prophet Daniel has foretold. We rejoiced indeed that you were separated from him, and hoped that in consequence of it the church of England would have again been in a flourishing condition. But your bishops, Sir, not being separated from the Roman Antichrist, continue to defend the idolatry, errors, and corruptions of the Romish Church. For the articles which have now been published, are selected from others with great subtlety, and they really confirm all human

traditions, while their principal aim is to establish superstitious vows, celibacy, and auricular confession. And when they retain private masses, they not only guard their own authority, but give a security to all other errors. Thus have they artfully taken care that no reformation whatever should take place, while they have secured the safe possession of their dignities and wealth. Matter of fact plainly demonstrates that the bishops have acted in this manner. But who is there that does not feel grief at seeing the glory of Christ thus oppressed! And further, as I have already observed, the aim of the present act is not to treat merely of those articles which are expressly mentioned in it; but in truth, all the other articles or points of purer doctrine, are overwhelmed by it. But if modes of worship and rites of human invention are necessary, why does our Lord say, "In vain do they worship me, teaching for doctrines the commandments of men." And why does the apostle Paul so often manifest his detestation against human traditions?

It is not the will of God that modes of religion should be invented by the caprice and will of man, otherwise it might be concluded that all the religions which are in the world, were entitled to his approbation. "Lean not," says the voice of God "to thy own understanding." He has moreover sent Christ to be our teacher, and has commanded us to hear him, and not to regard the inventions of subtle men, who aim at making those religious rites subservient to their own advantage.

Moreover, it plainly appears, that private masses, vows, celibacy, a distinct enumeration of our sins in auricular confession, are religious rites which have been instituted by men. For although the supper of the Lord was indeed instituted by Christ, yet private masses are actually an impious profanation of that solemn ordinance. For how much iniquity is there in the canon which relates to these masses, when it affirms, that, in the celebration of them, Christ himself is offered up, and that this act is a real sacrifice, which redeems both the living and the dead? These things were never instituted by Christ, nay, in a multiplicity of instances, they are in direct opposition to his gospel. It is not the will of Christ to be thus offered up by the priests, nor can the act of the offerer or the receiver, in this instance, be possibly a sacrifice for others. It is manifest idolatry, and it tramples under foot the doctrine of faith, and of the true use of the sacraments. By faith in Christ we are justified, not by the act of the priest; and the Lord's supper was instituted that the ministers of Christ might distribute it to others, in doing which, such as are truly penitent are admonished to believe, that the promises of the gospel really belong to them, since an evidence is here set before their eyes, that we become the members of Christ, and that we are washed from our sins in his blood.

From this legitimate use of the Lord's supper, which was thus instituted in the gospel, and was observed by the ancient church for more than three hundred years, it is not lawful for us to depart. And it is an instance of impiety to transfer a divine ordinance to any other use than that for which it was ordained, agreeably to the second command in the decalogue. Since, therefore, private masses have, in

many respects, widely departed from the original institution of our Lord, as in the act of oblation, in their being considered as a sacrifice, in their application; and, finally, in various other ways, they certainly ought not to be retained, but abolished. "Flee," says the apostle, "from idolatry." But that which takes place in these private masses is various and manifold; and it is no marvel that the Roman Pontiffs should defend it, because the Scripture says, that in the last times, the most flagrant idolatry should reign within the church.

Moreover, how many manifest instances of wickedness are there in this one rite! These masses are converted into an instrument of gain, improper persons are compelled to partake of them, contrary to their own inclination; they are applied in behalf of the living and the dead; and, according to the representations of the priests, they ensure successful voyages to some men, and other things of a like kind to others. These are instances of wickedness which appear openly. There are others of a more secret nature, which are not less entitled to censure; but those who are not thoroughly acquainted with matters of this kind, do not therefore perceive them.

Ordinances of religious worship ought not to be instituted at the will or pleasure of man, without the express command of God. When men, therefore, independent of this, presume to offer up an oblation, and by this superstitious act, aim at making a sacrifice, they greatly err; and they vainly imagine, that private masses should be consecrated, because, as they suppose, God is willing to be worshipped by this rite.

We see that these masses are procured at a vast expense, by silver, and gold, and costly preparations. And the sacrament of the host is carried about dressed up in silver and gold, in order that it may be adored by men; an use this for which it is certain, on the other hand, that the sacrament was never instituted by our Lord.

Since, therefore, the divine command expressly enjoins us "to flee from idolatry," this idolatrous practice ought not to be retained. And I wonder why the authors of the act, of the six articles, should affirm that these masses ought necessarily to be retained, when it is evident, that in former ages there were no such things in the church. What! is it possible that any thing essential to the worship of God, should have been wanting to the church for more than three hundred years after Christ? Is it possible to affirm any thing that is more absurd?

We perceive, notwithstanding, that they are maintained by the most strenuous efforts; a practice which is persevered in by some, because they are under apprehensions through fear of losing their gain; by others from the supposition that they are subservient to the inclinations of the people, who reluctantly suffer themselves to be deprived of the supposed help which they derive from them. And men are influenced by these considerations to retain them, rather than by any real or solid arguments whatever. On the other hand, the reasons are clear and immoveable why they ought to be abolished. For in the first place, the use to which they are applied is impious. The act of the priest cannot merit grace for another; but a man becomes just, or

is justified by his faith. Nor is it the will of God that any man should put his trust in any religious ceremony, but in the benefits derived from Christ alone. And certainly the application of them for the dead is a practice full of error. In vain, therefore, are all the sophistical arguments that are invented to excuse such an application of them. It is a fact, that no one amongst the whole body of the people thinks otherwise than that they are indeed profitable to the universal church. The canon respecting the mass, openly professes this. Why do these subtle men, therefore, play with words, denying that they themselves make any such application of this sacrifice, and at the same time, they know that by their deportment, they actually confirm the errors of the people? This must be the case, notwithstanding that they themselves should maintain different sentiments. Although it may be asked, how few are there amongst them who actually think otherwise?

Let all dissimulation be banished from the ordinances of God, and let us make that use of them which the Sacred Scriptures teach us, and which is agreeable to the custom established in the primitive church for several ages. Why has the presumption of man thus departed from the practice of the ancients? And why is the error of others, who have changed the institution of Christ himself, maintained to this present time?

Now, though any one should feign, with respect to private masses, that he made no such application of them, as has been condemned above, and yet, however, persists in celebrating them in such a manner, apart by himself, as if he thought that their oblation was an act of worship that God requires. This, likewise, must be condemned, because the modes of divine worship are not to be instituted by the will of man, without an express command from God.

I therefore beseech you, by the regard which is due te the glory of Christ, that you would not persist to defend the article concerning the mass, which is enforced by the present act; but suffer this point to be more diligently discussed by pious and learned men. The arguments which we have adduced on this head, have the clear and strong evidence of the primitive church in their support; and I hesitate not to oppose them to the judgments of all those that have arisen in succeeding generations, who have corrupted the doctrines and ancient rites of the Christian Church, by introducing a multiplicity of errors.

The other articles may soon be despatched, for there is no need of any long arguments in discussing them. Vows, which, in their own nature, are impious, fictitious, impracticable, or impossible, ought not to be kept.

There is no doubt that the general opinion which prevails amongst all orders of men concerning them is, that though they are indeed acts instituted by men, yet they are, nevertheless, to be regarded as pertaining to religion, or the worship of God. Such are the sentiments entertained by those who hold the most moderate language. Others go further, and are much more erroneous, when they assert that these acts are instances of religious perfection, and merit life eternal. The divinely-inspired Scriptures often censure all these opinions. "In

vain," says Christ, "do they worship me, teaching for doctrines the commandments of men." And the apostle Paul says, that these superstitious observations are the "doctrine of devils," because they falsely ascribe to merely human rites a religious honour which does not belong to them, by considering them as acts of divine worship; and thus they cast a cloud upon the faith, and bring confusion and obscurity on those acts of true and genuine worship which are agreeable to the command of God. The apostle, likewise, in the Epistle to the Colossians, says, "Let no man deceive you by a feigned or voluntary humility," &c. Why, therefore, do you enact such decrees. Those corruptions, therefore, which spring from human traditions, are, in reality, instances of a superstitious or impious kind of worship.

These are followed by many other evils. How much superstition is there in the whole of the monastic life; the profanations attendant on the different masses; the invocations of saints; the various kinds of habits; the groundless distinctions which have been made with respect to meats; and the superstitious prayers which are offered up without measure? These causes are sufficient alone to prove why these vows are in themselves, vain and of no force. What shall we then say? That the far greater part of these men are allured to enter upon this way of life, merely for the sake of a maintenance, and then a superstitious regard for their vow is employed as a pretext to keep them in it.

With respect to the vows of celibacy, we may add, that all are not capable of them, as Christ himself hath said, "All men cannot receive this saying." Now those vows which cannot be observed without sin, ought to be abolished. But we have enlarged sufficiently on these things elsewhere.

I wonder exceedingly, notwithstanding this, that by the act of the English Parliament, vows taken by the priests, should be considered as more rigorously binding than those taken by the monks, since the canons themselves have determined, that those vows should be obligatory on the Presbyters only, and that merely for so long a time as each is supposed to continue in the ministry. And I openly declare, that I trembled while I was reading this article. It prohibits marriage, and dissolves those which have been already solemnized, and then subjoins to the whole, the sentence of death. Now though pious priests have elsewhere been put to death for the crime of marriage, yet no one legislator has hitherto ventured to commit such a law to writing. For the most of them perceived that all men who were in their senses, or that possessed any degree of moderation, would view such cruelty with detestation; and they likewise dreaded the just censures of posterity. Who would believe that in the church, where lenity ought more especially to be shewn towards the pious, such cruelty could possibly exist, as that the punishment of death should be enacted against those very persons, merely on account of the crime of marriage?

But it may be again alleged, they violate their vows; for I apprehend that the bishops will bring this charge against them. In the first place, such vows, as I have said above, are vain and of no force,

since they are acts of false worship, and are impracticable or impossible in themselves. In the next place, even though they were of any avail, they cannot bind those who relinquish the ministry. Lastly, if, in this instance, the bishops would pay any regard to the consciences of men, they would hereafter ordain Presbyters without constraining them to take such vows, as it appears was formerly the case, from the ancient canons, when many were ordained without them. And it further appears, that these good men continued in the exercise of their ministry, notwithstanding that they had afterwards entered into the marriage state; a fact which is confirmed by the testimony of the 28th section of that chapter which relates to the deacons.

And here I am in doubt with respect to what I should complain of in the conduct of the bishops. I cannot accuse them of ignorance in this article. No one is ignorant of the command of God; "To avoid fornication, let every one have his own wife." There is no one who is so blind, as not to see what kind of life those who have taken the vows of celibacy lead. The complaints of the good are well known, and the base wickeduess of the bad is likewise manifest. But perhaps these Romish Prelates maintain the opinions of Epicurus, and judge that God is not offended with the lusts of men. If this be indeed their way of thinking, truly the cause which we are pleading before such judges, will be attended with some difficulty.

I know that celibacy is much more adapted to maintain the splendour of the bishops, and to support the different colleges and religious houses, as well as to secure their own opulence. This, I think, is the real cause with some of them, why they are so extremely averse to the marriage of the sacerdotal order. But, alas! how wretched must the state of the church be, if the laws themselves are constrained to become subservient, not to truth, or the will of God, but the unrighteous advantages of men! They err indeed, who suppose that it is lawful for them to enact laws in opposition to the command of God and the law of nature, provided such laws become serviceable to the maintenance of their wealth.

And I truly from my soul lament, illustrious Sovereign, both your own lot and that of the Church of Christ. You have given evidence that you disapprove of the tyranny of the Bishop of Rome, and you rightly call him Antichrist. In the mean time you defend those laws of the Roman Antichrist, which are the very nerves of his power; you maintain private masses, the vows of celibacy, and other superstitions. You threaten with the most cruel punishments good men, and the members of Christ; you oppress the truth of the gospel which was shining in your churches. This, Sir, is not to abolish, but to confirm the Roman Antichrist.

I beseech you, therefore, for the sake of our Lord Jesus Christ, that you would not pollute your conscience, by defending those articles which the bishops have published respecting private masses, confessions, vows, the celibacy of the clergy, and the withholding of the sacrament in both kinds from the people. It is no light sin to confirm the idolatry, the errors, the cruelty, and the lusts of Antichrist. Were the Bishop of Rome inclined to hold a general council,

what other articles of any consequence, could he frame and impose upon the world, than those which your bishops are reccounting.

Acknowledge, I beseech you, the stratagems and snares of the devil, whose usual practice it is, more especially to attack and tempt the rulers of mankind. And since he has always been the enemy of Christ from the beginning of the world, he principally labours to effect his design by employing all manner of subtlety and craft, that by disseminating impious opinions, and exciting men to idolatry, he may cast the reproach upon Christ. And, next to this, his chief aim is, that mankind may be polluted by atrocious slaughters and various lusts. To accomplish these things, he makes a vile use of the talents of hypocritical men, and the strength and resources of potentates. Agreeably to this, the history of all ages demonstrates, that great empires have cruelly raged against the church.

But God has, however, brought over some princes from this host of giants, to his church; and it is his will that such should know and acknowledge the doctrine which is agreeable to the truth, and the various branches of his genuine worship. Thus, for instance, Abraham instructed Abimelech, and Joseph the Kings of Egypt. Daniel inclined the Kings of Chaldea and Persia to acknowledge the true God. And Britain gave to the world Constantine, a pious prince. I would much rather, Sir, have you found in that aseembly, than amongst the enemies of Christ, who are contaminated with idolatry, and sprinkled with the blood of the pious; on whom God will himself inflict punishments, as he openly declares in his word, and as the many examples which occur in history demonstrate.

I again therefore intreat you, for the sake of our Lord Jesus Christ, that you would soften and correct the decree of the bishops. May you, in this instance, become subservient to the glory of Christ, and attentive to your own welfare and that of your churches. May you be influenced by the fervent desires and prayers of the people of God, throughout the world, who are very numerous, and who unitedly wish that some of the sovereigns may employ their authority in effecting a genuine reformation of the church, in removing the impious ceremonies, and in propagating the gospel of Christ. And may you have some regard for those pious men who are now in bonds for the sake of the gospel, and who are indeed the real members of Christ.

If the sentence passed by this act be not reversed, the cruelty of these bishops will prevail and extend itself without end. For the devil employs them as the slaves of his enmity and rage against Christ, and impels them to murder the members of his mystical body. The people of God all unite to intreat and beseech you, not to prefer their impious and cruel sentences and their sophistical cavils, to our earnest solicitations and intreaties, which are founded in truth and righteousness. Should they succeed in obtaining their suit, God will doubtless greatly recompense you for your piety, and your goodness shall be celebrated by the tongues and the pens of the righteous. For Christ will sit in judgment on those who have deserved well or ill at the hands of his church. And while letters continue in the world, the memory of such important events shall be preserved to the latest

posterity. And when we become subservient to the glory of Christ, and our churches are indeed the churches of Christ, there never will be wanting to us proper persons to patronize our righteous cause, and those who shall have it in their power to crown, with just applause, such as deserve well, while the authors and instigators of cruelty are branded with reproach and censure.

Christ is now going about hungry, thirsty, naked, in bonds, complaining of the rage of the pontiffs, and the most unjust cruelty of many kings, requesting that the members of his mystical body may not be torn to pieces, but that his true churches may be protected, and his gospel respected and honoured. To confess, to receive, and to cherish him, is the duty of a pious king, and, indeed, the most acceptable worship and service that we can render to God. Farewell.

November 1st, 1539.

OBITUARY.

DIED, Oct. 12, 1815, about 5 o'clock in the afternoon, the Rev. BENJAMIN RHODES, of Margate, aged 72. He was ill about three weeks, with a cold, a rupture of a small blood vessel, and pain at the pit of his stomach. The last week of his life he appeared to be rapidly recovering, and on Thursday (the day of his death) he felt himself very much better. He walked out, eat a hearty dinner, and conversed cheerfully with his dear family, who were rejoicing at his apparent return of health and strength. About half-past four in the afternoon, the pain at the pit of his stomach returned, which continued about half an hour, when he fell from the seat in which he was supported by his beloved partner, and expired a few minutes after in the arms of his eldest daughter—and his happy spirit took its flight into the presence of him whom he loved in sincerity.

A friend was saying to him one day during his illness, that he trusted he found himself resigned—he replied with ardour, "Yes; I am *more* than *resigned*, I am cheerful, and thankful that the Lord doth all things well:—and though I have had my share of troubles, I know they have been all for the best." A short time before he died, he said to another friend who was wishing him better, "I think I shall not live long, but I *know* if I die I shall go to *heaven*." He frequently said to his friends, "What a blessing it is to be prepared for death!" A few nights before he died, as he lay down in bed, he said, "When I sleep I sleep in the arms of Jesus; whether I live or die I *shall* be happy."

His mind had been for some months quite composed, and perfectly resigned to the will of his God in all things: and his happiness was such, that he frequently could not find words to express it. His tongue was continually employed in prayer and praise; and when in perfect health, his affectionate family were fearful they should not have him long, he lived so much above the world. He, like good Simeon of old, had seen the salvation of God, had preached that salvation zealously and successfully, for a long series of years, and at last departed in peace. He had travelled in the Methodist Connexion 40 years before he became local; 9 years of which he suffered extreme pain in his side, so that he could not stand upright, yet he was always found in his duty. He had enjoyed a sense of the favour and love of God from 11 years of age. As to his character, he was mild and humane, and beloved by all who knew him, having walked uprightly and borne an unspotted character through life. He has left a wife to deplore the loss of the kindest of husbands, and three daughters to lament their being deprived of the most affectionate of fathers. They are comforted, however, by the assurance that he is with that Saviour in heaven, whom he had so faithfully served on earth.

DIED, on Monday morning, October 30, in London, Mr. RICHARD RODDA, aged 72 years. Many particulars highly intereſting concerning this able and faithful miniſter of Chriſt, occur in the account of him contained in the Methodiſt Magazine, for 1784. He feared God from his youth, and was made, at an early period of his life, a happy witneſs of the bleſſed effects which the renewing influences of the Holy Spirit produce. He filled the office of an itinerant preacher among the Methodiſts, from the year 1770, till 1802; during which period he was highly reſpectable for piety, zeal, talents, and uſefulneſs. When unable, through age and infirmities, to undergo the labours of an itinerant miniſter, he ſettled in the Metropolis, where, to the utmoſt of his power, he laboured in the word and doctrine. The Tueſday before his death he met his claſs, and on the Friday following attended the weekly meeting of the Preachers at the City-Road Chapel. He had long been afflicted with a ſevere aſthmatic complaint, but no apprehenſion was entertained of his ſpeedy removal from earth to heaven, till he was on the verge of eternity.

Mr. Rance, the ſurgeon who attended Mr. Rodda, favoured us with the following account of the origin, progreſs, and fatal effects of his complaint.

"The origin of his diſeaſe I ſhould conſider to have ariſen from repeated expoſure to damp and cold, probably from ſleeping in damp beds. During the cold and damp ſeaſon, the fits of his diſeaſe were frequent, ſo that during the whole of the winter for a few years paſt, he was confined to the houſe: on the return of the dry and warm weather, he was able occaſionally to engage in the work of the miniſtry. His conſtitution was naturally robuſt; and from his ſtrength of body, and muſcular fibres, had he not laboured under a local affection of the cheſt, he might, humanly ſpeaking, have lived many years.

"On Thurſday, Oct. 26, and the following day, he felt ſome return of his difficulty of breathing; this he attributed to the cold and humid ſtate of the atmoſphere; and on Saturday evening, the paroxyſm increaſed in violence. On Sunday morning, finding that his difficulty of breathing had conſiderably increaſed, he ſent a meſſage to me, requeſting my immediate attendance. I found him in a ſtate of ſuffocation, occaſioned by a violent fit of aſthma; as ſymptoms indicative of inflamatory action were preſent, I took a portion of blood from him, and adminiſtered ſome medicine, from which he at firſt found ſome ſlight relief. But in a ſhort time the fit reſumed its violence, and the breathing became quick and more laborious. I now conſidered that all human efforts and medical ſkill would prove unavailing; and in this reſpect my expectations were painfully realized: for his reſpiration became quicker and ſhorter, until two o'clock on Monday morning, when he expired.

"From my knowledge of Mr. Rodda, I conſidered him a man of uprightneſs and independence of character, poſſeſſing great natural fortitude of mind, enjoying ſtrong confidence in God, and always manifeſting the greateſt patience under affliction."

Mr. Buckley being ſent for by Mrs. Rodda, about half paſt nine o'clock on Sabbath-day morning, October 29, found Mr. Rodda heavily afflicted with very great oppreſſion upon his cheſt, and extreme difficulty of breathing. He was praying moſt fervently for a ſanctified uſe of his affliction, for reſignation to the will of his Father, and particularly for a renewed baptiſm of the Holy Spirit. His language was—"Come, Lord Jeſus, come quickly!—Fill me with thy precious love.—Perfect the great work of holineſs, and then receive me to thyſelf." On ſeeing Mr. Buckley, he ſaid, "Oh! I am glad to ſee you.—I ſuffer much; but God is with me.—It is now about *Fifty-eight* years ſince the Lord ſet my ſoul at glorious liberty, and I have found him a gracious God all the way—faithful to his promiſe. Not one word hath failed—Glory be to his name—Come, pray,—but do not pray for my reſtoration, or for life—for why ſhould I live when my work is done?—Let me enter into the joy of my Lord." During prayer, he was very fervent in ſpirit, he appeared abundantly refreſhed: death was ſwallowed up in victory, and his ſoul was on the wing for immortality. On taking an affectionate leave of his friend, he commended him to God; and again he expreſſed his unſhaken confidence, that he ſhould, through the blood of his gracious Redeemer, enjoy—and for ever enjoy the purchaſed and heavenly inheritance; and ſaid, "all is well—the Lord bleſs you."

From Mr. James Mackie, of Banner-ſtreet, we received the following account of our late departed friend and brother.

"On Sunday afternoon, when I entered the room, he ſaid, "Do not pray for my ſtay—I long to depart and to be with Chriſt, which is far better. Lord Jeſus, give me patience." In expreſſing

his love for the Lord Jefus, he faid, "I could go to Smithfield, and die for his dear caufe;—I know I could." Some little time after, he prayed moft fervently for the fpread of the gofpel, that the Lord would own the labours of his miniſters, and eſpecially that the young preachers may declare the word with zeal and faithfulneſs; that they may be kept humble, and that their doctrine may be pure. He frequently prayed, "Come, Lord, Jefus! come quickly!"

Thus died another of our old, pious, faithful preachers, after having long borne the burden and heat of the day. His life of piety, zeal and uſefulneſs was crowned with a triumphant end.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. SQUANCE, to his Siſter.

Point de Galle, Iſland of Ceylon, April 8, 1815.

MY EVER DEAR SISTER,

I HAVE, ever ſince I wrote laſt, enjoyed as good, or a better ſtate of health than ever I enjoyed in my life; and I believe there is ſcarcely any climate in the whole world that would be more favourable to my conſtitution than this. What adds ſweetneſs to all is, my heart is engaged in the work, and I would willingly ſpend and be ſpent in publiſhing among the heathen the glorious truths of the bleſſed God. O! how delightful it is to ſee the word of God running to the ends of the earth, and to behold the poor heathen abandoning their idol temples and coming to hear Chriſt proclaimed to them as the Saviour of ſinners! We have lately commenced preaching to the natives through the medium of interpreters: great numbers attend to hear the word, and liſten with much ſerioufneſs: many of them come from a great diſtance—ſome 12, ſome 14, and ſome even 20 miles, and walk home after preaching. On Tueſday next I propoſe preaching in the public market, where, it is probable, ſome thouſands will be aſſembled together, and I pray that the unction of the Holy One may accompany the word. I have no doubt but in a little time idolatry will begin to ſtagger, and at length expire! Chriſtianity will be eſtabliſhed on its ruins, and the glory of our God will ſhine from ſhore to ſhore, and from the river even to the ends of the earth. Never was there a more pleaſing proſpect in the world than at preſent in almoſt every part of India: Bible Societies have been eſtabliſhed, or are now eſtabliſhing, and the Scriptures are tranſlated or tranſlating into the language of almoſt every nation in the world! And behold the heralds of ſalvation are flying to the ends of the earth to make known the glorious truths!

The converſion of the Budhiſt Prieſt to Chriſtianity has occaſioned great alarm, and ſome Budhiſts are beginning to tremble for the ſafety of their religion. The Prieſt is now employed in tranſlating the Scriptures into the Cingaleſe and Pali languages. The converted Moorman whom I mentioned in a former letter, alſo ſtands firm; he is not only a Chriſtian in name, but his ſoul ſeems to be truly alive to God. He continues labouring among his own countrymen, and zealouſly endeavours to promote the knowledge of divine truth among them. His labours have not been in vain. Numbers have been perſuaded by him to read the Scriptures, and two or three have actually renounced Mahomedaniſm altogether, and are earneſtly inquiring what they muſt do to be ſaved. Our little claſs in this place goes on charmingly; we have lately had ſuch meetings as have often reminded me of Cornwall. Several pray in public; and our Cingaleſe interpreter is likely ſoon to become a local preacher.

The inhabitants are divided into Malabars, Cingaleſe, Portugueſe, Dutch, and Engliſh. The Malabars ſpeak the Tamul language, and profeſs the Hindoo religion. Their ſuperſtitious prejudice in favour of their own religion is very ſtrong, and almoſt unconquerable. They contract marriage at a very early age. I ſaw a married couple myſelf, the huſband was 21, and his wife only 7 years of age. The Brahmins (who are their prieſts) are in general intelligent men. I have had ſeveral very intereſting converſations with the head Brahmin in the iſland. We converſed largely on the principles of the Hindoo religion; and on the ſubject of the Chriſtian religion he diſplayed much candour, and ſeemed willing to know the truth. He told me there were four crimes that could never be pardoned; murder, blaſphemy, theft, and lying. If this be the caſe, there is not an inhabitant of Ceylon that can ever be ſaved, for if they have not all committed murder, yet they are guilty of the three latter crimes every day.

The Cingaleſe tell us that Budhu has been incarnated ſeveral hundred times, and has always done ſomething for the benefit of mankind. They admit that nothing was ever known but by oral tradition, till after a lapſe of ſeveral hun-

dred years a set of priests in concert, wrote of him. Their tradition in respect of the earth is, that it is supported on three rocks, that these rocks are supported on water, and that the water is supported on the winds! The priests wear long yellow garments—they are very abstemious, shave their heads, never marry nor drink wine or spirits of any sort, and eat only once a day. The Protestants, so called, are not in a much better condition than either the worshippers of Budhu or the Roman Catholics. But one great mercy is, that in the midst of this abounding wickedness and ignorance, there is a willingness to hear, and, this being the case, I do not doubt of seeing glorious days in this part of the world; for no doubt while they are sitting under the sound of the gospel, thousands will, after a time, prove this gospel to be the power of God unto salvation.

Providence seems to be opening our way in a very remarkable manner into the interior. On the 18th of Feb. the king of Candy and all his family were taken prisoners, and all Ceylon is open to us. If we had 100 Missionaries on this island there would be abundant work for them. "The harvest truly is great, but the labourers are few." Let us pray therefore, "the Lord of the harvest to send forth more labourers." We lately received a letter from Botany Bay from a local preacher in that place—they have formed two or three classes, and are in great want of Missionaries. I almost envy you the happiness you must have enjoyed in England on account of the great revolution which God has wrought among the nations. Bonaparte dethroned! Peace established! and what is better than all, the work of God reviving! O how did it rejoice my heart to hear of the glorious revival in Cornwall, 3000 joining society in one quarter! Well done: go on, and all the earth shall be filled with the glory of God—Praise the Lord, Amen.

Lord Molesworth, whom I mentioned to you in former letters, is going home in this fleet. He intends visiting the Missionary Committee.*

Since I began my letter I have preached in the Bazar, or public market. I had a large and attentive congregation of Mahomedans, Budhists, Hindoos, Roman Catholics, &c. The great attention with which they heard, encourages

* Such was one of the benevolent intentions of the pious and amiable Lord and Lady Molesworth; but an infinitely wise and good Providence, which is incapable of error, prevented their return to their beloved country. From one of the public prints we extract the following account of the loss of the Arniston, transport, near Cape Laguillas; in consequence of the wreck of which, all on board, including those worthy personages, with the exception of six persons, perished, on the evening of May 30, 1815.

"Charles Stewart Scott, late Carpenter's Mate of the Arniston transport, and others, assert to the best of their knowledge, that she sailed from Point de Galle on or about the 4th of April, under convoy of his Majesty's ship Africaine and Victor brig, with six Indiamen; about the 26th of May parted company from the convoy, owing to stress of weather, having blown away most of her sails." The account proceeds to state the extraordinary exertions made, but made in vain, to preserve the transport at sea; but when no hope could be entertained of effecting this, "Lieut. Brice (agent for the transports) recommended the captain to cut away the sheet cable, and run the ship on shore; the only chance of saving the people's lives; the cable was then cut, and the ship put before the wind; in about 8 minutes after she struck forward, the ship heeling to windward; cut away the guns, in order to heel her the other way, which could not be effected; consequently she soon began to break up. About 8 o'clock the masts went, and the ship, in a short time, was quite in pieces. Many people were drowned below in consequence of heeling to windward, and others clung to the wreck, endeavouring to reach the shore about a mile and a half distant. Out of the whole crew, consisting of 350 persons, only six persons reached the shore, with great difficulty, on tanks, being much bruised by the wreck and the surf, which was very high. At day-light next morning the stern post was the only part of the ship to be seen. The beach was covered with wreck, stores, &c. and a number of dead bodies, which were buried by the survivors; among them were Lord and Lady Molesworth, the Agent and Captain, with some children. On the next day, 1st of June, considering ourselves to the westward of Cape Point, it was agreed to coast the beach to the eastward, which we continued to do for four days and a half, subsisting on shell fish from off the rocks; but fearing we had taken a wrong direction, it was agreed to return to the wreck, and we accomplished it in three days and a half, where we remained six days, subsisting chiefly on a cask of oatmeal, which had driven on shore; by drying it in the sun, we experienced great relief. The pinnace had been thrown ashore, bilged, which we proposed to repair in the best way circumstances would allow, and endeavour to coast along the shore. At that time, the 14th of June, being at work on the boat, we were fortunately discovered by a farmer's son, (John Swark,) who was out shooting, and we were humanely carried by him to his father's house, where we remained, with every comfort he could afford us, for a week, and then set off for Cape Town, where we arrived on Monday evening, the 26th June. Before we left the country, we were informed that 331 bodies, thrown on shore, were buried near the beach. (Signed)

"Charles Stew. Scott and party."

"This Declaration was made before me at Cape Town, the 27th day of June, 1815, of which this is a true copy. (Signed)

"J. Mires, Lieut. R. N. Resident Agent for Transports."

me to expect that great good will be done; but I think we shall not long continue to proceed in this way without opposition. The priests will, no doubt, begin to rage, and the devil, when he perceives his kingdom to be in danger, will stir up his emissaries to exert themselves; but we fear not, earth and hell may unite, yet they cannot overturn that kingdom which is from above. I intend next week to commence itinerating: to walk or ride about four miles every day, and preach once or twice.

And now, my dear sister, I commend you to God and to the word of his grace—and pray that you may be filled with all the fulness of God. I am, your very, very affectionate Brother,

T. H. SQUANCE.

Letter from Mr. RUTLEDGE, to Mr. BUCKLEY.

New Providence, June 17, 1815.

REV. AND DEAR SIR,

As I know it is always pleasing to you, to hear of the prosperity of the work of God, I take up my pen to give you a short account of it in the Bahamas. Since our District Meeting, Mr. Ward and myself have laboured together upon the New Providence Circuit; and many have flocked to hear the word of the Lord preached. The most hardened sinners have felt it as a two-edged sword, and as the hammer of the Lord that breaketh the rock in pieces. Some of these are so far reformed as to astonish both the Public and their friends; while the members of our society are, by the word preached, refreshed, strengthened, and mightily established in the faith of the gospel; in the spirit and fulness of which God has been pleased to send us our dear brother Ward, for whose coming many, we hope, will have cause to praise God to all eternity.

There is an island called Abico, which has several settlements upon it: most of the inhabitants are white people; and there are about from twenty to ten families upon each of these settlements. On one settlement called Green-Turtle-key, there are about eighteen families, who have sent a petition for one of our Missionaries to come and preach the gospel of the grace of God among them. For some years past, they have had a pious man among them, whom God has graciously enabled to recommend religion by a holy walk, and blameless, edifying conversation. This pious man came to town a few days ago, and offered to give brother Ward a passage, which offer he accepted, and he has this day set sail for Abico, where are a people hungering for the bread of life, and thirsting for the salvation of God. I went down to the bay where brother Ward was to go on board; the scene was pleasing, nay profitable. The joy of the people who were to accompany him on the voyage was visible on their countenances. Many of our Eleuthera people were at the wharf: the joy of these at seeing us, and the joy of those who received brother Ward on board, afforded a scene truly pleasing. I could not help observing to brother Ward, that we had seen nothing at home to exceed this. Thanks be to God for what he has wrought on the Bahamas. Our borders are extending, the word of the Lord runs, and his cause mightily prevails. There is another settlement called Governor's Harbour, which we expect to visit as soon as it may be convenient.

Brother Turton goes on well on Harbour Island, where, with the approbation of the Governor, a chapel is now erecting. Indeed the civil power affords us every encouragement we could, in the nature of things, expect. Brother Dowson is doing well at Eleuthera. That circuit has had various siftings for the two last years, but still perhaps it is the best circuit on the Bahamas. It contains a great number of truly pious persons. Some backsliders have recently returned to the society; and, no doubt, brother Dowson will, under God, gather more of the strayed sheep.

I am now to be alone on the Town Circuit till brother Ward return; may God give me wisdom to proceed in that way which he approves, and never fails to crown with success. We have two chapels in Providence, one at the west end, the other at the east of the town. At the latter, God is working powerfully: several have joined the society; backsliders have returned; the congregation is large and remarkably serious: so that we hope to see much good done in this place. Abico is not much farther from town than Rock Sound, but lies more northerly. May all grace abound to yourself and the rest of the Committee, and may the pleasure of the Lord prosper in your hands. The news of Doctor Coke's death greatly affected both the preachers and the members of society on the Bahamas; and none more than myself, who had the honour and the profit of a personal acquaintance with

him. But he refts from his labours, and enjoys glory.

I am, your's, &c.
JOHN RUTLEDGE.

Letter from Mr. HURST, to the Rev. JOSEPH BENSON

St. Kitt's, June 27, 1815.

REV. AND PATERNAL FRIEND,

I WAS agreeably furprized to find Old Road the moft falubrious fpot in the Torrid Zone, happily fituated betwixt two rivulets, whofe limpid and unremitting ftreams refemble the mercy and grace of God, which are conftantly flowing to man, efpecially to the grateful Glides the river and fhall ever glide, Pfal. xlvi. 4.

From obfervation and experience, I can teftify that our friends here are Chriftians, not only in word, but in deed and in truth; for while I endeavour to fupply their lack of knowledge from the fuccours of divinity, and the oracles of God, and thus miniſter unto them in fpiritual things, they deem it their indifpenfable duty to miniſter unto me in temporal things; and acknowledge in facts, ftronger than empty profeffions, that the labourer is worthy of his hire. At prefent, I am groani g under the pleafing burden of obligation and gratitude; and while I defpair of their benevolence meeting a full reward in this life, I rejoice in the perfuafion, that it is with the Lord, and fhall be abundantly compenfated at the refurrection of the juft. Hence we are enabled to trace the effect up to its original caufe, and recognize benevolence as the legitimate offfpring of that wifdom that comes from above, takes up its abode in the fincere heart, and gives birth to every good word and work. Hence, we fee living faith and divine charity in their mutual operations and benign effects, transforming the mind, opening the hand, fympathizing with the poor, the widow and the fatherlefs, difpenfing bread to the hungry, clothing the naked with a garment, and juftifying its primitive title, "pure and undefiled religion." Meantime, it returns to its fource, in the ardent and fweet effufions of adoration and gratitude, which cannot be better expreffed than in the language of David, "Blefs the Lord, O my foul, and forget not all his benefits!" Under fuch auſpicious circumftances, I feel a pleafure, a facred pleafure, to preach among a willing and liberal people, the unfearchable riches of Chrift: that gofpel which is fo pregnant with prefent and future good, giving and promifing to all that believe, redemption from fin in time, and redemption from pain, when this mortal fhall put on immortality. Then they, adorned, fhall excel the ſtars in brightneſs, outlive the fun, and triumph over the laft enemy, and be blameleſs. Notwithſtanding we are not favoured at prefent with extraordinary difplays of the Divine goodneſs, and remarkable converſions, which are ever worthy to be committed to the annals of time; yet it is worthy of remark, that the purpoſes of God are gradually ripening, ſelf-knowledge is increaſing, and a reformation of manners is enſuing: in fine, the light, the pure light of revelation, is ſhining more and more unto the perfect day; and we are looking forward with deſire and exertion to its meridian; to that happy era, when righteouſneſs ſhall cover the earth, and Jews and Gentiles be gathered in, and form one fold, under Chriſt the great Shepherd. That nothing may impede the ſpeedy accompliſhment of that great event, is the prayer of,

Rev. Sir,
Your's, &c.
THOMAS HURST.

Letter from Mr. JOHN MORTIER to Mr. WILLIAM MYLES.

Nevis, July 17, 1815.

REV. AND DEAR SIR,

I EMBRACE an opportunity which now offers, to communicate to you ſome account of the work of the Lord in this part of his vineyard, where his providence has placed me. I hope you have received my former letter, dated April, in which I gave you a general account of our voyage, &c.

I bleſs God that ever I came to the Weſt Indies. I believe I am in my proper place, although I am not always free from ſome exerciſes of mind, with regard to this; but the comfort I feel, and the pleaſure I experience in this glorious work, together with ſome fruit of my feeble efforts to bring ſinners to God, and build up believers in the faith of the goſpel, all concur to encourage me, and hold up my hands, when they would otherwiſe hang down. The Lord is reviving his work here among the blacks and coloured people, many of whom adorn the goſpel they have eſpouſed; and many ſeem in earneſt for the full ſalvation of God. We have harmony and peace in our borders, though at times the great adverſary of the church endeavours to diſturb our repoſe, by a variety of trivial things: and I find that without the greateſt caution and prudence in thoſe who are

placed as governors of the church, such minute circumstances might be effectual in the hands of Satan, to pulling down the walls of our Zion. I see and feel the necessity of looking to the fountain of wisdom, that I may know how to act in all things. I often feel the inconvenience of being alone; and indeed the work is somewhat obstructed in this island, for want of another preacher. Brother Blackburn, who was the second preacher appointed for my colleague, has gone to America; and brother Allen, who was first appointed to be my colleague, has gone to *Bermuda*. I have a good local preacher who assists me, a man of respectability and great piety, and whose labours God has abundantly blessed in this island, for the last fourteen years; so that I have some help. One place in the country, where we preach once a fortnight, wears a very promising aspect; the people wish to have preaching every Sunday, and once in the week; but, alas! we cannot, without another preacher, comply with their requests.—May the good Lord of the harvest send us help, even faithful labourers, men after his own heart.

I held our love-feast in town last Sunday week, and was much delighted to hear the simple and scriptural testimony that many of our sable brethren bore to the goodness of God to their "poor souls," (as they expressed themselves,) in pardoning their sins, and bringing them to a saving and experimental knowledge of himself: and several of our white friends gave a very pleasing and interesting account of the Lord's gracious dealings with them, and expressed their determination not to rest without a full conformity to the image of God. Are not these things encouraging to us? Blessed be the Lord for the things our eyes behold, and that our ears hear; many great men, prophets, and kings, have desired to hear and see them, but have not. O that my gratitude may keep pace with my privileges and blessings!

With regard to myself, I bless God I feel an increasing thirst after all the mind that was in my adorable Saviour, and a determination to live to his praise. When I reflect on the situation which I fill, I am seriously impressed with a sense of the great responsibility attached to it:—O that I may be faithful to my trust, that when my stewardship terminates, my accounts may be well balanced, that I may give them into the hands of my great Master with joy. Dear Sir, remember me in your addresses to the great Head of the church, that this may be the case with me, that I may be faithful in time, and be acknowledged such in eternity.

I suppose, by this time, you are preparing for Conference: may the Lord be with you on your journey, and give you journeying mercies; and may the presence of the Most High overshadow your assembly. O Sir, what glorious days are these! I often feel my soul elated with the thought of that period, when the Redeemer's kingdom shall extend from "sea to sea, and from the river to the ends of the earth:" and I am sometimes ready to think that the days in which we live are a prelude to it. O that the heirs of everlasting felicity may more fervently cry, "thy kingdom come;" and may God, even our own God, come down, and deluge the world with the knowledge of himself.

Blessed be God, we enjoy a good portion of health; the heat has put us to a little inconvenience, being new comers, but produced nothing worth the name of sickness. I think, upon the whole, my health is as good as when in England. Last week I made a visit to St. Kitts, and attended the quarterly meeting of my brethren, and found it a refreshing time. There I met with Messrs. Hurst, Whitworth, Raby, and Rayner, men of God. In our meeting we did indeed strengthen each other's hands in the work. We held a watch night, at each of the three different places; and our congregations were very large indeed, as well as attentive and respectable.

I am, your's, &c.

JOHN MORTIER.

Extract of a Letter from Mr. JOHN RABY, to Mr. EDMONDSON.

Sandy Point, St. Kitt's, July 20, 1815.

REV. AND DEAR SIR,

When I first came hither, things wore rather a gloomy aspect; many who had named the name of Christ had not departed from iniquity, nor, consequently, given diligence to make their calling and their election sure, but were captivated by the powers of darkness. It therefore became necessary to put them away from us; which indeed was painful but salutary, and has produced the most beneficial effects. For now our prospects begin to brighten, and the pleasure of the Lord to prosper in our hands. Backsliders are beginning to return to him from whom they had revolted; the lukewarm are

quickened, and I believe many are growing in grace, and in the knowledge of God. It is true, our society here consists chiefly of negroes; and, from their degraded state and peculiar situation, they are unable to reap those advantages from the means of grace which a more enlightened people might receive; yet many of them enjoy the favour of God, and walk in the consolations of his Spirit.

The last love-feast which I held here was a precious season indeed; the Divine presence was eminently with us, and many of the sable sons and daughters of Ham gave a rational and scriptural account of the hope that was within them. Their hearts appeared to overflow with gratitude to God for his goodness, in sending amongst them the gospel of his Son, and his servants to preach it; and the good effects of that meeting have not yet disappeared.

I feel thankful to God for what I enjoy of himself, and for the interest I feel in the welfare of others; I consider it as one of the happiest events of my life, that I left my native country, and embarked in the Missionary cause. The pleasure I feel in visiting and conversing with those who are considered by some as the outcasts of men is more than I can express. The artless and simple manner in which they relate what God has done for them, and the ardent prayers which they send to heaven for those whose province it is to instruct them in divine things, fill me with wonder and astonishment. I pray that I may be found faithful in the discharge of my duty to the latest period of my life. I am your's, &c.

JOHN RABY.

Extract of a Letter from Mr. JOHN HICK, to Mr. BUCKLEY.

Murray Harbour, Prince Edward Island, August 7, 1815.

DEAR SIR,

THE Captain of a vessel from this Harbour to England offering to convey any letters for me, I embrace the opportunity of informing you of the state of religion in this island. On entering on my Missionary labours, I procured a Map of the island, and endeavoured to form a plan for myself, which, I thank God, I have been enabled to execute with some degree of success. Religion was, in most of the places, at a very low ebb, but blessed be God he has owned the preaching of his word, and numbers have been aroused to a serious concern about their eternal welfare. These I have joined in society; and some of them have found peace with God, while others are earnestly seeking that blessing. May he still ride on, till not only the whole island, but the whole world, be filled with the knowledge of his glory! Never did I see such a prospect of good, nor such a spirit of hearing, as now pervades the people of this island; many of whom come 6, 8, 10, and 12 miles for the purpose of hearing the word of God, (which I trust they do not hear in vain) and that through roads that are almost impassable. I have invitations to visit three or four places, which at present (from their local situation) I am unable to accept without breaking in upon the plan which I have formed. In Charlotte Town all ranks of people flock to hear the word of God, and the church, in which we preach, (having no chapel of our own,) is well attended with attentive hearers. One of our leaders is son to the clergyman, a sensible, well-informed, and very pious young man, and since I came, a younger brother of his has got a desire to flee from the wrath to come, and intends joining the society. We have got a new Chapel in Murray Harbour since my arrival; it is not quite finished, but I preached in it yesterday for the first time. My prayer is, "May crowds be born for glory there!" The people in this island are in general poor, but they are desirous to contribute all in their power to the support of the gospel. At present my soul is truly alive to God, and though the labour of this circuit is extremely hard from the long journeys I have to take through the woods, being about 90 miles, and woods nearly all the way; yet, notwithstanding, I feel my duty my delight. I have sent you a plan of the circuit, with the numbers in society. But I trust in God, when I write to you again I shall be enabled to give you an account of a future increase of sinners saved by grace. There are two or three places where I preach, in which we have no society yet; but I am in hopes this will not be the case long; especially at West River and Cape Traverse. When I left Charlotte Town last week, Mrs. Hick was much recovered from the fatigue of her voyage, and I trust, through mercy, both she and our little one, with myself, will enjoy our health in this island.

I am, dear Sir,
Your's, most affectionately,
JOHN HICK.

POETRY.

AN ODE ON THE BIRTH OF CHRIST.

By JOHN STOYLE, Lieut. R.N.

HOW facred is the morning ray
That beams delight on Man's abode!
The ever-memorable day,
When Earth receiv'd th' incarnate God!
At whofe approach the all-fubduing wave
Of life is tranquilliz'd to heavenly reft!
By whom the foul may every ill outbrave,
And ills no longer mar the troubled breaft.
Great Guide to fhores of peace moft pure,
And harbours of delight,
Where voyagers are moft fecure,
Nor dread a moonlefs night,
Hail PRINCE OF PEACE! defcending from above,
Where joys, unmix'd with woe, for ever dwell,
With power invincible and matchlefs love,
The vaunting foe of ruin'd man to quell!
Hail facred day! thrice hail auſpicious morn,
When jubilant the Heavens proclaim'd a SAVIOUR born!

As the tir'd mariner at fea
(Whofe watchful eye reviews the flood)
Deplores the abfent folar ray,
When fkies are dark by tempefts rude;
So man, in mental gloom erſt doom'd to mourn,
Behold the Sun of Righteouſneſs appear,
With peerlefs light moft pure, in mercy borne
Through vaſt extent, the univerſe to cheer.
Each brighten'd fcene at once improv'd;
And renovating light
Diſcover'd Man by Heaven belov'd,
While mercy fhone moft bright;
Re-echoing ſtrains of praiſe the tidings told,
Through Heaven's vaſt amplitude ETERNAL FAME
Reſounding, gave afar, as ages roll'd,
The never-ceaſing glory of his name.
The fiends of darkneſs now no longer boaſt;
For lo! their hated prince deplores his empire loſt.
This courſe directed for the land—
The promis'd land ſublime to ſteer,
Let thy unerring voice command,
O Heavenly Pilot, ever near!
This lofty ſcience, brighter, more ſublime
Than Newton's ſtar-exploring flights above,
Reveal to man; while yet the rolls of time
Record new bleſſings of thy wond'rous love.
O Thou, by whom the vaſt expanſe
In bright exiſtence roſe;
His mental energies enhance;
Thy ſacred will diſcloſe.
This ſcience may his heaven taught mind embrace;
The ſoul-expanding light divine infuſe;
In genial ſhowers of all-abounding grace,
Confirm his growth by rich deſcending dew
That he through years eternal may explore
In depths of love divine, the ſea without a ſhore.
O brighteſt day of days on earth,
Since rolling years began to move!
Tranſcending other days in worth,
Becauſe more grac'd with heavenly love
O how thy coming kindles joy anew,
And drives deſpair to night's abyſs profound
While nature greets her Lord with homage due
Whoſe potent arm gives death th' eternal wound!
To him be glory without end,
To man good will below!
To man's Almighty Lord and Friend
May endleſs praiſes flow.
Huſh'd be the trumpet's war-diffuſing note
Ye demons of the ſtorm your diſcord ceaſe
While harmony on ambient air ſhall float,
And ſweetly breathe ethereal notes of peace
A PRINCE is born, whoſe throne ſhall ever ſhine,
Pre-eminently rais'd in glory moſt divine.

ANOTHER.

BY A FRIEND.

YE angels, whoſe harmonious ſtrains
Surpris'd the ſlumb'ring Jewiſh ſwains,
New ſtring your lyres, and ſing again,
On earth be peace, good-will to men.

He comes! he comes! the long-foretold,
Hear him, ye deaf; ye blind, behold:
Let nature riſe to greet her King,
And all her ſweeteſt incenſe bring.

See, in the Eaſt, his ſtar appears,
And breaks the gloom of numerous years.
Bids the deep ſhades of darkneſs fly,
And ſpeaks the Prince of Glory nigh.

Let China's millions own his ſway,
And India's pomp his nod obey;
Niphon's far diſtant iſle attend,
And Afric's tribes before him bend.

Great Prince! aſcend thy peaceful throne,
And make a conquer'd world thy own;
Let general honours to thee riſe,
And one vaſt anthem fill the ſkies.

[The following afflictive, but important intelligence, did not come to hand till the last half-sheet of this Number was nearly printed off: nevertheless we cannot think of withholding such necessary information from our readers another month, although our imparting it now will oblige us to add several more pages to our usual number.]

CEYLON.

Extract of a Letter from Mr. JAMES LYNCH, Missionary in Ceylon, to the Missionary Committee.

Jaffnapatam, June 6, 1815.

Rev. and dear Fathers and Brethren,

With a heart full of thankfulness and gratitude to my Heavenly Father for a continuance of his goodness, I once more address you; while at the same time, on several accounts, I feel much anxiety and distress of mind. That which for some time past has most affected me, is the great loss our infant cause in this extensive and unenlightened island, has sustained, by the removal of our dearly beloved and much lamented brother Ault; to join our late venerable father, and his beloved wife, in the kingdom of their Father and God. This painful event (painful to us indeed!) took place on the first of April last. Our late excellent friend and brother had laboured under a fever-ague during the space of nearly three months. As none of his brethren had the satisfaction of seeing him from the latter end of July last, when we parted at Galle, the only information which you, or his friends can expect, is from his letters to us, previous to and during his illness. And as we are so distant from each other, the information which we can give, will be much less perfect and satisfactory than if we were together.

In a former letter I mentioned to you that on our arrival in Ceylon, we determined to live as we had been accustomed to do in Europe; but both experience and the advice of others have fully convinced us that a little wine is daily necessary. Shortly after brother Ault's arrival at Batticaloe, he wrote to brother Squance and me, and gave us an account of his manner of living. It appears that he lived chiefly on rice, and that though he had taken a little wine with him from Galle, it remained untouched. Having mentioned these particulars to each brother, we were all sensibly affected, from a firm conviction that such a mode of living in this climate, together with his intense study of the language, and attention to his school and congregation, would prove fatal to him. I considered it my duty to remonstrate with him, on the subject. In answer to his reply, I wrote a very strong letter indeed to him; and told him that I feared his abstemious way of living was not so much owing to the country, as to his own disposition to live frugally; and I urged that the officers and gentlemen at Batticaloe obtained such food as was necessary; and that if they knew that it was difficult for him to obtain what was really necessary, they would assist him. I also stated that by such a mode of living he was really injuring his constitution; and that God would not approve of it, however pure his motives might be. I also informed him that I would write to a gentleman at Trincomale, with whom I was acquainted, to send from thence to him a little Port and Madeira wine, and a quantity of biscuit: which I accordingly did, though contrary to his inclination, and which he received about the commencement of his illness. I may also observe, that each brother wrote to him on the same subject, and urged him to change his mode of living, if possible. On the 1st of Nov. I was slightly attacked with a bowel complaint, and after several relapses, I wrote to him on the 29th of Dec. and on Jan. 21st, he wrote to me as follows.

"My dear brother Lynch,

"When you wrote on the 29th of Dec. little did you think in what a state your letter would find me. I received it on the 15th inst. It is indeed a great mercy that I am spared to write to you. I have been, to all human appearance, on the brink of eternity, with ague, and fever, swelling, &c. I had felt myself poorly for a considerable time, and sometimes so weak that I could scarcely go through my labours. However, I did not at all relax, till I was suddenly seized on the evening of Jan. 1st; after performing morning and evening service in the church, I retired sooner than usual, and was obliged to call a doctor in the night. In the morning my throat was so swelled, that I could take no food. Powerful purgative medicines were resorted to, in vain. On Wednesday the doctor imagined there was much danger lest a mortification should take place in the throat; a blister was applied, which rose well, and a second was afterwards added; after which, for several days successively, the ague came on, succeeded with fever, which brought me very low. I was put under a regimen of wine and bark, which appeared to have the desired effect; for the ague and fever after some time abated, my throat was relieved by the blister, and I am now slowly recovering; so that

with the help of my staff I can walk a little.

"I often thought of my affectionate mother and friends, and of the blessings of my father's house; but these friends were too distant to witness my afflictions, or sympathize with me under them; yet in the midst of my greatest distress, my soul was most *happy*. Mr. Sawers (the Collector) was exceedingly kind in calling on me, and rendering me every assistance in his power. Mr. Atkinson, the magistrate, also called to see me, sometimes twice a day; and Mrs. Atkinson frequently supplied me with nourishing soup, broth, &c. which I began to drink before I could eat. I believe that her kindness contributed very much to the removal of my affliction, and also to my gaining a little strength. I have some thoughts of removing to Jaffna, for a short time, when the monsoon sets in; but I am not determined. I have received a quantity of biscuit, and some Madeira and Port wine, from Mr. Layard, the Provincial Judge at Trincomale. I confess, I did feel sorry that you should write to Trincomale about them; though since I began to recover, I have derived some benefit from the biscuit, as at times, my craving appetite could not have been satisfied with any thing else."

In the same letter, he adds,—

"My dear Brother,

"Yesterday I had a most dreadful relapse of ague and fever; it came on again to-day. I have been quite unable to attend either the school or the church since I was first taken ill. How holy should we be, since God is chastening us so much! In the afternoon yesterday, the ague came on; and, in the evening, the fever, which continued all night. I hope God will not permit a return of them to-night, as I have given notice that divine service will be performed in the church on to-morrow." On the 24th, he adds:—"My dear Brother, I this morning received your kind letter. I can only observe, that on Sunday last I attempted to perform divine service, but could scarcely speak; however I both read prayers and preached. Soon after I left the church, I was seized with the ague, and afterwards with fever, which continued till late in the evening. I was again severely attacked yesterday; and I cannot now sit up. I am very doubtful whether I should remain here. I remain your afflicted and affectionate brother, WM. AULT."

In my last, I informed you that I was obliged to remove to Colombo, for the recovery of my health. On my arrival there, I was fully convinced, that some one of us should be at Colombo; and, if possible, two; and as I had not heard from brother Harvard for several months, and knowing that he had a strong desire to remain at Bombay, I had almost lost hopes of his coming to Ceylon; under these convictions, and circumstances, I considered it my duty to write to each of the brethren on the subject, and also stated, that in my opinion there was less prospect of doing good in Matura, than in any of the other places; and that brother Erskine should come to Colombo. All the brethren were decidedly of the same judgment; and thought that one brother, at least, should be there. Part of Mr. Ault's letter, in reply, is as follows:

"*Batticaloe, Feb.* 11, 1815.

"My dear brother Lynch,

"I have this moment received yours of January 31; and I think it of the highest importance that one or more of us should be stationed at Colombo. I have long disapproved, that the capital of Ceylon was unoccupied, while places of comparatively small importance are not left vacant. But which brother should remove is an important question. I thought it a providential dispensation, when brother Squance removed to Colombo; I did not expect that he would have proceeded to Galle, but I do not think that Matura is the place that should be given up. In a letter which I lately received from brother Erskine, he says:—'This is an important station for a missionary, if he could preach in the Cingalese. Matura is the strong hold of idolatry. I am informed that there are 500 idolatrous priests in the district; and hence, there is much work there for a missionary.'

"I have had two relapses of fever; the last since I wrote to you was very distressing indeed. The doctor strongly recommends a removal, and says it would effect a perfect cure; and that if I continue here, I shall be liable to a relapse every change of weather, for five or six months, if I live so long. If, as he recommends, I take a sea-voyage, I believe I shall (as the wind will soon be favourable) sail to Jaffna; in that case, *you* might continue at Colombo. If brother Harvard arrives, you may return to Jaffna, or still remain at Colombo, as you judge best. At present, through mercy, I am much better, and can again sit up, and read and write a little; for which I am truly thankful to God."

On the receipt of this letter, I immediately wrote to brother Ault, to leave Batticaloe as soon as possible, and come

to Jaffna. I urged the necessity of his doing so, as I believed that if he remained at Batticaloe, he would not live many months; and that the climate of Jaffna, at that time was exactly suited to his complaint. I wrote twice to him, and pressed him in the strongest manner to leave Batticaloe, as it was at that time very unhealthy. I was every day expecting to hear of his arrival at Jaffna, when I received a letter from Mr. Atkinson, the Magistrate of Batticaloe; part of which is as follows:

"*March* 29, 1815.

"Rev. Sir,

"Mr. Ault is sorry that he will not have the pleasure of seeing you so soon at Jaffna as he expected. His afflictions have been great for a considerable length of time, and he is now labouring under the fifth attack of fever. He is at present so weak as to be unable to sit up in bed without support. His weakness is increased by the swelling and soreness of his mouth, which prevent him from taking any solid food. We hope, however, notwithstanding all these gloomy appearances, that he will recover; and he promises to be with you at Jaffna as soon as his strength will permit him to venture on the journey. At present he is not able to write one line, in consequence of which I thus write for him.

"Wishing you health, happiness, and prosperity, I am yours, &c."

The receipt of this letter greatly alarmed me. The next morning the Hon. and Rev. Mr. Twisleton informed me that a letter was sent to the Editor of the Ceylon Gazette, from Batticaloe, containing an account of Mr. Ault's death. Though the above letter had in some degree prepared my mind for such an event, yet I was thunderstruck—I was dissressed indeed. As brother and sister Harvard had now arrived, and brother Clough was with them, I carried to them the solemn and affecting news. We felt that we had lost a brother indeed, which, in our circumstances, was peculiarly distressing; but we did not dare to murmur against God, and yet we felt it very difficult to say, "Father, thy will be done." While grieving for our loss, and the loss which the Church of God had sustained, and still endeavouring to entertain a gleam of hope that the report of our dear brother's death might possibly not be true; I received a letter from Mr. Sawers, Collector at Batticaloe, which confirmed the truth of the sorrowful tidings that we had recently received. As that gentleman has, from the beginning of Mr. Ault's labours at Batticaloe, evidenced every desire to further the gospel, I shall transcribe the whole of his letter, from a persuasion that it will be highly interesting to you.

"*Batticaloe, April* 1, 1815.

"Dear Sir,

"It is with no ordinary feelings of sorrow and regret, that I inform you of the death of your friend Mr. Ault, who died here this morning. To you who knew him perhaps more intimately than I did, it must be unnecessary for me to attempt an eulogy on his merits, as a Christian minister, and a respectable member of society; but it will be pleasing to you to know, that, by his amiable disposition, correct conduct, and great usefulness, he so gained the esteem and respect of every one here, both European and Native, that his death is not only lamented, as that of a worthy individual, but is considered and allowed to be a severe, and perhaps, an irreparable loss to the cause, which has for its object the propagation of Christianity among all classes of people in this quarter. His services have been eminently useful here; and since he has been so remarkably successful in the great work, which is the object of your Mission, we hope that this place will be immediately filled up by another member of your Society, that the spirit which he infused in this place among those who call themselves Christians, may not be allowed to evaporate, and leave them in the same dark state, with respect to all sense of religion, in which he found them. Circumstances, which I presume it is unnecessary for me to point out to you, imperatively call for a successor to him whom we lament, to carry on the glorious work which he had so happily begun; I would therefore beg leave to press it strongly on the consideration of yourself and your brethren, that no time should be lost in sending a minister of your connexion hither.

"Believe me, my dear Sir, I most feelingly condole with you on the death of this most worthy man, though I hope and believe that he has removed to a more happy state of existence in a better world."

On the same day, April 15, I sent the above letter to Sir Alexander Johnson, who replied as follows:

"My dear Sir,

"I return you the letter of Mr. Sawers with my best thanks, and beg leave to assure you that I very sincerely condole with you and your Society, on the melancholy loss which you have met with at Batticaloe.

"I shall be at my chambers, at the Admiralty court, on to-morrow, and if you will be so good as to meet me there, I shall give such orders as you may

think necessary to secure the property of the Society which was in the possession of Mr. Ault at the time of his death. I am, dear Sir,

"Your's faithfully, &c."

I also took the liberty of sending Mr. Sawers' letter to His Excellency the Governor, who very condescendingly returned the following Note.

"Lieut-General Brownrigg returns with many thanks, the papers which Mr. Lynch has been so obliging as to send him to read; and very sincerely condoles with Mr. Lynch, and the other gentlemen of this Mission, on the death of the excellent Mr. Ault; and wishes that the cause of Christianity may be upheld where the deceased with so much promise planted it. The Lieut-General will have great satisfaction in knowing that Batticaloe is to be the residence of some member of the Society to which Mr. Ault belonged; and who are so ably prosecuting the great work of Christianity in this Heathen country.

King's House, April 19, 1815."

The following account of Mr. Ault's death appeared on April 19, in the Ceylon Gazette.

"On the 1st instant, died at Batticaloe, after a tedious illness of three months, the Rev. Wm. Ault, one of the Wesleyan Missionaries, who arrived about a year ago. His sincere piety, his ardent zeal, indefatigable industry, and modest unassuming manners, gained him the esteem and respect of all at that station, both Europeans and natives. Possessing rare qualifications for the meritorious and useful work which he had undertaken, his success in the short space of eight months, in raising among a numerous body of natives, nominally reformed Christians, at that place a respect for, and a decent observance of, at least, the external forms of religion, was truly remarkable; and although he had not to boast of having made any converts, from either the Heathen or Mahometan faith to that of Christianity, yet by the establishment of eight schools for the education of Hindoo children, and, by his talents and address, having so far overcome the scruples and prejudices of their parents, as to introduce the reading of the New Testament as the only school-book to the more advanced scholars, he has laid the foundation for a most extensive propagation of our faith."

Having to preach a sermon on the occasion of Mr. Ault's death, Mr. Twisleton very obligingly proposed to give us the church in the Fort for the purpose, in case his Excellency had no objection; and when Mr. Twisleton mentioned our intention to him, he gave his ready consent, and expressed a wish to hear one of us. The brethren thought proper that I should preach on the occasion: and at 7 o'clock, Sunday evening, April 23, I preached from 2 Cor. v. 1. His Excellency and Mrs. Brownrigg, and a number of persons of distinction, together with many Europeans and natives, were present.

In the sermon, I took notice of the early piety of our deceased brother; his early acquaintance with the Holy Scriptures; his call to the ministry; his early desire to come to Asia, but especially to Ceylon, to preach the Gospel; his cheerfully offering himself for this island, before any of his brethren had any notion of accompanying him; and his Christian resignation evidenced on the occasion of the death of the late Mrs. Ault, after having been only ten weeks married. I also mentioned his extensive reading, which was one evidence of his fitness for the great work in which he was engaged. I likewise noticed, that from the letters which we had occasionally received from him, previous to, and during his long and painful illness, as well as from the accounts which we had of him from gentlemen at Batticaloe, we had every reason to believe, that though the earthly house of his tabernacle was dissolved, he has "a building of God, a house not made with hands, eternal in the heavens."

Part of a letter which I wrote to Mr. Sawers is as follows:

"Very dear Sir,

"With feelings of the utmost gratitude, I return you my most sincere thanks for the early and particular information of the death of our dear and much lamented brother which you so obligingly sent us. But though our minds were in some degree prepared for the event, by previous information which we had received, yet on the receipt of yours we felt sorrow indeed: and while we greatly grieved that none of his brethren had been with him during his long and severe affliction, we felt, and we do feel unfeigned thankfulness to God, for the fullest confidence that he was with gentlemen, who to the utmost of their power ministered to his ease and comfort; and my brethren most gratefully and sincerely join with me in returning you our warmest thanks on his account. I sincerely pray that that God, in whose service he lived and died, may recompense you a thousand fold both in this life, and in that which is to come."

I begged the favour of Mr. Sawers to write me an account, so far as he knew,

of the nature and progress of our brother's affliction; in what temper of mind he apparently bore it; and how he appeared to meet his approaching dissolution. The answers to these queries were so obligingly and satisfactorily written, that I think it my duty to send them in full to you.

"I would, says Mr. Sawers, have done myself the pleasure of acknowledging the receipt of your letter of the 18th ult. before now, were it not that I have not a moment to spare from my public duty, being upon the eve of leaving the place, to fill a situation in the Candian country.

"With regard to the information which you desire, I believe I can give you a pretty correct general account, as I saw the deceased almost daily during his illness. On the first of January, after performing divine service, he was seized with his first complaint, an inflamed sore throat, which rapidly ran to an alarming height, and in about eight days after, when the inflammation began to wear off, he had his first attack of fever, which proved rather severe and tedious. About the beginning of February, he thought himself so much recovered as to be able to go through the church service; but this appeared to be too much for him; for he had a return of his fever on the Sunday evening. From this time until the 19th of the same month, he suffered from slight fits of the fever at irregular intervals, though, upon the whole, he seemed to be recovering. Even at this time he performed the funeral service over three or four soldiers who died here; and on Friday the 4th, he met the congregation in the church, but went through the service with difficulty; he was unable to preach. His exertion on this occasion brought on another attack of fever; however, by the 26th he had got so far the better of it as to dine with the Rev. Mr. Ireland at my house. During the night following his complaint returned, and confined him to his bed for several days. Even after this, his health appeared to be improving. On the 12th, if I rightly recollect, he performed service in the church, and on the 14th he dined with the officers who had returned from Candia, at my house. Next Sunday, he read prayers, but was unable to preach. He was to have dined with me that day, but found himself unable to leave home. After this he called upon me two or three days successively in the afternoon, but I observed a great change in him for the worse. He became pale, weakly, and very languid. It was about this time that he began to take calomel, and he had great hopes that it would prove beneficial to him. I am now of opinion that he was too late in beginning the use of that powerful medicine; and that its effects hastened his dissolution. On the 29th his bowels got out of order, and he sunk rapidly.

"With regard to his state of mind, it strikes me, that from the beginning he was rather desponding. I believe this proceeded from an opinion that the climate of this place did not agree with him, and the regret which he felt on being obliged, on account of his health, to leave a place which gave him such promise in the work which he had undertaken. But to suppose that death could have any terrors to a man of his great piety, regularity of life, and virtuous conduct, would be to violate the principles of Christian charity. He gave no such indications.

"Except once or twice, when the fever ran very high, he never was under any degree of delirium; and he was in perfect possession of his reason to the last moment. During his confinement, and particularly the last week of his life, when he had any respite from fever, his time appeared to be exclusively devoted to reading the Bible. For some hours before his death, he was so much oppressed as to be unable to raise himself up in bed; and on finding he could not, he requested that the interpreter of the sitting magistrate should be called; and as he lived next door, he was with him immediately. Mr. A. requested the interpreter to read Jer. 3d chapter, from the 4th to the 22d verse. He listened attentively for some time, and then saying, "it is enough," he turned himself on his side, and gave three sighs and then breathed his last without a struggle. Thus died, I believe, one of the most worthy men that ever lived.

"With regard to Mr. Ault's funeral, it was conducted with every mark of respect that could be had to his remains in this place. It was attended by all the gentlemen here, and the greater part of the European soldiers in the garrison, a party of whom carried the body to the grave. His scholars, and all the respectable Burghers and natives, both Reformed and Catholic, also attended. He lies interred in the church, and I myself had the satisfaction of reading the funeral service."

I think that all Mr. Ault's friends, both here and in England, must feel the warmest gratitude to Mr. Sawers for his great friendship, and the trouble he has taken.

J. LYNCH.

INDEX TO VOLUME XXXVIII. 1815.

I. BIOGRAPHY.

Memoir of the Rev. John Elliot, Missionary to the American Indians 3, 81
Memoir of Mr. Thomas Tregoss 161
Memoir of Mr Robert Fairlamb, 167
Memoir of Mr. Robert Hayton, of Hull 241
Memoir of Mr. William Gladders, 321
Memoir of Mr. Amos Appleyard, 401
Memoir of Mr. Michael Longridge, 481, 561
Memoir of Mr. William Lamb, 641, 721
Memoir of Mr. William Marriott, 801, 881

II. DIVINITY.

Reflections on the Death of Dr. Coke 13
On late Attendance at Public Worship 89
Dr. Barrow's Sermon on 1 Thess v. 16. 175
Concluded 252
A Sermon of Chrysostom 328. 411
A Sermon, by the Rev John Ryland 486, 568
An Essay on Extemporary Preaching 577
A Sermon on Isaiah xxv. 6, 7, 648, 726
Mr. C. N. Wawn's Speech at the Missionary Meeting, at Newcastle-upon-Tyne 810
Extract from Missionary Sermons 889
Essay on Personal Obedience 897

III. THE TRUTH OF GOD DEFENDED.

Review of "The Velvet Cushion" 19
Animadversion on a passage in the Christian Observer, for July, 1814 27
Review of Mr. Scott's Sermon to the British Prisoners of War, at Hull 29
An Answer to some Important Queries relative to Justification by Faith 94
Review of the Rev. Mr. Maude's Sermon at Stafford, on the Thanksgiving Day 100
On the Resurrection of Christ 179
Review of Mr. Wardlaw's Discourses on the Socinian Controversy 184
Continued 257, 333, 418, 497
Remarks on Dr. J. Taylor's Works 189
A Letter from Mr. Wesley to Dr. Taylor 190
On the Labours of Dr. Coke 191
Review of Mr. Wilson's Sermon before the Church Missionary Society 263
Review of Mr. Daniel Tierman's Essay on Evangelical Hope 342
The Order of Jesuits 346
Review of a "Brief Account of the Jesuits, supported by Historical Proof" 426
Mr. Robert Wood's Strictures on a recent Publication 504
Review of Dr. Holland's Visitation Sermon, preached at Lewis 576
Review of Memoirs of Mr. J. H. Wood 595
Remarks on the Anti-Jacobin Review 655
Review of the Diary of Mr. J. Williams 667
On Savagism and Civilization 736
Review of a Dictionary of all Religions 746
Review of Mr. Cox's Life of Philip Melancthon 820, 901
Review of Mr. Edmondson's Sermons 880
Review of a Letter to the Bishop of Lincoln 911

IV. THE WORD OF GOD ILLUSTRATED.

1 Kings ii. 5 to 8, explained 34
Remarks on the Curses in the Psalms 103
Dissertation on the Study of Theology 194
Continued 272, 347
1 Cor. iv. 24, &c. illustrated 434
Several Scripture Passages explained, 512
On the Blasphemy against the Holy Ghost 516
An Elucidation of several Scripture-Passages 589, 678
A general View of the first three Chapters of Genesis 755, 837, 919
On Divine Revelation 758

V. THE WORKS OF GOD DISPLAYED.

Observations on the Moon 36
On the Cocoa-Nut Tree 105
On the Function of the Muscles in Animal Motion 107, 438, 518, 600, 681
Observations on the Sun 197
On the Return of Spring 276
On the Grandeur of the Works of God in the Brazils 279
On the Stars, by Mr. W. Browne 350
On Elephants, by Mr. Browne 353
On the Sagacity and Industry of the Ant 437
Review of Dr. Hunter's Theory of Life 603
Observations on the Ocean 683
On the Circulation of the Blood 760, 840, 922

VI. THE PROVIDENCE OF GOD ASSERTED.

Anecdote of Lord Craven 39
Remarkable Anecdote from Melancthon 40
Destruction of the Spanish Armada 40
On Divine Providence, continued from Volume XXXVII. 110
Continued 200, 280, 355, 440
Dreadful Death of a Blasphemer 112
Remarkable Deliverance from a Serpent 113
Anecdote of Judge Foster 203
Anecdote of the Emperor Joseph II. 203
Remarkable Fidelity of a Dog 282
Sagacity of a Shepherd's Dog 357
Conversion of a Deist at Jerusalem 443
Anecdotes of King Henry VIII. Pope Clement VII. Zuinglius, &c. 520
Prayer answered; a remarkable Anecdote 521
Deliverance from Danger by Fire 606
Of Josephus and his Writings 683

Page

Deliverance of a Moravian Missionary from a powerful Serpent - 690
A Word in Season to a Young Clergyman 763
On the Loss of Hearing - 842

VII. THE GRACE OF GOD MANIFESTED.

Memoir of Mrs. Hunt, of Salisbury 42
——— of Mr. Thomas Bell, of Dryburn, near Alstone - 47
Memoir of Mrs. Maria Peach - 113
Memoir of Mrs. Mary Trotman - 119
Memoir of Mr. Thomas Cooper - 121
Memoir of Mrs. Taylor, of Nevis 205
Memoir of Mr. J. H. Wood - 208
Memoir of Mr. Joshua Lewis, of Brookhouse, near Oswestry - 209
Memoir of Mrs. Batty, of Sunderland 284
Memoir of Mrs. Roach, of Nova Scotia 359
Memoir of Mr. Joseph Tabner - 363
Memoir of Mrs. Sarah Fielden - 443
Memoir of Miss Mary Dawes - 448
Memoir of Mrs. Sarah Curtis - 451

Pag

Bishop Burnet's Account of a Person deprived of Sight - - 84
Deliverance of a Child from being drowned - - 91

Memoir of Lady Mary Fitzgerald 52
Memoir of Mr. John Royle - 53
Memoir of Ann Woollans - 60
Memoir of Miss Hellen M. Dimella 61
Memoir of Mrs. Fairbourne - 61
Memoir of the Rev. John Fairfax 61
Memoir of Mrs. C. Swiddy - 69
Happy Departure of Miss Holloway 69
Memoir of Mrs. J. Brownell - 76
Memoir of Mrs. M Allen - 76
Memoir of Mrs. S. Woodmandsey 77
Memoir of Mr. William Robinson 84
Memoir of Mr. Edward Sykes - 84
Memoir of Martha Webb - 92
Memoir of Mrs. Spence - 93

VIII. MISCELLANEOUS.

Strictures on Superstition - 49
On the spread of the Holy Scriptures 124
Letter from Dr. Marshman - 126
Mr. Woolmer's Speech at the Derby Auxiliary Bible Society - 132
Of some Customs in the East Indies 135
On Popery - - 137
From the Decisions of different Councils 139
On Covetousness - 141
Memoir of the Waldenses 213, 291, 366
On Family Government - 218
Reasons which induce persons to withdraw from the Methodist Societies 220
The Improvement of Time - 225
Captain Percival's Account of Ceylon 295
Continued 369, 459, 540, 618, 788, 861
Mr. Marsden's Journal from New-York 302
A Stimulus to aid the cause of Missions 378
Thoughts on Education - 382
Thoughts on Dr. Taylor's Writings 389
Dr. M'Knight's Remarks on the Writings of the Evangelists - 390

On Prayer; from St. Chrysostom 454
From the Diary of Mr. Williams - 455
Translation of a Letter from Lady Jane Grey, to her Sister - 538
On Mr. Benson's Commentary on the Holy Scriptures - - 545
A Letter from an Old Methodist to Dr. James Hamilton - 546
On Almsgiving, from St. Chrysostom 615
The Uncertainty of Human Judgment exemplified - - 623
On the Importance of Prayer-Meetings 625
Revival of Religion in Cornwall 699
Extracts from a Common Place Book 704, 792
Thoughts on the Provision made for the Daughters of the Methodist Preachers 777
On Slander - - 782
A Letter from a Preacher to a Society 784
St. Chrysostom's Oration on Eutropius 855
Wesley's Thoughts on the Power of Music 866
A Letter from Melancthon to Henry VIII. 938

IX. OBITUARY.

Mrs. Alice Carvosso, of Cornwall 145
Mr. Matthew Mayer - - 230
Mrs. Sarah Boam, of Blakewell 230
Mrs. Ann Yeomans, of Osmaston 627
Mr. William Marriott, of London 705
Mrs. Marriott - - ibid.

Mrs. M'Donald - - ibid.
The Itinerant Preachers who have died since the Conference in 1814 - 706
Mr. John Owen, of London - 869
Mr. Benjamin Rhodes - 952
Mr. Richard Rodda - 953

X. RELIGIOUS AND MISSIONARY INTELLIGENCE.

A Journal of Dr. Coke's Voyage to Asia 54
A Letter from the Brethren who accompanied Dr. Coke to Asia - 60
Mr. Clough's Account of Dr. Coke 65
Letter from Mr. Lynch to Dr. Clarke 70
Letter from Mt. Whitehouse, Island of St. Thomas - - 71
Letter from Mr. Lewis, Newfoundland ibid.
Second Letter - - 238
Letter from Kingston, in Jamaica 72
——— Mr. Toase, of Plymouth-Dock 72
——— a pious Frenchman - 72

Account of the Methodist Missionary Meeting, at London, 1814 - 73
First Report of a Methodist Missionary Society for the District of Leeds 74
On Opening a new Chapel in Hull 77
Laudable efforts of the Citizens of London for the removal of Prostitutes from the public streets - 78
Resolutions of the Court of Common Council - ibid.
Proclamation of the Lord Mayor 79
A disastrous Occurrence at Manchester 80

	Page
Extract from the Plymouth Chronicle of Nov. 22, 1814	145
Letter from Mr. Bromley, of Halifax, Nova Scotia	153
Communication from the King of Persia, to the British and Foreign Bible Society	154
Letter from the Rev. William Milne, in China	155
From Mr. Turton, New Providence	156
Arrival of the Missionaries at Ceylon	157
Dr. Clarke's Speech at the London Missionary Meeting 157,	232
Report of the Methodist Missionary Society for the Halifax District	236
Methodist Missionary Society for the Dublin District	ibid.
Departure of the Missionaries to Africa, and New South Wales	239
Letters from the Missionaries at Ceylon	310
Letter from Mr. Armour, at Columbo	313
——— Mr. Lynch, at Jaffnapatam	314
——— Mr. Morgan, of Antigua	316
——— Mr. Dowson, of Bahamas	317
Two Letters from Mr. Ellis, of Newfoundland	318
On opening a New Chapel at Caerleon, Wales	390
Formation of a Methodist Missionary Society for Manchester District	391
Letter from Mr. Shipman, of Jamaica	394
——— Mr. Hurst, of Antigua	396
Letters from Mess. Ellis, Busby, and Peckavant, of Newfoundland	396
Letter from Mr. Turton, of Eleuthera, Turton Bay	397
Letter from Mr. Raby, of St. Eustatia	398
Proceedings of the general Meeting of the British and Foreign Bible Society	399
Letters from Surinam, Lusatia, Iceland, and Hanover	399
Account of the XIth Anniversary of the Bible Society held in London 469,	549
Formation of a Methodist Missionary Society at Rochester 473,	628
First Anniversary of the London District	477
Concluded	630
Three Letters from Mr. Lynch, in Ceylon	553
Letters to Mess. Lynch and Squance, at Ceylon	555
Letter from Mr. Clough, at Ceylon	558
Formation of a Methodist Missionary Society at Newark	633
Ditto at Oldham	633
Letters from the Missionaries at Antigua	633
Letter from Mr. Wilson, Bermuda	636
——— Mr. Wiggins, at Jamaica	ibid.
——— Mr Davies, Sierra Leone	ibid.
——— Mr. M'Kenny, Cape of Good Hope	637.
Letter from Mr. Leigh, on his Voyage to South Wales	638
Declaration of the Archbishop of Constantinople	639
Sunday School Union	639
Account of the 72d Annual Conference, held at Manchester	706
Stations of the Preachers	707
Foreign Missions	713
Some New Rules and Regulations adopted	714
Numbers in the Societies	716
Letter from Mr. Ault, in Ceylon	716
——— Mr. Clough	718
Conversion of a Budhist Priest in Ceylon	ibid.
Letter from Mr. William Davies, at Sierra Leone	793
Letter from Mr. J. Whitworth, St. Kitts	ibid.
Letter from Mr. J. Mortier, of Nevis	794
Ditto	957
Formation of a Methodist Missionary Society for the Birmingham District	796
Letter from Mr. Lewis, Antigua	871
——— Mr. Strong, Quebec	ibid.
——— Mr. D. M'Coll, New Brunswick	873
Letter from Mr. Clough, of Ceylon	ibid.
——— Mr. Squance, of ditto	877
ditto ditto	954
Letter from Mr. Rutledge, New Providence	956
——— Mr. Hurst, at St. Kitt's	957
——— Mr. Raby, St. Kitt's	958
——— Mr. Hick, Prince Edward's Island	959
Letter from Mr. Lynch to the Missionary Committee	961

XI. POETRY.

New Year's Eve	80
The Watch's Memento	ibid.
On the Death of Dr. Coke	160
Elegy on the Death of Dr. Coke	239
The Mission	240
Hymn on Ephesians iii. 14, 15, 16	320
On visiting the Gardens of Christ's College, Cambridge	400
JEHOVAH, the God of the spirits of all Flesh	480
Hymn on 1 Cor. x. 12	560
Farewell to Buxton	640
An Address to the Deity	800
On Woodhouse Grove, in Yorkshire, by Mr. Martindale	878
An Ode on the Birth of Christ, by Mr. Stoyle, Lieutenant in the Royal Navy	960
Another Ode on the same subject	ibid.

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